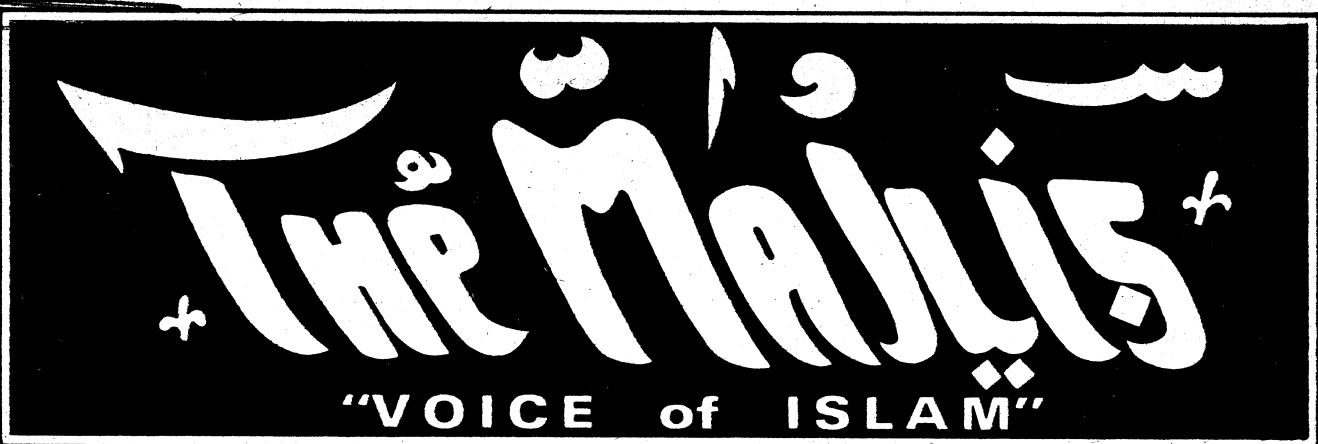




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EBRAHIM BISMILLA

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1502

"ZAKAAT" FUND NOT BASED ON SHARIAH

IN a discussion with the Editor of The Majlis recently in Port Elizabeth, Dr S.A. Thokan of the "zakaat fund" of Rustenburg stated that his views on Zakaat are based on the Rulings of the Ulama, and in support of this claim Dr Thokan produced the booklet on Zakaat written by Maulana Abdur Rehman Ansari, President of the Jamiatul Ulama (Natal). According to Dr Thokan, Maulana Ansari Saheb's opinion was that if precious stones are procured for "investment" they will be taxed by Zakaat. This is an opinion which the Mujlisul Ulama — and all true Ulama — reject because Rasulullah (S.A.W.) has ruled to the contrary.

Maulana Ansari Saheb's booklet on Zakaat which was handed to the Editor by Dr Thokan was after-

wards read and it was discovered that the booklet is very explicit on the issue, and clearly states that precious stones (besides those obtained for trade purposes) are not liable for Zakaat-tax. Thus on page 17 of his booklet, Maulana Ansari Saheb states:

"For example, there is no Zakaat on precious stones or copper goods if acquired for one's own use, but if these are bought and kept in stock in the course of trade then Zakaat will have to be paid on them."

This is precisely what the Mujlisul Ulama initially stated. An article of the Jamiatul Ulama (Eastern Cape) which appeared in the Shawwaal-Zil Qa'dh issue of The Majlis stated:

"... Zakaat is not levied on these precious stones. However, if these

precious stones are acquired for trade purposes, they will be classified by the Shariah as "merchandise" ... And, once the classification of "merchandise" has been assumed, Zakaat will be levied."

WE NOW CALL UPON DR THOKAN TO RETRACT HIS UN-ISLAMIC OPINION ON ZAKAAT ISSUES. MAULANA ANSARI SAHEB'S CLARIFICATION WHICH DR THOKAN PRESSED FOR APPEARS ELSEWHERE ON THIS PAGE.

Dr Thokan is also reminded that Maulana Ansari Saheb's booklet on Zakaat contradicts and rejects every un-Islamic teaching which appears on the "zakaat" computation form. For example: Dr Thokan claims that Zakaat is payable on one's "luxury wardrobe",

but Maulana Ansari Saheb's booklet states:

"Clothes irrespective of cost and quantity, are exempted for the payment of Zakaat."

Dr Thokan in a pamphlet claims that Zakaat is payable on fixed property, thus he says:

"Real Estate — Residential, commercial, land and buildings — held for investment or otherwise."

Maulana Ansari Saheb's booklet on Zakaat states:

"... there is no Zakaat on any other type of possessions such as building, harvest, utensils (except those made of gold or silver), furniture, clothes, etc."

"There is no Zakaat on the value of the buildings concerned, but only on the nett income earned from them."

Dr Thokan stated that he had utilized Maulana Ansari Saheb's booklet as well as another booklet by one Marghoob Quraishi, a financial consultant in the U.S.A., in the planning and determination of his "zakaat computation" form. We must, however, reject the suggestion that Maulana Ansari Saheb's booklet was even considered in the composition of the so-called "zakaat computation" form, for Maulana Ansari Saheb's booklet which gives the Shariah view-point rejects the opinions of Dr Thokan as reflected on his "zakaat" form. The Mujlisul Ulama propounds the very same teachings which Maulana Ansari Saheb has explained in his booklet on

Zakaat. After perusal of Mr Quraishi's booklet (also handed to the Editor by

Dr Thokan) it became clear that Dr Thokan is in fact echoing the financial accountant's view and accords the opinions of Mr Quraishi a higher pedestal than the official verdicts of the Shariah.

DR S.A. THOKAN OF THE S.A. NATIONAL ZAKAAT FUND SAYS: "ZAKAAT IS PAYABLE ON PRECIOUS STONES."

RASULULLAH (S.A.W.) SAID: "ZAKAAT IS NOT PAYABLE ON PRECIOUS STONES." (UMDATUR RIAAYAH, SHARHUT TANWEER, HIDAAYAH.)

MR THOKAN, in a letter to the Mujlisul Ulama, has abjectly attempted to justify and vindicate his "zakaat"-collection fund which has been dubbed: "South African National Zakaat Fund". Instead of systematically refuting the arguments put forward by the Mujlisul Ulama, Mr Thokan sought refuge in side issues so as to divert attention from the main issue under question, viz., Mr Thokan's un-Islamic views and opinions dished out in the name of the Shariah. This despicable attempt of Mr Thokan to pull wool over the eyes of the Muslim public will not avail Mr Thokan in any way — it will not enhance the 'reputation' of his "zakaat"-fund, for the fund of Mr Thokan who cannot be accepted by the Shariah as a man qualified in the field of Islamic economics, operates on principles contradictory to

THE GLARING ERRORS OF MR. THOKAN'S FUND

by (Mujlisul Ulama of S.A.)

the Shariah.

The greater part of Mr Thokan's letter was devoted to issues unrelated to Zakaat. In fact Mr. Thokan could only pour out lamentation in a cascade of sentiment and emotion in order to register the hurt caused to his ego by the rejection of his fund as Islamically unauthorised. Mr Thokan has again to be reminded that the Ulama have a sacred duty to execute and part of this duty is unmask and expose those who consciously or unconsciously lead astray the Muslim public. We are of the firm opinion that Mr

Thokan, on the question of Zakaat, is astray and in his adamant insistence to preach his un-Islamic views to the Muslim public he is guilty of leading astray the innocent and the unwary. This is an act of great notoriety in Islam and a fatal deviation from the Clear Path of the Shariah. The intransigence of Mr Thokan — his refusal to humble himself and get down from his pedestal of self-appointed "zakaat-expert" — brings him into the glare of the Hadith of Rasulullah (S.A.W.)

"They are astray and lead others astray ..."

Mr Thokan says that "he did not 'suck' his zakaat-information from his 'thumbs'." Mr Thokan has to be told that as long as he is unable to substantiate his case on the basis of the authoritative Sources of Islamic Law we shall be constrained to opine that he has in fact 'sucked the information from his thumbs'. We are not interested in the opinions of 'modern authorities' which Mr Thokan cites.

The Mujlisul Ulama has levelled certain serious charges against Mr Thokan's 'zakaat' fund. On the basis of these serious allegations it has to be said that Mr Thokan's funds is un-Islamic. Unless Mr Thokan is able to refute these allegations of the Mujlisul Ulama by citing PROOF accepted by the Shariah as authoritative, it will be taken that Mr Thokan's fund is un-Islamic

and so it shall be proclaimed. For the benefit of the Muslim public and to refreshen Mr Thokan's memory we repeat the un-Islamic opinions and teachings of Mr Thokan:

1. Mr Thokan lists certain items as taxable by the institution of Zakaat whereas the Shariah exempts these. For example, he states that Zakaat has to be levied on precious stones, personal properties in excess of necessities of life, paintings and rare objects, additional car, boat, camper and trailer, equipment for pleasure, luxury carpets, luxury household goods, luxury wardrobe. Indeed, this is a list of "impressionable" blunders proving the disqualification of Mr Thokan to voice himself on the topic of Zakaat.

2. Mr Thokan claims that "unexpected fortune or income without effort" is to be levied with 20% "zakaat" tax. The Shariah belies him. In the Shariah there is no such thing as "unexpected fortune or income without effort" which falls under the scope of Zakaat.

3. Mr Thokan commits a capital blunder in confusion RIKAAZ with his so-called "unexpected fortune or in-

come without effort". Rikaaz is something distinct from the ambiguous "Unexpected fortune or income without effort" cited by Mr Thokan in his "computation form."

4. Zakaat-collection in the time of Rasulullah (S.A.W.), besides Zakaat on livestock, was not collected by the state on a national basis as is alleged by Mr Thokan. Payment of Zakaat, other than Zakaat on livestock, is the right of the individual. The Shariah has granted the individual the right to channel his Zakaat into the classes prescribed by the Shariah. The state has not entitled to impugn

on this right.
5. "Zakaat-collectors" appointed by organizations and institutions other than the state cannot be paid from Zakaat funds. The Zakaat collectors mentioned in the Holy Quran refer to those officials of the Islamic state, appointed as Zakaat-collectors (i.e. collecting Zakaat on livestock which is a state duty which was carried out in early times). But Mr Thokan claims that "pay only according to prevailing wages". In other words the so-called Zakaat-collectors appointed by the galaxy of Muslim organizations could be paid from Zakaat funds. This the Shariah does not permit.

6. Mr Thokan states categorically: "Zakaat can be paid in

Continued on Page 2

MAULANA ANSARI CLARIFIES ZAKAAT ISSUE

MAULANA Abdur Rahman Ansari, President of the Jamiatul Ulama of Natal when questioned about his statement which appears in his booklet on Zakaat that precious stones, if for "investment" are taxable by Zakaat, answered:

"According to the shariah precious stones are exempted from Zakaat. This is the Ruling of Rasulullah (S.A.W.) which cannot be contested. However, if precious stones are obtained or bought with the intention of keeping them in stock so that they could be resold for a higher price later, then Zakaat will be levied on such stones as they then

become stock-in-trade. This is the meaning of the term "investment" (which appears in my booklet) used in relation to "Zakaat on precious stones". Precious stones, no matter their value, are not taxed by Zakaat if these are not for trade purposes. On page 17 of my booklet this point has been stated very clearly:

... there is no Zakaat on precious stones if acquired for one's own use, but if these are bought and kept in stock in the course of trade then Zakaat will have to be paid on them."

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QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. The various letters regarding Bakers Biscuits published in the last issue of THE MAJLIS have created a definite doubt as to the permissibility of eating biscuits. What is the verdict of the Mujlisul Ulama of South Africa on this matter?

A. The Mujlisul Ulama has instituted certain investigations into the matter and until these investigations are terminated we will not be in a position to issue any verdict on whether it is permissible or unlawful to consume Bakers Biscuits. Our findings will be published as soon as available. Meanwhile it is advisable, in view of the special directive of Rasulullah (S.A.W.), to abstain from consuming these biscuits as they have now entered the domain of "doubtful things".

Q. Is it not better to advise people to study the commentary of Yusuf Ali's Quran translation until a worthier or more authoritative commentary is available in English? At least something could be learned from Yusuf Ali's commentary regardless of the "errors" pointed out by the Mujlisul Ulama.

A. Your suggestion is tantamount to advocating that a child be allowed to eat poison which it happens to be holding until a sweet or toy could be given to it as a substitute. It is an incumbent duty of every Muslim to abstain and ask others to abstain as well from all such things which despoil one's faith and beliefs. Yusuf Ali's "commentary" contains many views and teachings which are contradictory to the teachings and opinions of Rasulullah (S.A.W.) How then is it possible for us to maintain silence or advise Muslims to pursue the study of a book which conflicts with Allah Ta'ala's Shariah?

Q. It is said that Iblees was an angel.

A. The Holy Quran in the fifteenth Part states: "...and he (Iblees) was of the Jinn."

Q. A Molvi told me that the tooth brush is not the same as the miswaak, the tooth brush being inadequate to take the place of the miswaak as far as sawaab is concerned. Is this right?

A. The tooth brush can never be an adequate substitute for the miswaak which is a very high and meritorious Sunnah of Rasulullah (S.A.W.). During the time of Rasulullah (S.A.W.) alternatives to the miswaak, for example, tooth-powder, cloth, etc., existed and were in use, but despite this the Books of the Shariah state that in the presence of the miswaak a substitute is not Sunnah, i.e. if a miswaak is available, Sawaab (Reward) will not accrue to one by using a substitute like a tooth brush. We shall progress further and claim that a tooth brush is not an adequate substitute for the miswaak even medically. Await detail articles on the miswaak in future issues of The Majlis, Insha'Allah.

Q. What does Islam say about life on other planets?

A. According to the Ahadith of Rasulullah (S.A.W.) life — intelligent life — exists on other planets. A Hadith of Rasulullah (S.A.W.) narrated by Hazrat Ibn Abbaas (R) describes the type and form of the different kinds of in-

telligent species of creation to be found on other planets.

Q. A friend of mine has some stolen goods in his possession. He has realised the evil of his doings and is genuinely repentant. Will it suffice if he distributes the stolen goods to the poor?

A. With regard to all Haraam wealth or property in one's possession the Shariah decrees that it is obligatory to firstly endeavour to locate the rightful owner of the goods. If the owner has died, the goods have to be restored to the rightful heirs of the deceased. If restoration of the goods in this manner to the rightful owners is not possible then same should be given to the poor. But it should be remembered that the goods must be given to the poor with the Niyat (intention) of "elimination of Haraam" and not with the intention of "donation to obtain sawaab", for Rasulullah (S.A.W.) has said that "charity given with Haraam is like washing clothing with urine"

Q. Is goodwill Jaiz (permissible) in Islam?

A. "Goodwill" falls under the Islamic definition of Ribaa and as such it is not lawful in Islam.

Q. When does a person become a Musaafir or a traveller according to the Shariat?

A. One who leaves his hometown to travel to a point at least forty eight miles away is termed a Musaafir. It must be remembered that to qualify as a Musaafir one must have the intention to travel to a distance of 48 miles or more. If one does not have the intention of going on a journey but wanders around, for example in search of a lost person or object, one will not be regarded as a Musaafir in terms of the Shariah no matter if one travels thousands of miles in this manner. If the Musaafir makes the intention of settling or staying over at any point on his route or journey for 15 days, he ceases to be a Musaafir in terms of the Shariah regardless of whether he fulfils his intention or not. When he ceases to be a Shar-i Musaafir he cannot avail of the Islamic concessions pertaining to certain acts of Ibaadat such as Salaat, Fasting, Jumma, Zakaat, etc.

Q. A woman died and left the following relatives: husband, mother, father, sisters, brothers, nieces, nephews, three sons, two daughters and grandmother. How should her estate be distributed Islamically?

A. In this case the sisters, brothers, nieces, nephews, and grandmother are axed from the estate since they do not qualify as heirs. The heirs of the deceased in this Mas'alah are: husband, mother, father, three sons and two daughters. The estate of the deceased shall be distributed among the Islamic heirs as follows:
One quarter of the total estate to the husband.
One sixth of the total estate to the mother.
One sixth of the total estate to the father.
The balance of the estate which is equal to five twelfths of the whole (after deduction of the husband's, mother's and father's share) is to be divided into EIGHT equal shares, two shares to each son and one share to each daughter.

Example:

Total estate of deceased	= R12 000
Husband (¼)	= R3 000
Mother (⅙)	= R2 000
Father (⅙)	= R2 000
Balance	= R5 000

to be divided into EIGHT equal shares, each share = R625.
each son receives R1 250 and each daughter R625.

Q. A father bequeathed one half of his estate to his one son and the other half to his other sons and daughters to be split evenly among them. Is this Will valid in Islam?

A. This Will is not valid. The father has no right to discriminate in the division of his estate in this un-Islamic manner. The Holy Quran has fixed the shares of all inheritors. The deceased had no Islamic right to administer his property according to his likes and dislikes. Every son inherits the same amount and every daughter inherits half the amount of the son. If the father is alive he must be made aware of his Islamic duties and of the punishment after death so that the Fear of Allah Ta'ala will oblige him to abrogate his un-Islamic Will. If he has already died, it devolves upon the heirs to rectify the un-Islamic Will by mutual agreement. The life of this world and the material gains and pleasures of this earthly existence are fleeting and transitory. The Pleasure and Displeasure of Allah Ta'ala must be our Criterion and Goal in all our affairs. Says Allah Ta'ala:

"The life of this world is but play and amusement: And, the Life Hereafter is best for those who Fear (Him)." (Quran)

Q. Is the eating of crayfish permissible?

A. According to the Hanafi Mazhab, of the sea animals only the consumption of FISH is permissible. If crayfish is classified as FISH (as some say) then it will be permissible. However, our studies have established that crayfish is not FISH, but belong to the order of Crustacea which consists of a large class of arthropods, including crabs and lobsters, and crab in Arabic is known as SARTAAN the eating of which is Haraam according to both Hanafi and Shafi Mazhabs.

In this regard it is best that you refer this question to other Ulama as well and obtain their views. And Allah knows best.

Q. Is it permissible to join the Jamaat Salaat after the Imam has made one salaam?

A. It is not permissible.

Q. While performing Namaaz if one happens to cry aloud, does the Namaaz break?

A. If one cries in fear or love of Allah, the Salaat is valid. If it was for some other reason, e.g. sorrow or pain, etc., the Salaat will be nullified.

Continued from Page 1

advance for three years on an estimate basis." This is erroneous.

7. According to Mr Thokan, distribution of Zakaat should not be restricted to the categories stipulated by the Shariah, hence he states: "If we give it a thought we will find a vast scope where we could channel the (Zakat) funds."

This is Mr Thokan's interpretation of the Quranic category of "Fi-Sabeelillaah". But the Shariah has given a definite

explanation of the meaning of the Quranic Category of "Fi-Sabeelillaah". Mr Thokan's interpretation of "Fi-Sabeelillaah" to fit in with his "vast scope" of channelling Zakaat is not accepted nor authorised by the Shariah.

We have here made brief mention of the un-Islamic teachings propounded by Mr Thokan in the name of his "zakaat" fund. In previous articles we have cited many proofs from the official Law Books of the Shariah. Mr Thokan has not been able to refute them, and how is it possible for him to advance proofs to reject the official verdicts of the Shariah?

And, do not hoist (yourself) onto something of which you have no knowledge. Verily, the hearing, the sight and the heart, all these (you will) be questioned about.

(QURAN)

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Wahi-Revelation speaks on the evil of

MUSIC, MUSICAL INSTRUMENTS AND SINGING

By

JAMIATUL ULAMA — EASTERN PROVINCE
ABOUT Rasulul-lah (S.A.W.), Allah Ta'ala declares in the Holy Quran:—

"And he (Muhammad) does not speak of his desire. His statement is nothing but Wahi which is revealed."

(Quran)

And Allah — Azza-wa-Jal — declares in the Holy Quran:—

"And, whatever the Messenger presents to you, take hold of it. And, whatever he forbids you, abstain (from it)."

(Quran)

In the following verse of Surah Luqman Allah Ta'ala declares the categorical rejection and evil of music and singing:—

"And among mankind are those who purchase idle talk in order to divert from the Path of Allah, without knowledge. And, they make a mockery of it (Allah's Laws). For them there is a disgraceful punishment. And when Our verses are recited he turns away in pride as if he has not heard them (verses) — as if there are PLUGS in his ears. Therefore, give him the tidings of a painful punishment."

THE VIEWS AND OPINIONS OF THE ISLAMIC JURISTS (FUQAHA) AND MUHADDITHEEN ON THE ABOVEMENTIONED AYAT OF THE HOLY QURAN

(1) Ibn Jarir (R.) reports the Hadith cited by Aufi (R.) from Ibn Abbas (R.):— "Verily this ayat was revealed in regard to a man among the Quraish who purchased a singing slave girl (i.e. for the purposes of music and singing)."

(2) Baghawi narrates from Abu Salmah who said:— "Rasulullah (S.A.W.) said — It is not lawful to teach singing girls and their price is unlawful."

"And this ayat (says Baghawi) was revealed in regard to this (music and singing)."

(3) "Tirmizi and others narrate from Abu Umamah (R.) who narrates from the Messenger of Allah (S.A.W.):

'Do not sell singing girls and do not purchase them, and do not teach them, and there is no good in their trade, and their price is unlawful.'

"This ayat was revealed in this connection (i.e. singing and music)."

(4) "And, Mujahid says, that its (ayat's) reference is to singing girls and singers."

(5) Makhool (R.) says about such a person who indulges in singing and music:—

"I do not perform salaah (i.e. Janaza Salaah) on him because Allah Ta'ala said:—

'And among mankind are those who purchase idle talk...'"

(6) "Ibn Mas'ud, Ibn Abbas, Hasan Bisri, Ikramah and Sa-

eed bin Jubair state:—

'Lahwal Hadeeth refers to singing, and this ayat has been revealed with regard to it'."

(7) "Abu Suhba'l Bakri says: 'I asked Ibn Mas'ud regarding this ayat'. He (Ibn Mas'ud) said: 'It is singing (i.e. the ayat refers to singing). I take an oath by Allah — there is none worthy of worship, but He.' Ibn Mas'ud repeated this oath thrice."

WHAT RASULULLAH (S.A.W.) SAID ABOUT MUSIC, MUSICAL INSTRUMENTS AND SINGING

(1) Said the Messenger of Allah: "Verily Allah Ta'ala sent me as a mercy and as a guide unto the worlds. And Allah-Azza-wa-Jal commanded me with the destruction of musical instruments."

(2) Said the Messenger of Allah with regard to the signs of the Hour: "And, singing girls and musical instruments will become plentiful."

(3) Said the Messenger of Allah: "And, there is not a man who raises his voice with singing, but Allah sends two devils — one on either side of him (the singer). Both these devils strike their feet (dancing) until such time that he (singer) maintains silence."

(4) "Rasulullah (S.A.W.) prohibited two stupid voices — (i) the voice of one who cries out aloud in funerals, and (ii) the voice of a singer."

(5) "Singing causes hypocrisy to grow in the heart like water causes the farm to grow."

(6) "People in my Ummat will consume alcohol and give it some other name. And, musical instruments and singing girls will be performing to them — Allah will cause the earth to swallow them and, of them He will transform into apes and pigs."

(7) "Rasulullah (S.A.W.) forbade the price of dogs and the income derived by the flute."

(8) "Nafe' says that Ibn Umar heard a flute. He (Ibn Umar) then placed his fingers in his ears (blocking the sound of the flute) and went further from the road. He then said to me (Nafe'): 'O Nafe'! Do you hear anything?' Nafe' replied: 'No!' Ibn Umar then removed his fingers from his ears and said: 'I was with the Messenger of Allah who heard a flute and did the same' (i.e. placed his fingers in his ears)."

(9) In a discussion with the Sahaabas, Rasulullah (S.A.W.) SAID ABOUT SINGING AND MUSIC:—

"Listening to singing and music is sin; and sitting at it is Fisq (Rebellion); and to derive pleasure from it is an act of Kufr."

Continued on Page 8

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HAZRAT ABDUL QADIR JILANI (R)...

by

Maulana Abdul Hasan Nadvi, Rector, Nadwatul Ulama,
Lucknow, India.

CRITIQUE OF THE KINGS

ABDUL Qadir did not sermonise and admonish the populace alone; he fearlessly performed the duty made incumbent by the *Shari'ah* i.e. of enjoining the right and forbidding the wrong; and, whenever he considered it necessary, he publicly denounced the actions and policies of the kings, nobles, and officials. He bitterly criticized the faults of the great ones without the slightest consideration of their power or position. Hafiz 'Imad ud-din ibn Kathir, a historian of his time, has made a mention of it in these words:

"He admonished all — the caliphs, viziers, kings, jurists, elite and the laity — to adopt the righteous course and to forsake the things forbidden. He openly criticized, unsparingly, everyone to his face in his discourses.

"He used to denounce the authorities sternly if

any tyrant was appointed to a public office by them. He never cared for anyone if he saw the commands of God being overstepped."

Ibn Kathir writes that when Caliph al-Muqtafi l'Amr Illah appointed Abdul Wafa' Yahya, a man notorious for his cruelty, as a Cadi, 'Abdul Qadir admonished the Caliph in these words:

"You have appointed a man notorious as the 'Most Tyrant' to rule over the Muslims. What would your answer be tomorrow on the Day of Judgment, before the Lord of the Worlds, the Most Merciful?"

Ibn Kathir further says that when the Caliph came to know of the admonition of 'Abdul Qadir he burst into tears and immediately dismissed 'Abdul Wafa' Yahya from the office.

CONCERN FOR MORAL RECTITUDE

EXTREMELY solicitous of eradicating the moral laxity and viciousness produced by ever increasing opulence, luxury and indolence in the metropolis of Islam, 'Abdul Qadir sometimes came out with the most severe criticism of the then society giving expression to his heartfelt misery over the sinful ways of the people. This was the impassioned appeal made by 'Abdul Qadir in one of his sermons:

"The edifice of Faith built by the Apostle of God is being demolished, brick by brick, and now it is about to fall to pieces. Come, O' mankind, to rebuild what has been dismantled and renovate what has been laid waste. Until this task is completed, we have to work jointly as a team. Come to my aid, O' Sun, O' Moon and O' Stars."

Again, in another sermon he says:

"Islam is shedding tears.

Its wail of woe is an account of the blasphemous hypocrites and innovators who are practising a pious fraud by attributing things that do not belong to Islam.

"Look at your predecessors. They lived like you but enjoined the right and prohibited the wrong. But you have forgotten them altogether so soon after their death!

"Do you not know that even a dog is faithful to his master? He guards his fields and the cattle, is pleased to see his master although he does not get more than a few crumbs in the evening. You are favoured with the bounties of God but quite the other way, you are neither thankful to Him nor do you dutifully perform the task assigned to you. Instead, what you do is to break His commands and transgress the limits of the *Shari'ah*."

REFUGE OF THE BROKEN-HEARTED

THE Muslim society in the time of 'Abdul Qadir could broadly be divided into two classes. The first of these comprised the men of substance who were deficient in faith and virtuous behaviour. As against this, there was another class, poverty-stricken and down-trodden, but endowed with faith and a spirit of righteousness, moral strength and uprightness. These people, sometimes, feeling disconcerted and broken-hearted, viewed the affluent with jealousy and mistrust, and regarded themselves as deprived and discarded. 'Abdul Qadir holds out hope and cheer to these people in one of his sermons. He says:

"O' empty-handed beggarly fellows, the world would appear to be at logger-heads with you; you are barefooted, unclothed and unfed, broken-hearted and ill-starred, evicted from every place and deprived of your longings and fancies. But do not say that God has reduced you to poverty, turned the world against you, abandoned, maligned or persecuted you, did not assign the portion of earthly pleasures due to you, or did not bestow honour and fame upon you. Nor is it proper for you to complain that God has granted his favours to others, made them reputed and honoured, although they belong to the same faith as you do and are the progeny of Adam and Eve like you.

"It is really so because you are like a fertile land on which God is sending down the rains consisting of endurance and resignation, conviction and faith, knowledge and grace. The tree of your faith is taking roots, sprouting forth its branches, its shade closing over you, pushing out new shoots and fruits, getting higher and bigger without your providing any fer-

tilizer to it. God Almighty knows what you really need. He has, therefore, assigned a befitting place for you in the Hereafter. He has made you a lord in the life-to-come where His bounties are countless, inconceivable and unheard of. As God has said, nobody knows what delights have been stored for your eyes in the Paradise. This shall be your recompense for the faithful performance of what has been enjoined unto you, and your endurance, resignation and submission, to the will of God.

"As for those who have been well-afforded in this world, they have been placed in easy circumstances for they are like a barren land, rocky and sandy, which neither stores nor absorbs the rains, and it is difficult to implant the tree of faith in it. It has, therefore, to be provided with fertilizers so that the weak saplings of their faith may get nourishment and push out the shoots of righteous action. Thus, if the wealth, honour and fame are taken away from them, the tree of their faith shall waste away and its leaves and fruits shall wither although God intends to make it strong. Therefore, my poor brethren, you ought to know that the faith of the wealthy does not have deeper roots, it lacks that strength which has been endowed to you, and it needs the riches and earthly prizes for its nourishment. If these gifts were to be taken away from them, their faith will give place to blasphemy and they shall join the ranks of infidels, apostates and hypocrites, unless, of course, God bestows on them spiritual light and illumination, endurance and resignation to strengthen their faith."

THE MATERIAL WORLD

'ABDUL Qadir did not preach asceticism nor did he exhort to give up the worldly possessions. What he emphasised upon in his sermons was that these should be made use of by a man to the extent he needs them but he should never allow himself to become a slave of his desires and temptations, nor should he hold the earthly gifts dear to his heart. Explaining the purport of the Tradition which runs: *Verily, the world has been created for you, and you have been created for the Hereafter*, he says:

"Do not try to obtain your share of the worldly gifts in a way that you have to keep standing before it like a beggar. You ought to be like a sovereign who keeps himself seated while the gifts are presented

before him. This world acclaims those who stand and wait at the door of God Almighty but it demeans those who wait upon it. Therefore, get your share of the worldly benefits without demeaning yourself or compromising your dignity, and this is what Allah expects of you."

In another sermon he says:

"It is perfectly lawful to lay hands on the world and its gifts, to possess it or even to accumulate it for a commendable purpose, but it is forbidden to set your heart upon it. You may allow it to stand at the door of your heart but it is prohibited to allow it to get inside the door, for it shall not bring any honour to you."

APPRECIATION FOR "THE MAJLIS"

The Editor,
The Majlis,
Port Elizabeth.

Assalaamu Alaikum.

Dear Brother-in-Islam,

I hope very much that you, among your beloved and your community have had a good Idul Adha, and that you are in good health, Insha'Allah.

I have received your letter of September 8th, 1976 and some issues of your publication, The Majlis through the kind hands of brother Abubaker Morimoto of Tokyo. I read your letter with great interest and must say that I am amazed to read things like it, but then I know, there is no limit for a human being to go astray.

The papers I find very wonderful — so rich with so many details — so full of sound information. A German sister, Mrs Fatimah Heeren-Sarka, Munich, will by now have arranged subscription for me to come via Munich. It wouldn't be so long a way like the one via Tokyo. The only thing I would like to suggest to The Majlis, is to try to have it printed in a smaller size, and if possible with a stronger cover. The paper is so good that one just will like to — has to — keep for further reading and reference purpose, and it is difficult to store it this way. If a harder cover is not possible, it would help to have it printed on these large sheets, but in a way that the printing would go with another one or two foldings.

An English brother, Yahya Merchant has just returned to Libya from Mombasa where he married a Cape Malay girl from South Africa. They share with me the interest and pleasure to read The Majlis.

Many years ago, before Libya registered with the Postal Boycott against South Africa, I was a subscriber to the Muslim Digest. Is it still being published? I enjoyed especially the Ramadhan Annual.

I remain, with many regards and my best wishes, fraternally and sincerely yours,

DR BASHIR AHMAD DULTZ, Ph.D. (Tripoli, Libya)

1. HISTORICAL IMPORTANCE

IT GOES without saying that Jesus Christ is not among those prophets whose name has been effaced from history but he is one of those renowned prophets of Allah who has remained as an important topic of history for about two thousand years. However, the two major sections of 'People of the Book' and Moslems have cherished separate historical details about him. The Jews maintain that they killed him so that the question of his re-appearance does not arise; the Christians believe that he had been fixed up on the crucifix but was lifted bodily to the Heavens before death and will return on the Day of Judgment. The Moslems stick to the

view that neither he was crucified nor killed but was taken up bodily alive and will descend to the earth in the same condition before the Last Day and will meet a natural death and be buried in Medina by the side of our Holy Prophet *Sallallahu alaihe wasallam*. It certainly does not lie in the mouth of any enthusiast to strike a new historical trend about such a well-known prophet which is not acceptable to any section of the people who are directly concerned with that history. An example of this baneful attempt is the story newly given to the effect that Jesus was put

up on the crucifix, was released half dead, met with slow ultimate death and was buried in some obscure place in Kashmir which could not be known to any outsider. It would be just like saying, for instance, that the story of the death and burial of our own Holy Prophet *Sallallahu alaihe wasallam* is partially untrue, that when the persecution of *Quraish* became severe and dangerous he migrated bodily to the Heavens and will return on an appointed day. Can any thinking person find it worth-while to ponder over such unfounded pieces of history relating to a great

historical personality? The suggestion that a prophet who admittedly died on earth had ascended to the heaven is as absurd as to try to show that a prophet who is admittedly alive in the heaven had died in a certain place. Both stories will be fit to be wholly discarded in an off-hand manner.

It is most surprising that Jesus Christ is a distinguished prophet who has had a large number of believers ever since and yet the incident of his death and location of grave could not be known to them. Even the Jews who claimed to have murdered him, failed to

point out the grave. It is clear that the existence of the grave if satisfactorily proved would have become almost conclusive evidence of the Jewish assertion. We have already seen that the religious history of the Christians far from giving any indication of death or grave contains a negative verdict on both points. The Christians have been very zealous in preserving the graves of their prominent saints for centuries on end. It is impossible to believe that there were any historical reasons which could prevent them from making a thorough search for the grave if it existed, and staking their

all in protecting such an important shrine.

2. EVIDENCE RELATING TO HIS DEATH

It is not less significant that our own Holy Prophet *Sallallahu alaihe wasallam* never mentioned the word "maut" (the patent Arabic term for death of any kind) in connection with the life of Jesus Christ in Nazareth. On the other hand the Holy Prophet asserted that Jesus is destined to reappear and that he had not died till then. The Holy Prophet *Sallallahu alaihe wasallam* further declared that the grave of Jesus would be made in a remote future by the Prophet's side in Madina. The Holy Quran has referred to a much smaller incident, (i.e. Jesus used to take food) in order to prove that he was a human being. There were occasions when points of this

Continued to Page 4

NUZUL-E-ISA

By: HAZRAT MAULANA
MOHAMMED BADRE
ALAM

151 Grey Street,
Durban 325910

MINORA GROUP OF STORES

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573 South Coast Road, Clairwood 417774

126 Prince Edward St,
Durban 64270

(Continued from Zil-Qa'da issue)

by
WAHEEDUDDIN KHAN
(The writer is the Editor of the weekly Al-Jami'at, Delhi. The present article conveys the impressions he formed during his visit to the Tabligh Centre of Nizamuddin in 1966.)

This is the first characteristic of the place to draw the newcomer's attention. He realises how different this missionary centre is from the headquarters of other organisations and movements, whether religious or secular, which have virtually turned into offices. No one who goes there finds a trace of dynamism. They are just places of business where clerical and administrative work is done.

It is not an ordinary difference. This is what makes the Bangle Wali Masjid of Nizamuddin resemble the Prophet's Mosque at Medina. The Prophet's mosque was the centre of the Islamic movement during his time and that of the blessed Companions. It was not the central office for routine work, as the case is with the headquarters of the present-day organisations, but the rallying point of Islam and the Islamic way of life itself. There *Namaz* was offered, people collected together for God-remembrance, earnest entreaties were made to the Lord of the Worlds, service was rendered to fellowman,

the Quran was recited, the Sunnah was discussed, and ways and means for the propagation of Islam were thought of. It was like an oasis in the desert, a haven of peace. During the early days the Prophet's Mosque was shorn of all adornments. Its structure was very simple. But people saw Islam in it; manifestations of God-consciousness drew the hearts. Solicitude for Faith was felt over there in all earnestness and the Quran took the shape of a reality. Whoever entered the mosque could not remain unaffected by its Islamic atmosphere.

The same atmosphere has been prevailing in Bangle Wali Masjid for over twenty-five years. It is an aspect of the revival of the Sunnah of the Prophet (S.A.W.) which, perhaps, has no parallel in the entire world of Islam. Countless Islamic offices will be found in the world today. But an Islamic centre modelled after the Prophet's Mosque is not to be seen anywhere. It is an event which alone is enough to attract the Help of Allah. It is related about Syed Ataullah Bukhari that once he came here and saw the whole thing. After it, he remarked in one of his speeches that "I thought that (the sufi-saint) Nizamuddin Aulia had died but on coming to Basti Nizamuddin it appeared to me that he was still alive. I have again become a Muslim

REVOLUTIONARY FORCE OF THE TABLIGH MOVEMENT

on going there. Whoever wants to become a Muslim should go there".

This mode of working is the most important part of the Tabligh Movement. The basic philosophy of this approach is that if you try to teach Faith to men in their fields, offices and factories — in the midst of their worldly pre-occupations and activities — they will not be able to understand it. So, get them away from the humdrum routine of their daily lives, bring them into the mosques and preach Islam to them by producing an intensely Islamic atmosphere over there. Their minds will be free and unhampered at that time, and, thus, they will readily absorb what is taught to them. The Bangle Wali Mosque of Basti Nizamuddin is the permanent, practical centre of this mode of working where an Islamic and Tablighi atmosphere constantly prevails. Nothing more and nothing less. Every moment there is just one idea, one ruling passion — the forging of a living contact with Allah for He is everything; the Prime Mover, the Ultimate Cause. He is the Author of all things; nothing aside of Him

has any control over gain or loss.

The task and duty of Tabligh workers everywhere, whether at home or in a journey is to create an atmosphere like it temporarily. When the Tabligh parties, which set forth everyday, arrive at a place their first talk is to invite the people to come to a mosque by moving among them and going from door to door. After gathering them together in the mosque they are asked to offer the *Namaz* and to recite the Quran. Events and incidents from the life of the Holy Prophet (S.A.W.) and the biographies of the Companions are related to them, they are made to learn by heart the more popular prayer-formulas, virtues of noble deeds are impressed upon them, they are kept occupied with prayer and supplication and their religious duties are taught to them. When their hearts are mellowed to some extent, after spending a period of time in this atmosphere, they are invited to complete the *Chilla*. Let no one be alarmed at the mention of the word *Chilla*. It simply denotes an extension of the few hours spent in the mosque, i.e., to devote forty days exclusively to the Tabligh work by cutting oneself aloof from worldly interests and activities and living in the mosques, approaching the Muslims directly by making a round of their localities and calling them towards the Islamic way of life and attaining such maturity and solidity, through living for some time in an Islamic atmosphere and learning and grasping Faith by the direct method, that when one returns to the old environment he may continue to abide by the Islamic programme of life conscientiously. *Chilla* is, thus, a mobile training camp. It is pure action.

Remarkable results have flowed out of this programme of work that was inspired to Maulana Mohammad Ilyas (R.A.) by Allah. Innumerable persons have, without doubt, been influenced by it. Their lives have been transformed. Those who used to make a fun of *Chilla* and going the rounds became its ardent admirers when they were brought into religious environment and preaching was done to them. They had set forth clean-shaven and returned with a beard, they had begun the *Chilla* dressed in Western clothes but when they came back they were putting on simple *Kurta* and *Pajama*. Habitual defaulters of *Namaz* and *Zakat*, people soaked in sin and lewdness,

quarrelsome, mean and ill-tempered returned so thoroughly changed that it became difficult to recognise them. There are instances of men going out with a Tabligh party carrying bottles of liquor with them, since they insisted that they could not give up drinking, and breaking the bottles with their own hands before the *Chilla* was over and taking sincerely to the Islamic way of life for the rest of their days. A worker told us that when the first Tabligh party went to Africa they were dressed in *Kurta* and *Pajama*. The few persons they persuaded there to join them on their tours were in Western attire. They were impressed by the movement and decided to come to India, but by that time their appearance had changed so much that when the officers at the check post saw their old photographs on the passports they remarked, "Is it really your passport or someone else's?"

At Nizamuddin a person greeted me with such warmth that I felt that he was an old acquaintance. He was a young man with a beautiful beard. On being introduced, I recalled that he was the same fellow with whom his elders were most dissatisfied during the student days.

TO BE CONTINUED
IN THE NEXT ISSUE

Continued from Page 3

NUZUL-E-ISA

nature including the divinity of Christ were debated upon between the Holy Prophet *Sallallahu alaihe wasallam* and Christian monks and priests but not once the prophet averred that he had met with natural death, as if it were a fact, it would have amounted to an irrefutable argument against the alleged divinity.

3. EMPHATIC BELIEF OF MOSLEMS AND CHRISTIANS

It would be apt to consider why Christians and Moslems have cherished a concurrent belief in the continued life and bodily descension of Christ among hundreds of other Prophets equally revered by them. Even if the Christian attitude is attributed to their exuberance

of faith, it would be impossible to explain the firm convictions displayed by early Moslem theologians in this respect who, it may be noted, ever remained ardent opponents of slightest suggestion as to the divinity of Jesus Christ. In fact, in this connection some of them at times used inordinate language which could only be justified in view of the gravity of the suggestion made. Not to talk of individuals, Moslem Nation in general, the Companions of the Holy Prophet *Sallallahu alaihe wasallam* their contemporaries, 'imams' and leading commentators of Holy Qur'an are all at one in taking the said view about the death of Christ. The matter in dispute related to a pure physical occurrence of life or

death. It did not comprise any abstract themes relating to the divine being or supernatural realities of life after death which could very well be supposed to have become the subject of scholarly differences. Besides, if it be suggested for a moment that Jesus Christ had undergone natural death it would become necessary to point to exact historical data showing as to when the contrary belief arose among Moslems. But in this connection, as already discussed, the more we go back to the early history of Islam the more apparent it becomes that both "Rafaa" and "Nuzul" are among prevalent doctrines of faith which have seen no variations.

Persons, being less than mediocres who raised any discordant voice at any stage of our history, stand marked off as blasphemers in the eyes of the nation in general. It is amusing to find that even those persons who recently put forward claims of being the promised 'Messiah', entertained common belief in respect of the death of Jesus Christ throughout the early period of their life. It is a different thing that so soon as they found that the ground has been prepared for making a new claim they belied their own erstwhile faith as polytheistic and went to the appalling extremity that even the most reliable traditions of the Holy Prophet may be consigned to the waste-paper basket.

"Serious are the words which emerge from their mouth and they speak not but rank lies."

4. OMISSION OF WORD "MAUT" IN HOLY QUR'AN

Many historical and doctrinal complications about the life of Jesus Christ could have been solved if the Holy Qur'an would have used some such plain language as for example, "Jesus Christ had died". In such event it would have remained no longer necessary to waste ink and paper over a discussion of the right connotation of the word which occurs in the relevant verses and the argument that the same is a synonym for "maut" in Arabic dictionary. While mighty efforts were made to show that

both the terms are synonymous none among the upstarts paused to consider as to why the indisputable word "maut" had been given up for one which has failed to bring out the idea of death in spite of prolonged controversies. The question assumes added importance in view of the fact that the Holy Qur'an was being revealed at a time when Christians affirmed Jesus Christ to be divine being. The *Surah* of the Holy Qur'an known as *Ale-Imran* was particularly revealed for repudiating Christian beliefs. Accordingly it opens with significant reference to or emphasis on two attributes of Allah viz., The Living, The Everlasting. Throughout this *Surah*, however, the opposite word "maut" has not been used once in case of Jesus Christ.

5. DEATH OF CHRIST IS NOT LIKE THAT OF ORDINARY HUMAN BEINGS

It has to be borne in mind

that the factum of Jesus life or death should not be considered so light-heartedly as we are wont to do in case of common people. This is so because in the former case the matter of life or death has become an important problem of history and religion. For instance, an ordinary person who remains untraceable for a few years is presumed to be dead. This presumption cannot arise in case of a great prophet whose life or death has been disputed in history for centuries on end and the positive theory that he is alive is supported by valid arguments. Even the general presumption cannot be made applicable to ordinary cases where we are receiving news of the existence of the person concerned through news paper or other reliable sources. Here prolonged absence cannot be treated as a ground for holding that the person in dispute has died and the assets left behind by him are divisible among his

heirs.

Once a given fact is satisfactorily proved from direct evidence it goes out of the purview of general presumptions. For example, the dead body of Pharaoh has been recovered from Egyptian mummies and is commonly displayed in the museum at Cairo. Now it is not possible for us to deny the main historical facts stated about Pharaoh simply on the ground that it is difficult to presume generally that the dead body of a secured intact after thousands of years. Common sense and history will both refuse to accept such criticism. The problem of the criticism. The problem of the death of Jesus Christ falls in a similar category. Since the matter has been treated as a regular theme in the Holy Qur'an and the Traditions it cannot be satisfactorily decided by merely resorting to general presumptions and arguments.

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Maulana Zakariyya, Rector of Mazaaharul Uloom, Saharanpur, India.

Ibrahim AS erected the Ka'ba. There can be no doubt that this is the holiest place because Allah Himself ordered its erection. Jibra'eel AS. drew the plan. A man of the stature of Ibrahim AS. was the mason while the man of the calibre of Ismail AS. had been his assistant. Does that not show its importance and virtuous origin?

According to a report by Ibn Saad RA., Ibrahim AS. at that time reached the ripe old age of one hundred years, while Ismail AS. had been thirty years old. (Durre Manthoor).

The Holy Ka'ba had been re-erected quite a few times. About some of these times the ulama are agreed whereas there is some doubt about its erection at other times. For those interested in the historical issue of the Ka'ba's erection see my Arabic commentary on Mu'atta Imaam Maalik called Awjaz al Masaalik. A short synopsis of what is written there follows here:

1. The well known accepted view of the ulama is that it was originally erected by the angels about two thousand years prior to the creation of Aadam AS. Some ulama even state that this was not the first time the Ka'ba was built. The first time was when Allah Himself caused it to be with His command, the angels had no part in its erection.
2. Secondly we have the well known view of our Muhadditheen and historians that Aadam AS. erected it again during his lifetime. According to reports he gathered rocks from five different mountains; Lebanon, Mount Sinai, Mount Zaita, Mount Judi and Mount Hira. Another version states that Aadam AS. merely laid the foundation and from heaven the Baitul Mamoor was descended and placed over it. Then at the death of Aadam AS. or at the time of the flood (During the time of Nooh AS.) the Baitul Mamoor was again lifted up to the heaven.
3. It is also said that Sheeth AS., the son of Aadam AS. erected the Ka'ba.
4. Then we have its erection (on the same place by Ibrahim AS. as stated above. It is said that this structure was 9 yards high, 30 yards long and 23 yards wide. (30 x 23 x 9 yds) It had no roof. On the inside there was to be a well, wherein was placed the sacrifices offered at the Ka'ba.
5. Erection by the Amaaliqah.
6. Erection by the Jurhum. Both were Arab tribes who were descendants of Nooh AS.
7. Erection by Qusay, who is one of the forefathers of Rasulullah SAW five generations earlier.
8. Erection by the Quraish during the youth of Rasulullah SAW. There are many reports about this in hadith literature. At that time our Rasool SAW. was 25 years old, and he also took part in the work. (Some say he was 35 years old). He used to lift up stones on his shoulders to carry to the site. This was also a time when a tremendous quarrel took place

THE HOLY KA'BA

by Shaikhul Hadith Hazrat

among the tribes of Quraish regarding who was to place the Hajar al Aswad (the black stone) in its place.

Everyone of the tribes desired the honour and were prepared to let the sword decide amongst them.

Rasulullah SAW arbitrated and placed before them his plan that the black stone be placed on his shawl. Every tribe then nominated one man to lift a portion of the shawl with the stone on it, carrying it to its rightful place. Then he asked them to jointly appoint him as their agent to place the black stone where it rests today. At that time Quraish made an oath that never will they allow any ill-acquired earnings of doubtful and haraam sources to touch it. The result was that not sufficient halaal earnings could be gathered to complete the Ka'ba with the result that the portion where the Hateem is today, was left incomplete, and a section of the original Ka'ba was left outside. They also made the door of the Ka'ba much higher than was the case in the structure of Hazrat Ibrahim AS. This meant that not everyone could enter it. In fact a staircase has to be used. Rasulullah SAW desired that the Ka'ba should again be brought to the same as was the original Ka'ba, but he never found the opportunity.

In the year 64 Hijri the forces of Yazid attacked Mecca against Abdullah bin Zubair RA. Fire was rained down on Mecca from the outside with catapults with the result that Ka'ba's covering cloth was burnt and the walls were damaged. During the siege Yazid died and the forces lifted the siege. Abdullah bin Zubair RA. then re-erected the Ka'ba. This time according to the desire of Rasulullah SAW., the Hateen was included inside the Ka'ba, with the door on the ground. Now, whoever desired could enter the Ka'ba. Another door was also placed on the opposite side, so that people could enter from the one side and leave from the other. This erection started in Jumadil Ula, 64 Hijri and was completed in Rajab 64 or 65 Hijri. By way of showing his great happiness at the completion of this noble work Abdullah bin Zubair RA. invited many people to a feast for which one hundred camels were slaughtered. Although Ibn Zubair brought the Ka'ba back to the original proportions there is one thing that makes us sad. Inside the

Ka'ba there had always been the horns of the sheep which was sent from Jannat, which Ibrahim AS. sacrificed in place of his son Ismail AS. During the attack on the Ka'ba these horns were burnt and lost to the world.

10. Later Hajjaaj ibn Yousuf an army commander, influenced the Khalifa Abdul Malik bin Marwaan saying that the Ka'ba has been changed by Ibn Zubair to something that was not the Ka'ba of the time of Rasulullah SAW. The Khalifa gave permission that it should again be changed. The result was that the newly placed door was closed and the western door was again lifted up above the ground. Similarly the wall to include the Hateem was again broken down and the Hateem left outside. The roof was also lifted higher. These changes were made in the year 73 Hijri. For many years the Ka'ba remained with three walls erected by Ibn Zubair and one wall by Hajjaaj. Many are of the opinion that this is the case to this day. Whatever was done afterwards was repair work and not new construction.

Haroon al Rashid wanted to bring the Ka'ba back to what Abdullah bin Zubair had done, but Imaam Maalik RA. insisted that it should not be done. He feared that the structure of the Ka'ba would become subject to the whims and wishes of kings and rulers.

11. In the year 1021 Hijri Sultan Ahmad of Turkey made some repairs to the Ka'ba. The roof was changed and where ever the walls had appeared to weaken, it was strengthened, especially the section called the Meezabur Rahmah. Only repair work was done.

12. In the year 1039 Hijri after a storm had caused some of the walls to fall down, Sultan Murad had those walls re-erected. For this reason some historians consider this work mere repair work while some are of the opinion that the Ka'ba was actually rebuilt.

Shah Abdul Aziz RA. in his tafseer stated that except for the wall on the side of the Hajar al Aswad, all the other walls were re-erected, so that today the Ka'ba stands with one wall erected originally by Abdullah bin Zubair RA. and three walls by the Turkish Sultan Murad. During the year 1367 Hijri Sultan Ibn Saud made certain repairs whereby he renewed the door frames and the door sills of the Ka'ba, and carried out general repair work.

Hazrat Anas (R) narrated that Rasulullah (S.A.W.) said: "The prayer of the wronged one is granted even though he be an infidel. There is no barrier in its (the prayer's) path." (Musnad-i-Hambal)

And, many among them lead astray (others) by their desires, without knowledge.

(QURAN)

A FEW NOTES ON WASIYYAT

by Waterval Islamic Institute

1. **DECLARATION**
Izhaar (declaration) is WAAJIB (obligatory) in respect of:—
(a) Unrecorded debts;
(b) Unrecorded Amanat (Trust items);
(c) Unrecorded assets;
(d) Unknown heirs.
2. **WAAJIB WASIYYAT.**
Wasiyyat is WAAJIB (obligatory) regarding:—
(a) Unpaid Zakaat;
(b) Unperformed Haj. (Pilgrimage);
(c) Fidyah for default of Ramadaan fasts;
(d) Fidyah for default of daily Farz and Waajib Prayers;
(e) Kaffarah for Yameen (Qasam) etc.;
(f) Other Waajibs like Qurbani, Sadakaa Fitr. etc.
These can only be discharged from one third of the nett amount of the estate.
3. **MUSTAHAB WASIYYAT**
If there is sufficient money Wasiyyat is MUSTAHAB (desirable) for:—
(a) Needy relatives who are not heirs;
(b) Deserving pious persons;
(c) Worthy Islamic Causes.
4. **MUBAAH WASIYYAT**
It is MUBAAH (allowed) to leave by way of Wasiyyat, money for well-to-do persons.
5. **MUKROOH WASIYYAT**
It is MUKROOH (undesirable) to leave Wasiyyat money for persons who are Faasiq or Faajir (irreligious) or for undesirable un-Islamic causes.
6. **DISALLOWED WASIYYAT**
A Muslim is not allowed to make Wasiyyat in favour of an heir. Neither is he allowed to make Wasiyyat of more than one third of his estate.
7. **DISTRIBUTION OF ESTATE**
The process of settling an Islamic Estate is as follows:—
(a) Tajheez and Takfeen (Kafan and burial expenses);
(b) All debts (including unrecorded ones for which declaration is Waajib). Note 1 (a);
(c) All Wasiyyat amounts, (Notes 2, 3 and 4.) from one third of the Estate after discharging items a and b;
(d) The balance to be distributed among the heirs according to the Islamic Law of Inheritance (Unknown heirs must be declared and included in the distribution.) Note 1 (d).
8. **FIDYAH**
The FIDYAH for Salaat (Prayers) is the value of 4 lbs. wheat or flour. Thus for one day, for five Farz and one Waajib Prayers, total six Prayers 4 lbs. = 24 lbs. (4 lbs. = 1.814 kgs. 24 lbs. = 10.886 kgs.)
The FIDYAH for Saum (fast) is 4 lbs. of wheat or flour for each fast.
9. **MARRIAGE IN COMMUNITY OF PROPERTY**
Many Muslims carelessly and unthinkingly have their marriages registered in Community of Property. Although they may not intend upsetting the Islamic proportions of Inheritance, such registration and the consequent claim by the surviving spouse is not recognised in Islam. Those who have contracted such marriages, must make arrangements that no share of the rightful heir is diminished because of this un-Islamic practice and that the surviving spouse receives only his/her proper Islamic share in the distribution of the Estate.
10. **AGE OF RESPONSIBILITY AND DISCRETION. (BOLOUGH).**
Islamic Law makes the individual responsible at the age of puberty (14-15 years), whereas the Law of the Country recognises the age of 21 years for this. It is, therefore, advisable that a Muslim, on reaching the age of puberty, makes his or her separate Will, aided and assisted by the parent, so that the gap in the two age limits of maturity is covered by this testament.
11. **IMPORTANT WARNING**
It is Naa Jaazib (prohibited) to distribute the personal assets of the deceased or provide food for visitors and the poor from the Estate before distribution has taken place according to the procedure stated in Note No. 7. The heirs can do all these things from their own shares.
Any valuable suggestions regarding the Islamic Will Form, will be received with appreciation and thanks.
For further information, consult the local Aalim or write to the
Waterval Islamic Institute,
P.O. Box 1,
Johannesburg.
Islamic Will Forms obtainable from above address.

Whatever misfortune befalls you, it is with the permission of Allah.

(QURAN)

What! Do they search for the law of ignorance? And, which law is more beautiful for a nation which believes firmly than the Law of Allah?

(QURAN)

And, Allah has given some of you ranks above others so that He may test you in the (Bounties) which He has given you.

(QURAN)

'LUKTAH'

DEFINITION OF LUKTAH
LUKTAH signifies lost property found by someone who takes same into his custody with the intention of preserving it for its owner.

• When lost property is found it is necessary to call persons to witness that the discovery has been made of the property and that the finder (the Multakit) intends taking the property into his custody for safe-keeping with a view to restore same to its rightful owner. The Shariah grants one the permission to take into custody lost property, but possession of the Luktah must be in the manner described above. Rasulullah (S.A.W.) has said:

"He who finds a lost object should call two pious persons to bear witness (to the discovery)."

• If the Luktah was taken into custody in the manner described, it (the Luktah) will be Amaanat (Trust) in the possession of the Multakit (finder). Hence, should the Luktah in the possession of the Multakit be destroyed or lost or stolen without any negligence on the part of the Multakit, he (the Multakit) is not responsible for the loss of the Luktah property and compensation cannot be claimed from him.

• If there is danger of the Luktah being destroyed, plundered or misappropriated then it becomes Waajib (compulsory) upon the Multakit (finder) to take same into his custody for its safe-keeping. However, if such danger does not exist, the taking into one's possession of the Luktah will be Afdhal (Better), but not compulsory. This is the opinion of the majority of the Ulama.

• Once the Luktah has been taken into possession it devolves upon the Multakit, i.e. it is Waajib upon him, to search for the rightful owner. Failure to do so will render him a sinner. All possible avenues should be explored in order to find the owner of the Luktah.

• If the owner of the Luktah turns up after the article has been donated to charity, he (the owner) is entitled to claim compensation from the Multakit. On the other hand if the owner upholds the donation of the Luktah he (the owner) shall receive the Sawaab (Reward) of the donation.

• If the Multakit (finder) himself is a pauper he may take the Luktah for his own purposes but only after failing to locate the owner and after exhausting all efforts in the attempt to find the owner. However, in this case as well the Multakit will have to compensate the owner should he turn up and demand his property.

• If lost perishable articles were found, the Multakit should maintain same in his custody until he fears that it will decay. When he fears decay of the Luktah, he should give it out in charity.

• Stray animals also fall

Continued on Page 9

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MUST WE KNOW THE PHILOSOPHY OF ISLAMIC RULES?

By Ahmad Husayn Sheriff, Mombasa, Kenya.
(By Courtesy Islamic Echo-London)

THERE is a growing tendency among the upcoming generation, in particular the educated class of our people, to question the reasons behind certain Islamic commands or prohibitions. For example, questions are being raised as to how could listening to music be prohibited in Islam and made sinful when it is an art and an essential entertainment in our daily life? Why should we have to pray daily five times during the present busy way of life? What is wrong if males were also to wear golden ornaments?

Such questions are often inspired by man's self-desires to fulfil his physical pleasures to his maximum without any sort of restrictions or control over his freedom to do what and when he likes. Any religious rule that commands him to abstain from pleasures of life is detested. At times it is the ignorance of the true aim of life and understanding of man's obligations towards his Creator which causes him to pose such queries.

The question then arises as to whether we are entitled to and is it fair to raise such questions?

There are moments in life when we need and seek professional advice and follow it without raising an argument. For instance, one falls sick; he approaches a recognised physician who prescribes certain medicines to be taken at certain times and in a particular dosage. He complies with the prescription without asking the physician why this, and why not that. He realises that the physician is an expert who knows what is good for him.

Similarly the rules and regulations — the do's and don'ts of Islam — are prescriptions from Allah sent through His Apostles for the betterment of our lives in this world and in the hereafter.

Unlike other religions which ask their followers to believe the principles first before understanding them, the Islamic *Shariah* allows full freedom to argue and discuss the matters pertaining to *USOOLE-DEEN* — the roots of religion till one is fully convinced of their truth. But once one has understood and convinced himself of the existence of One God and His high attributes of knowledge, wisdom and power, etc., and His apostles as true and infallible, then there is no room left to doubt and question the truth and validity of the Islamic rules. We have to accept them as based on sound reason, whether we know the reason or not or whether the philosophy of every rule is clear to us or not.

One of the aims of Islamic rules made incumbent upon us is that Allah wishes to test our faith and obedience in the short span of our life. If we were to be informed in advance of the philosophy, advantage or disadvantage behind every rule of Islamic *Shariah*, then our obedience would have been for the sake of our personal interest and not for the sake of obedience to the command of Allah. The purity of our intentions then would not be there.

If the reasons behind certain rules have been explained to us by the Holy Prophet (peace be upon him and his progeny) or Imam (A.S.), well and good and we are thankful to them. But if not, it would not justify our doubting or objecting and we have to obey without arguments.

According to a *hadith* — tradition quoted in *Falsafae Ahkam* from *Elalu-Sharai*, Imam Rida (A.S.) is reported to have said:

"We have found that Almighty Allah has made

lawful that which man needs and derives advantage from whereas the thing which He has forbidden is that which man does not need and it is harmful to him."

Based on this *hadith*, we can say that no religious duty or rule was sent down to us without a sound reason behind it. Its advantage or harm could be either physical, spiritual, individual or social. It could be either for this world or for the next.

One of the things forbidden by Islam is the listening to music which is so common today as if it were an essential part of daily life. On deep study of the aims of Islamic injunctions we shall find that they are aimed at producing excellence of character in its followers. Therefore, Islam has forbidden those things which tend to divert attention from Allah and from man's divine duties. Music is one of those things which have a toxic effect on human mind. Music also boosts the emotions and arouses the sexual powers beyond their natural limit. Thus it is likely to promote sins and evils instead of love and fear of Allah which promote virtues and good deeds.

The same reasons are behind the law forbidding liquor and gambling.

Another item of Islamic duties about which some argue as being out of date or impracticable in the present worldly life, is the daily five prayers.

In our day to day dealings with one another, we see that for every small or big service — be it charitable or otherwise — there is an instant expression of thanks. We go shopping and by the time we come out of the shop several exchanges of thanks takes place despite the fact that the services are part of

business in which the motive of profit is served. Does it not therefore, behove us human-beings, that we should remember and thank our Creator Allah as frequent as is possible for the countless blessings He has bestowed upon us? Prayers are after all nothing else but the performance of man's paramount duty of thanks-giving to Allah who has created everything for the benefit of mankind.

Another thing which makes some wonder at is the forbiddance of the use of golden wares and the wearing of golden wares and the wearing of golden ornaments by males.

Possibly the philosophy behind this could be that Islam wishes to discourage the blocking of cash money in expensive and luxury items made of gold which may boost man's pride and ego. Instead it wishes to encourage those with surplus income to share with those needy who do not have enough to eat.

Also Islam desires the male to be brave and sturdy, capable of fighting or defending himself, his society and even his religion when need arises. Therefore it has forbidden man from wearing golden ornaments lest he becomes soft and luxury-minded. It has permitted woman to decorate herself with golden ornaments to make her pleasing in the domestic environment. It could also benefit in the sphere of actions in life for which she has been created.

Thus as man progresses in his knowledge and research in the underlying philosophy of things, we may come to know more and more of the benefit or harm in the Islamic rules. But the true beauty lies in our willing obedience of the commands of Allah and earning His grace and blessings. Let duty be performed for duty's sake.

Validity of Inverse Square Law?

EVERYONE with a school days knowledge of Physics will remember the inverse square law for gravity, namely, the Force (F) between two bodies is proportional to the product of their masses (M1 and M2) and inversely proportional to the square of their distances (R) separating their centres of mass...

The acceptance of this law mainly came into existence from the observations and subsequent study of the motion of the planets and satellites. These have confirmed the validity of the inverse square law at astronomical distances (of more than 1000km) to a good degree of precision.

Since the Newtonian days a lot of study has been done on astronomical distances but very few experiments were carried out at laboratory distances to examine this law.

But now from the experiments carried out at laboratory distances (of less than 30cm) by Dr. D. Long of Eastern Washington State College, has proved that the law of Newtonian Gravitation no longer holds for bodies at a short distance separation.

From the above experiment the discrepancy found in the Constant of gravitation was 0.4%. If this is substantiated, its implications could be quite mind boggling.

For example, the mass of the earth and the sun is obtained using the knowledge of the gravitational constant (G). However, Dr. Long's experiment suggests that the value of G could be much more higher than what we take into account at long distances. Apart from this the whole of quantum theory, could be in a deep muddle (as if it is not in a muddle now anyway).

From his experiment Dr. Long suggests a modification of the Square law. To accommodate this change, the physics world would have to face quite a turmoil. Therefore, it is very likely that his work and results would be quietly swept under the carpet. Ref. Nature, Vol. 260, page 417, 1976).

Abdullah Patel,
Portsmouth, Hants.

(Courtesy Islamic Echo — London)

THE most important thing from your point of view is that the champions of the modern civilization claim that civilised society can also come into being away from spiritual convictions, religious beliefs, moral values and Apostolic teachings; and not only that, they assert that it should be so and its foundations should rest on knowledge and science, trade and industry, political and economic stability, nationalism and patriotism and legal and constitutional covenants and arrangements. They, further, hold that social progress and advancement is related wholly to the modern means and machines which are the products of their physical sciences.

The successes of the society and the welfare of mankind signify that man should conquer the world and the forces of nature for the satisfaction of his carnal appetites. In material sciences alone lies his salvation. The failure of man in the past was due simply to the fact that the channels for the exchange of ideas were blocked and the world was divided into different parts.

The West tried to propagate this view with the enthusiasm of a fanatic. Its slogans were as: **There is no God, no Religion, no Unseen, no Spirit and no Futurity.** According to it the Shariat and its spiritual structure are mere superstition. The real ingredients of life are perception, experience, pleasure, gain, nationalism, freedom, democracy and communism.

HARMFUL EFFECTS

The protagonists as well as critics of this viewpoint appeared on the stage of the world armed with their ideas and ideals and they effected an intellectual diversion of the West. Consequently, various schools of thoughts came to flourish whose influence can be seen today in the entire range of learning and literatures. The modern western society has profited from all of them and accepted their influence in a greater or lesser degree. It has made materialism its hall-mark.

The West is now in a position to enforce the ideas and principles in which it believes freely and openly. It is an unique event of history. Owing to its phenomenal power and resources the West has been able to play its role most successfully. Its achievement is unparalleled in the history of World leadership. Even more culturally and intellectually gifted nations had not been able to establish such a complete and universal ascendancy.

When Europe embarked on its course of progress and expansion, there was no

WESTERN CONCEPT OF LIFE

By
Maulana Abul Hasan Ali Nadwi, Rector of Nadwatul Ulama, Lucknow, India.

power in the world that could challenge it or impede its advance. The Church had capitulated before the mental and political revolt of the Christendom long ago. The Islamic East yielded to its political and intellectual might in the 19th Century and the whole world went on submitting to it quietly and quickly.

Incidentally, Europe got the opportunity to present its capabilities in the material form and its materialistic creed was received everywhere willingly and enthusiastically. But the whole show came to a tragic end. It proved to be a colossal failure. As a result of it, there is both inner and outer discord and confusion; individuals, classes and communities are at loggerheads with each other and the horizon is darkened with the clouds of war. The World is presenting the spectacle of a powder-keg which is ready to explode at any moment. Woeful cries are being raised at the expectation of the disastrous end of humanity. Self-confidence, peace and emotional equipoise are things of the past. Man is haunted with fear. His soul is restless. He is troubled about the future. A perpetual feeling of anxiety is felt everywhere; moral turmoil is complete and the spiritual vacuum is becoming more fearful everyday. There is an incurable sense of despondency and frustration. On all sides, there is nothing but distress, misery and bitterness.

The story of the wretchedness and infelicity of the western civilization is such that it deserves to be told again and again. It is the most important episode in the history of human species for in the East there are still people who believe in its purity and innocence and look upon it with respect and envy. They are confident that a civilization like it can never perish or become insolvent. They regard it with religious reverence.

WEAKNESSES OF MATERIALISTIC SYSTEM

You live in the midst of this civilization and feel its scorching heat. You observe its anguish and uneasiness and see the evidence of its decay and degeneration in all places. You notice its intrinsic traits in the moral disposition of its political leaders, in the disregard of human sen-

timents, in the neglect of ethical values and in the high incidence of crime and other grave moral offences. You see it unveiled in the conduct and philosophy of the leaders of thought and politics who are utterly incapable of appreciating the message of humanity and carrying it to others and wholly insensitive to the call of the spirit that can breathe a new life into the society, lead the community towards its high destination and bring about harmony and integration. This civilization, at the height of its revolution, is suffering from the crisis of confidence.

After these observations it should be evident to you that a society which is not based on faith is destined to an evil fate. It is another matter that it manages to prolong its life a little more but it is bound to come to a tragic end.

In fact, it is the path of belief and faith and the message and the life-example of the Divine Apostles that uplift, the character of both individuals and communities, illumines it with the light of spiritual feeling. It imparts the spirit of faith and courage independently of academies and educational institutions and means of propaganda and mass communication. It cures the hearts of greed, hypocrisy, boastfulness and ostentation. It promotes life and vitality and gives rise to belief in the Hereafter, sincerity and selflessness. It convinces one of the transitoriness of the world, strengthens faith in God whom no human eye has seen nor mind can comprehend and arouses in man the sentiments of laying down his life for His sake. History still remembers the deeds of these men of faith and conviction. Had such events not taken place so repeatedly the world would perhaps have repudiated them without hesitation. This is the segment of humanity which has preserved the vanishing stock of civilization, rescued the society again and again from the depths of waywardness and pulled the boat of mankind out of the whirlwind of death in the nick of time. These high-souled men have always saved the moral values and higher human concepts from destruction. In all their endeavours they have been guided by earnestness and solicitude for the deliverance of mankind.

ALCOHOL DIMINISHES MALE SEXUALITY

TO determine whether alcohol (ethanol) *per se* affects testosterone (hormone from testes) metabolism, alcohol was administered to normal male volunteers for periods up to four weeks, resulting in an initial dampening of the episodic bursts of testosterone secretion followed by decreases in both the mean plasma concentration and the production rate of testosterone. The

changes in plasma luteinising hormone (secreted by the pituitary gland and acts on the testes to release testosterone) suggested both a central that is, on the brain) and gonadal effect of alcohol. The results of this study done in normal man indicated that alcohol marked-

ly effects testosterone metabolism independently of cirrhosis or nutritional factors. The questions to be asked now is does alcohol diminish sexual function in women? (Source: New England Journal of Medicine, U.S.A. October 7, 1976, pp. 793-797.)

ALCOHOLISM

IN a survey carried out on admission for alcoholism to mental hospitals in Scotland, between 1963 and 1972 has shown that almost 30 percent of the patients in social class one were doctors. 58 percent of all psychiatric hospitalisation of male doctors between the ages of 45 and 54 years were attributed to alcoholism. Alcoholism seems to be three times as common among doctors as among their social and economic equals, according to this report.

Alcoholism is the mental disorder most likely to interfere with a doctor's ability to practice competently. (Source: Lancet, October 2, 1976, pp. 729-731). (Islamic Echo — London).

'The computer isn't a monster with infinite power, taking us over and outsmarting us. It does what it's built for. You can't expect it to produce new imaginative insights. Those come from man'

(Sir John Eccles — Nobel Prize winner for his work on the brain.)

VISION OF ALLAH IN HEAVEN

(By Hazrat Maulana Manzoor Nomani)

THE greatest favour to be conferred on the dwellers of Paradise is the seeing of God, and everyone endowed with a refined awareness will, undoubtedly, find the longing for it embedded in his heart. It is but natural for the bondsman who is enjoying countless blessings of the Lord in this world and will be rewarded in Heaven with immeasurably greater boons to feel an earnest desire to see the Beneficent and the Merciful Lord who created him and was showering on him His exquisite gifts. There will, of course, remain a feeling of non-fulfilment in him if he is never blessed with the stupendous spectacle and the Almighty will, indeed, not keep the bondsman unfulfilled whom he will, by His Grace, allow to enter Paradise.

The Quran has given to the Faithful the Tidings of this unique favour and the holy Prophet, too, has mentioned it and all the Muslims have believed in it implicitly. Some people, however, who are given to imagine about the Hereafter on the basis of what they see in the world around them and regard the limited knowledge vouchsafed to them here to be the last word in that direction repudiate and possibility of it on the ground that it does not stand to reason. They argue that only a thing that exists in a material form and has colour or surface can be seen by the human eye, and that, too, when it is placed in front of the viewer and within a certain distance. Since God has neither form nor substance, nor is He contained in space and time, the question of seeing Him does not arise. But this line of reasoning, ostensibly, is insane and puerile. Had the conviction of the Believers been that God will be seen with these very eyes (of the present world) which can observe only material objects and things having colour or dimension, the viewpoint of dissenters could have some validity. But neither the Quran nor the Traditions say so, nor is it the creed of the faithful Believers.

The people of the *Sunnah* and of the way of Com-

panions functioning as a body (*Ahl-i-Sunnat wal Fama'at*) who, in adherence to the precepts of the Quran and the Traditions, believe that the bondmen worthy of the magnificent favour will see God in Heaven also take it for granted that He will bless the dwellers of Paradise with powers and faculties that have not been given to anyone in this world, one of which is that the vision that will be granted to them will not be as weak and limited as that of our eyes in the present existence and it is with these eyes that the fortunate bondmen will see the Lord who possesses neither form nor colour nor dimension.

If the skeptics are still doubtful about the seeing of God, on account of its logical infeasibility, they should pause and ponder whether God sees His creatures or not. In case perception was possible only with the means and under the circumstances that were peculiar to us, He must, of necessity, be incapable of seeing anything for He had neither eyes nor were the creatures placed in a particular position in respect of Him. Thus, those who believe that God sees without eyes and in all directions at the same time, and even things we can not perceive by the eye in any case and by any means, ought to have no misgivings. Relying to the utmost on the tidings contained in the Quran and the Traditions, they should assume that the Almighty will, by His Power and Benevolence, grant them eyes in the Hereafter which will enable them to take joy in the marvellous spectacle of His Own

Adored Self.

In the Quran the truthful Believers have been given the cheerful assurance that, *some faces that Day will beam (in brightness and beauty) looking towards their Lord.* (Ixxc 22fi23). As against it, the deniers, of Truth have been warned: *Nay, but surely on that Day they will be covered from their Lord (and prevented from seeing Him.)* (Ixxxi: 15).

(118) It is related by Suhaib Rumi that the Apostle of God said: "When the dwellers have arrived at Heaven God will enquire from them thus, 'Do you want that We may grant one more favour to you (i.e. bestow upon you a blessing in addition to what you have already received)?' The bondmen will answer, 'Thou hast illumined our faces (i.e. made us successful and given us beauty and dignity), and saved us from Hell and granted us Paradise. (What more can we want?)' The veil will Then be lifted (i.e. the scales will fall from the bondmen's eyes) and they will be able to see God unhindered. Thus, their state will be (and they will feel) that the seeing of God surpassed all other favours that had been conferred on them till then.' After it, the Prophet recited the following verse from the Quran: *For those who do good is the (best) place (i.e. Heaven) and more thereto (i.e. the seeing of God).*" (x: 27).

Commentary.— The falling of scales from the eyes, in the above Tradition, means that the dwellers of Paradise will, all of a sudden, be endowed with a vision that will enable them to see the Lord.

"YOUR society will pass through a period when cunning and artful intriguers will be favoured by governments; when profligates will be considered as well bred, well behaved and elegant elites of the society; when just and honest persons will be considered as weaklings; when charity will be considered as a loss of wealth and property; when support and help to each other will be considered as a favour and benevolence; and when prayers and worship of God will be taken up for the sake of show to gain popularity and superior status; at such times governments will be run under advice of women, youngsters will be rulers and will be councilors of the States."

Iman Ali (A.S.)
(Islamic Echo)

Death and Poverty

IT is related by Mahmud bin Labeed that the Apostle of God said: "There are two things a man dislikes (while there is a lot of good in them for him): one is death, because death is better for him than mischief, and the other is poverty, because lack of wealth is going to shorten (for him) the Reckoning of the Hereafter."

—Masnad-i-Ahmad

Commentary.— Everyone fears death and poverty and wants to evade them though death is a great blessing in the sense that when a person dies, he becomes safe from the faith-consuming mischiefs of the world and the want of worldly possessions is a great blessing because the poor and the indigent will have to render a very brief account on the Day of Judgement and they will quickly pass through the ordeal.

Sayings like these can be a source of great relief to us when we are poverty-stricken or suffer a bereavement.

Abu Darda,s Reply to Wife

UMM-I-DARDA, wife of Abu Darda, related to us that (once) she said to her husband, "What is the matter? Why do you not make a request for wealth and position as such-and-such do?" Abu Darda replied, "I have heard the Apostle of God say: 'Ahead of you lies a difficult valley which the heavily burdened shall not be able to cross easily'. So, I want to stay light for crossing the valley (and do not ask for wealth and position)."

—Baihaqi

Commentary.— Conditions had improved so much during the last phase of the Prophet's life, and, after him, during the days of the first four Caliphs that goods used to come in from various sources and were distributed to the poor and those in want. In the same way, many people were appointed to public offices for which they received a suitable remuneration, and, thereby, it became possible for them to live comfortably. But, even at that time, some of the Companions preferred a life of poverty for themselves and Abu Darda was one of them. They believed that safety against the ordeals of the Judgement Day lay in taking as little a share in material comfort as possible and passing, somehow, the days allotted to them on earth. The Prophet had told them that only those will cross the perilous valleys of the Hereafter safely who are lightly burdened in the world while those who will load themselves to excess with worldly goods and connections shall experience much difficulty.

The lost Capital of Modern Woman

QUEEN

FOR five days in the week, I am a frustrated housewife.

I have an almost full-time job, because we need the money. But I would much rather be a full-time housewife.

My husband and daughters manage very well without me, but they welcome weekends, when I take my rightful place as queen of the kitchen.

I cook for the delight of my family and our friends. I cook for the pleasure of cooking. It is the one thing I do really well. — R. SMITH, Hout Bay, Cape Province. (Sunday Times)

THE MUSTAHAB MANNER OF MAKING DUA AFTER SALAAT

"Know, that there is no difference of opinion among the four Madhabs with regard to the Dua (after Salaat) being recited silently by the Imam and the Munfarid." (Risalat Istihbaabud Da'waat Aqibas Salawaat, Page 5 of Hakimul Ummat Maulana Ashraf Ali Thanvi (R).)

The above categoric statement as well as the many references from authentic Kitaabs, appearing hereunder clearly teach us that the best manner — the Mustahab manner — of making dua after Salaat is to make it silently.

In making the dua silently everyone is at liberty and ease to make the dua of his heart. Added to this is the fact that silent prayer goes for greater sincerity. For these, as well as other reasons, the Sunnah of our Nabi (S.A.W.) encourages the Dua being made Sir-run (i.e. silently).

Says Allah Ta'ala in the Holy Quran:

"Call unto your Rabb in humility and in silence (with low voices) — Verily, He loves not the transgressors."

(Sura A'raf)

The Original Law in Zikr is to make it silently — and, to make Jahr (aloud) is Bida't (innovation).

(Tafseerul Mazhari) Page 361 Sura A'raf.

There is Ijma of the Ulama on the fact that Zikr should be made silently and that is Afdhal. And, Jahr in Zikr is Bida't, except in special cases like Azaan, Iqamat, Takbeer-ate — Intikaal by the Imam in Salaat.

(Tafseerul Mazhari) Page 361 Sura A'raf.

The statement of Imam Hasan (R) that a silent dua exceeds a loud dua by 70 times points to the fact that silent Zikr is Afdhal.

And, on this is the Ijma of the Sahaba and those who followed them.

(Tafseerul Mazhari) Page 361 Sura A'raf.

Verily, the Muslims (i.e. during Rasulullah's time) would strive hard in making dua, and no sound besides a low whisper (full of sincerity) could be heard from them, — between them and their Rabb. And, this is what Allah Ta'ala says in his statement:

(Tafseerul Mazheri) Page 361 Sura A'raf.

And, verily, Allah mentions a pious servant whose action pleased Allah — thus HE says (in the Quran):

(And, remember when he called unto his Rabb a silent call.)

(Tafseerul Mazheri) Page 361 Sura A'raf.

And, the Hadith of Said bin Abi Waqqas (R) that Rasulullah (S.A.W.) said that the best Zikr is the Silent One, indicates that Silent Zikr is Afdhal.

Also, the Hadith of Abu Musa (R) that when Rasulullah (S.A.W.) was on the expedition of Khaibar a group of people came out above a valley and raised their voices with Takbeer. Rasulullah (S) then said:

"Soften it upon yourselves (i.e. lower your voices) for verily you are not calling one who is deaf or absent. Verily you are calling One Who is the Hearer and Who is Near."

(Tafseerul-Mazheri) Page 362, Sura A'raf.

(Know that, verily, Zikr has three stages. One is Jahr and raising of the voice with it. This is unanimously Makrooh — excepting when there is need for it and its Hukm desires Jahr. At such a time Jahr will be Afdhal to Sirr (Silent), e.g. Azaan and Talbiyah.

(Tafsseerul Mazheri) Page 362, Sura A'raf.

The second stage is Zikr with the tongue made silently (Sirrun).

And, the third stage is to make Zikr with the heart, Rooh, Nafs, etc, such Zikr wherein the tongue plays no part. And this is that Silent Zikr which even the Recording Angels have no knowledge of.

(Tafseerul Mazheri) Page 362, Sura A'raf.

Allama Halbi Hanafi (R) wrote:

According to Abu Hanifah raising the voice with Zikr is Bidat and is against the command of Allah contained in the ayat.

Kabiri. Page 566.

Mullah Ali Qari (R) says that some of our Ulama have categorically declared as Haraam the raising of the voice in the Musjid, even if it be with Zikr.

Imam Nawawi (R) says:

Dua is to be made silently without Khilaf.

Sharhul Muslim, Page 211. Vol 1.

Imam Sirajuddin Hanafi (R) wrote:

It is Mustahab to make dua silently — and raising the voice with dua is Bidat.

(Fatawa Sirajiah, Page 72 and

Moudhoo-ate Kabiri, Page 17)

Ibn Bital (R) and other Ulama have reported that the Ashaab of the official Mazhabs and other Imams are unanimous in saying that raising the voice with Zikr and Takbir is not Mustahab. Imam Shafi (R) has opined that after completion of Salaat the Imam and Muqtadi make Zikr silently.

Sharhul Muslim of Nawawi. Page 217, Vol. 1.

RULES OF JAMAAT

1. If there happened to be only one Muqtadi at the time when the Fardh Salaat started, he (the Muqtadi) has to stand slightly to the rear of the Imaam on his (the Imaam's) right side. And, if after the commencement of the Salaat other persons join the congregation then the first Muqtadi should move backwards forming a single row behind the Imaam. If he does not move back of his own accord, those joining the Jamaat should draw him back into the Saff (row). However, if because of not being aware of the Rules the late-coming Muqtadees fall in line with the first Muqtadi who as well remains in his original position because of not being aware of the Rules then the Imaam should move forward so that all the congregants are behind him.
2. If place is available in the Saff (row of congregants) then it is

Makrooh to form another Saff.

3. After performing the Fardh Salaat if one happens to attend a place where the Salaat is being performed in congregation, one should join in the Jamaat provided that it is Zuhr or Isha Salaat that is being performed. If Fajr, Asr or Maghrib is being performed then one should not join the congregation. The Salaat which one now performs with the congregation (i.e. after having performed one's Fardh) will be recorded as Nafl.
4. If one has already started with Nafl Salaat and the Fardh Jamaat commences, one should complete two Raka'ts of the Nafl although a Niyat for four Raka'ts was made, and thereafter join the Jamaat.
5. If the Jamaat commences after one has started to read the Sunnatul Muakkadah of Zuhr then too the Salaat should be terminated after two Raka'ts.

However, if the Jamaat commences after one has already read three Raka'ts of the Sunnatul Muakkadah then the four Raka'ts should be performed in full. Where the Salaat was ended with two Raka'ts (i.e. in the case of the four Raka'ts Sunnatul Muakkadah of Zuhr) the full four Raka'ts should be performed, after the Jamaat Salaat has been completed. However, the two Raka'ts Sunnatul Muakkadah which follow the Fardh of Zuhr should be performed firstly and thereafter the four Raka'ts Sunnatul Muakkadah which were missed in order to join the Jamaat.

6. If a person joins the Maghrib Jamaat after two Raka'ts have already been performed, the Masbooh (the later-late-comer who joined the congregation) should sit in Tashah-hud in both Raka'ts which he will be fulfilling after the Imaam completes the Salaat.

ERRORS OF YUSUF ALI'S COMMENTARY

O Believers! Fasting has been ordained for you like it was ordained for those before you so that you may attain piety. A fixed number of days (has been prescribed). Whoever is ill or on a journey (may omit fasting) and fast a like number of days (at another time).

(Surah Baqarah)

In these verses of the Holy Quran Allah Ta'ala grants the Musaafir or the traveller the choice of fasting or not fasting during the month of Ramadhan. If the Musaafir chooses to omit fasting, he is within his Islamic rights no one can blame him or reprimand him for availing himself of the Divine Concession. Should he make use of the Quranic concession of "not fasting while on the journey", he will have to make good the missed number of days by fasting at another time.

Commenting on this Quranic concession to the Musaafir, Yusuf Ali states in his 'commentary' of the Holy Quran:

"Illness and journey must not be interpreted in an elastic sense; they must be such as to cause real pain or suffering if the fast were observed. For journeys, a minimum standard of three marches is prescribed by some Commentators; others make it more precise by naming a distance of 16 farsakhs equivalent to 48 miles. A journey of 8 or 9 miles on foot is more tiring than a similar one by bullock-cart. There are various degrees of fatigue in riding a given distance on horseback or by camel or in a comfortable train, or by motor car or by steamer, aeroplane or airship. In my opinion the standard must depend on the means of locomotion and on the relative resources of the traveller. It is better to determine it in each case according to circumstances."

Yusuf Ali brings into play his personal opinion to fetter the Quranic concession with self-thought factors. Thus according to him the Quranic concession granted to the traveller should be conditioned with the following factors:

1. The journey must be one which causes suffering and fatigue.
2. Means of locomotion.
3. Resources of the traveller.
4. Every individual to decide his/her case according to circumstances.

Attaching these factors to the Quranic concession, Yusuf Ali compounds the following conclusion:

"In my opinion the standard must depend on the means of locomotion and on the relative resources of the traveller. It is better to determine it in each case according to circumstances."

In battering out his standard for concession (to the Musaafir) — which upon his own admission is basically "my opinion" — Yusuf Ali clashes sharply with the Shariah in its (the Shariah's) definition of "Safar" (Journey) and "Musaafir" (Traveller) and in its unconditional concession granted to the Musaafir. In Yusuf Ali's opinion the "journey" which entitles one to the Quranic concessions relative to certain obligations has a wide meaning which is open to individual interpretation and subject to prevailing circumstances. However, the Authority of the Sunnah and the Shariah rejects this opinion of Yusuf Ali. The Shariah defines the journey which qualifies one for concessions granted by the Quran. The Shariah is very precise in its definition of the Musaafir — when one becomes a "Musaafir" in the technical language of Islam. The Shariah defines the "Musaafir" thus:

"He who leaves his place of residence (hometown) intending to undertake a journey of three days and three nights is a Musaafir."

(DURRE MUKHTAR)

"The journey which brings about a change in the Ahkaam (Laws) is one in which the intention is made to travel (a distance which is covered in) three days and three nights."

(HIDAYAH)

"The distance by which the Ahkaam change is a journey of three days and three nights."

(TABYEEN)

"THIS IS THE AUTHENTIC AND CORRECT VIEW."

(Jawaaharul Akhlaati)

Now what is the meaning of "a journey of three days and three nights"?

Again the Shariah is very precise in its definition and its determination. The Shariah rules:

"And, the accepted (means of locomotion) is normal walking."

(AS-SIRAAJIYAH)

"And, it (the standard of locomotion in determining the distance for the Musaafir) is the walk of the camel or walking by foot (i.e. walk of man)."

(TABYEEN)

"... the distance covered in three days and three nights (is determined) by the walk of the camel or the walk of man."

(HIDAYAH)

From the above quotations it is clear that according to the Shariah the standard of locomotion for determining the distance (which in fact is the standard for determining if one qualifies as a Musaafir) journeyed in three days and three nights is the normal stride of the camel or the normal walk by man. The argument that the standard of locomotion accepted by the Shariah to calculate the distance travelled in seventy two hours was fixed by the Fuqahaa (Jurists of Islam) to be the walking of man or camel because these were the then prevalent means of transport and locomotion (modern means of transport being non-existent), carries no substance and has to be discounted as baseless because, besides the camel and

the foot other means of transport too existed during the time of Rasulullah (S.A.W.). For example, the horse, the mule, the boat existed. However, despite the horse being a very popular means of transport and journeying, the Shariah did not take into consideration this animal as a standard for locomotion for determining the distance covered in three days and three nights. In the authoritative work on Islamic Jurisprudence, AL JAUHARATUN NIYARAH, it is stated:

"And, if the distance covered on foot or by camel in three days and three nights be accomplished in two days or less on horseback, Qasr Salaat shall yet have to be performed." (In other words the traveller remains a Shar-ee Musaafir even if the seventy two-hour journey is completed in less than that time.)

This then proves conclusively that the standard for the Musaafir is not "means of locomotion" or "relative resources of the traveller" as is the opinion of Yusuf Ali, but the standard in terms of the Shariah is DISTANCE COVERED IN THREE DAYS AND THREE NIGHTS BY NORMAL WALK OR NORMAL CAMEL STRIDE. The Directive of the Quran and the Sunnah as handed to the Ummat by the Fuqahaa is quite clear. No one has the authority to fetter the general Commands of the Shariah with conditions and factors which are the products of individual opinion.

This Quranic Directive is repeated very clearly in the Books of Fiqah and in the Ahadith Books. In Sharhun Niqaayah the traveller in terms of the Shariah is defined thus:

"The traveller according to the Shariah, upon whom it is incumbent to perform Qasr Salaat, and for whom it is lawful to make Fitr (i.e. not to fast) ... is one who leaves the town (his place of residence) with the intention of undertaking a journey of three days and three nights."

What is this distance? The distance covered on foot or by camel in seventy two hours has been fixed by the Authorities of Islam — Rasulullah (S.A.W.), the Sahabas and the Fuqahaa — to be between 45 and 48 miles. The official Hanafi view being 48 miles. These distances (viz. 45, 46 or 48 miles) are based on an authentic Hadith. Because there existed different versions as to the distance of a particular town from Madinah Munawwarah, we find the different distances stated by the Fuqahaa, some opining 45 miles, others 46 and others again 48 miles. Nevertheless they all are agreed on this score that the standard for the Musaafir is "the distance covered by foot or by camel in seventy two hours". The relative Hadith upon which this Islamic Standard is based is:

"Hazrat Mujaahid (R) said: I asked Ibn Umar-R (who was a top-ranking Sahabi) regarding the minimum standard for a journey (i.e. which will qualify one to be a Musaafir).

Ibn Umar (R) said: Do you know (the town of) Saweeda?

I (Mujaahid) said: Yes. I have heard of it.

Ibn Umar (R) said: Whenever we went there (to Saweeda) we performed Qasr Salaat. And, it is a place which is situated forty six miles from Madinah."

(SHARHUN NIQAAYAH)

According to another version the town of Saweeda is situated at a distance of 48 miles from Madinah Munawwarah. This version is also reported in Sharhun Niqaayah.

According to Yusuf Ali real suffering and fatigue are essential conditions for the qualification of Musaafir. If these conditions are absent then in his opinion the Musaafir cannot avail of the Quranic concession even though the Shariah describes him (the traveller) as a "Musaafir" in its technical sense: viz., one who sets out from home with the intention of journeying forty eight miles or more. The Sahabaa (R) of Rasulullah (S.A.W.) and the great and eminent Fuqahaa of Islam state that the Standard in this regard is MILES. It is stated in Sharhun Niqaayah:

"The majority of the Mashaa-ikh (Authorities of Islam) determine the journey (i.e. the seventy two hour journey) in terms of MILES."

Nowhere does the Shariah considers fatigue or suffering as factors essential for one to be described as Shar-ee Musaafir (a traveller in terms of the Shariah). If fatigue was a consideration for concession then there are many arduous tasks and jobs which cause fatigue right at home and, in terms of Yusuf Ali's logic this fatigue effected by strenuous work or physical exercise would be sufficient cause to invoke the Quranic concession of omitting to fast during the month of Ramadhan. If fatigue had to be a consideration for concession then a farmer working all day long in the sun ploughing his fields could justifiably claim concession of exemption from fasting on the grounds of fatigue. And, so could all those who indulge in hard, physical and strenuous work causing real fatigue. But the Shariah does not entertain the consideration of fatigue. Those who suffer fatigue at home are not permitted to invoke the Quranic concession of postponing the fasts for a later date, for the Holy Quran very precisely states that the concession is applicable to ONLY illness and journey.

The Holy Quran grants the concession on the grounds of SAFAR (journey), but Yusuf Ali says that the concession is on the grounds of FATIGUE. This opinion of Yusuf Ali can never be substantiated on the basis of the Shariah. If fatigue was the basis of concession then the Holy Quran would undoubtedly have stated so. But the Quran says SAFAR and the Arabic definition of Safar is:

"Safar (or journey) literally means 'to traverse distance' "

(Sharhun Niqaayah)

And, that is precisely what the Sahaba and the Fuqahaa say. They claim that the standard for the Musaafir is "to traverse the distance of forty eight miles with the intention of travelling", the two additional factors of 48 miles and intention being stipulated by Rasulullah (S.A.W.) — by the Shariah and not extracted from whimsical opinion unassociated with the Shariah. Yusuf Ali is guilty of tampering with the Divine Law of Allah by substituting one standard with another. Yusuf Ali in his blunder of substituting standards has been the victim of unbridled reasoning. Qiyaas or the Analogical Reasoning of the Authorities of Islam for its validity has several conditions. And, one of these conditions for the validity of Reasoning is that the Qiyaas in no way should be contradictory to any Command of Allah. If the Reasoning clashes with an injunction of the Shariah, such reasoning will stand condemned and rejected. Yusuf Ali's reasoning clashes with the Shariah in that it substitutes the Quranic standard of "Safar" with his own standard of "fatigue", hence his opinion stands condemned and rejected (MARDOOD) in the Eyes of the Shariah. May Allah Ta'ala save us all from such unbridled reasoning which casts one off from Seeraatal Mustaqeem — far, far off.

ACCORDING to Imam Abu Hanifa (R) the correct view (for one to qualify as a Shar-ee Musaafir) is the standard of distance covered in three days on land even though speed is increased and this standard distance (covered in three days and three nights on foot or by camel) is completed in two days or less.

(AL UYOON)

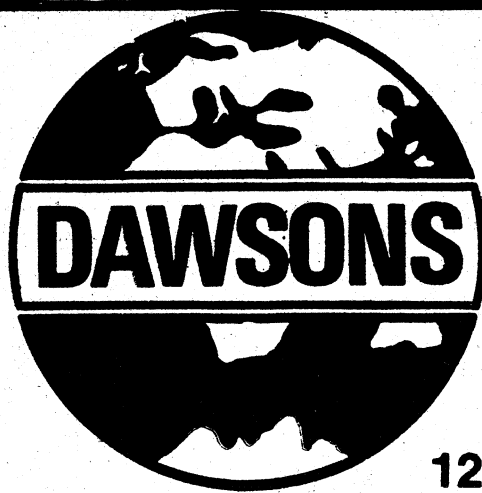
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MUSIC, MUSICAL INSTRUMENTS AND SINGING

WHAT THE FUQAHA AND MUHADDITHEEN SAY ABOUT MUSIC, MUSICAL INSTRUMENTS AND SINGING

- (1) "Musical instruments are Haraam (forbidden) according to the unanimous opinion of the Jurists of all the lands." (Baghawi)
- (2) "The Fuqahaa say that singing is Haraam by virtue of this ayat (i.e. 'Among mankind are those who purchase idle talk...') and by virtue of those Ahadith which we have quoted." (Tafseerul-Mazheri)
- (3) "The playing of and listening to musical instruments are forbidden." (Mut-tafaq)
- (4) "The beating of the drum and its listening are forbidden because it (the drum) is part of idle sport, excepting the war drum and the caravan drum for in it is the notifying of the soliders and friends; and that is an obedience." (Fatawa Kubra)
- (5) "Singing without the accompaniment of instruments as well as listening to it are Makrooh. Musical instruments like the Sitaar, Sarangi (Fiddle), Sanj and the flute are forbidden according to the most authoritative opinion." (Minhaajut-Talibeen of Nawawi)
- (6) Fudhail Ibn Iyaadh says: "Singing is the spell of fornication." (Talbeese Iblis)
- (7) "This (singing and music) is not permissible for anyone. And if someone says that I am listening to it so that I attain by it the remembrance of Allah — we shall belie him because Shariah did not differentiate between that. And if it was permissible for anyone then it would have been permissible for the Ambiya (upon whom be peace)." The above is the statement of Gauthul Azam Hazrat Abdul Qadir Jilani. (Ghuniyatut-Talibeen)
- (8) "The Madhab of Imam Abu Hanifah (R.) as narrated by Abu Tayyib Tibri: 'Imam Abu Hanifah forbade singing and assigned the listening to singing to the category of sing'." (Talbeese Iblis)
- (9) Imam Malik (R.) says: "This (singing and music) is the occupation of Fasiqs." (Fatawa Rahimia)
- (10) "The listening to singing is Haraam. The Ulama are unanimous in their prohibition, and have emphasised the prohibition." (Fatawa Khairiyah)
- (11) "There is no permission with regard to Sama' (or religious singing) in our times. Junaid Baghdadi (R.) repented of Sama' during his time." (Fatawa Khairiyah)
- (12) "The practice (with regard to Sama') of the so-called Sufis of our time is unlawful. It is not permissible to make an intention of going and sitting there (i.e. at such gatherings). The Sufis (true Sufis) before did not do like these (so-called) Sufis. What has been narrated from the Messenger of Allah (S.A.W.) with regard to him listening to poetry does not indicate permissibility of singing." (Sharhul Multaki)

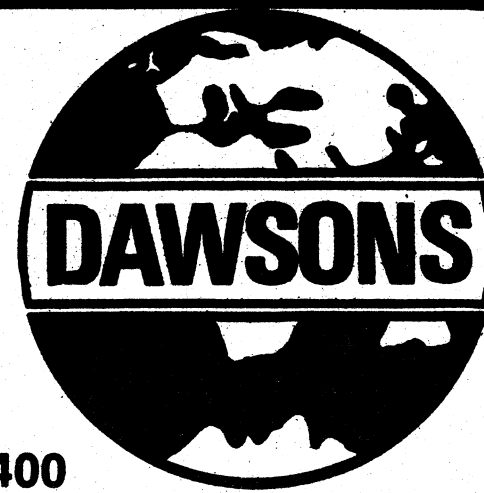
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DEATH AND BURIAL OF A MUSLIM

by
Waterval Islamic Institute

(Continued from last issue)

WHERE SHOULD THE JANAHAZAH NAMAAS BE PERFORMED

This Namaaz should not be performed in the Masjid. It could be performed on any open space or in a building specially built for Janaazah prayers. It is important to remember that when making Janaazah Namaaz in the Kabrastan there must be no Kabrs (graves) immediately in front of the Jamaat. It should be said as far away from the Kabrs as possible, or there should be an obstruction between the Kabrs and the worshippers.

TIMES WHEN JANAHAZAH NAMAAS COULD BE PERFORMED

It is Makrooh to perform the Janaazah Namaaz while the sun rises, when it passes the meridian (Zawal) and when it sets. Besides these three times which last for a very short period, this Namaaz could be performed at any time during the day or night. It could also be read after Asr Namaaz.

THE JANAHAZAH NAMAAS

The Janaazah Namaaz is Fardh Kifaayah on all Muslims present. It consists of four Fardh Takbeers, Thana, Durood, and a Masnoon Duaa for the deceased and two Salaams. All these are said silently by both, the Imam and the Muqtadies. Only the Imam must say the Takbeers and Salaams loudly. There are two Fardhs in the Janaazah Namaaz.

- To stand and perform Namaaz.
- To recite all the Takbeers.

THE MASNOON MANNER OF PERFORMING THE JANAHAZAH PRAYERS

- The body of the Mayyit should be placed with the head on the right side of the Imam, who will face the Qiblah.
- The Imam must stand in line with the chest of the deceased when performing the Namaaz.
- It is Mustahab to make an odd number of Safs (rows). The Safs for Janaazah Namaaz should be close to one another, because there are no Sajdahs to be made.
- After the Safs are straightened the Niyyah should be made. The Niyyah must be that: 'I am performing this Janaazah Namaaz for Allah behind this Imam. (The Namaaz being a Duaa for the Mayyit). After the Niyyah the hands should be raised up to the ears, and the Imam shall say Allahu Akbar loudly, and the Muqtadies softly. Then fold them under the navel similar to all daily Namaazes.

- Then recite the Thana softly
Sub-haanakal-laa-humma wa bi-ham-dika wa ta-baa rakas-moeke wa ta'aalaa jad-doe-ka wa jal-la tha-naa-oeka wa laa-ilaah-ha ghay-roek.

- Now the Imam will recite the Takbeer loudly, and the Muqtadies softly for the second time. The hands must not be raised when saying this and all subsequent Takbeers. The Durood Ibrahim must now be read
Al-laahum-ma sal-li a'laa Muham-madin wa-alaa aa-li Muham-madin ka-maa Sal-laita alaa Ibraa-hee-ma wa alaa aa-li Ibraa-hee-ma in-naka hameedoem ma-jeed. Al-laahum-ma baa-rik alaa Muham-madin wa-alaa aali Muham-madin ka-maa baa-rak-ta alaa Ibraa-hee-ma wa alaa aali Ibraa-hee-ma in-naka hameedoem ma-jeed.

- Now the Takbeer should be said for the third time, and the following Duaa recited for an adult male or female.
Al-laa-hum-magh fir li-hay-yinaa wa may-yi-tinaa wa shaa-hi-dinaa wa ghaa-ibinaa wa saghee-rinaa wa ka-bee-rinaa wa tha-ka-rinaa wa oen-thaanaa. Al-laa-humma man ah-ya-ta-hoe min-naa fa-ah-yi-hee alal Islaam. Wa man ta-waf-fay ta-hoe min-naa fa-ta-waf-fa-hoe alal Imaan.

For a child who has not reached puberty the following Duaa must be recited after the third Takbeer

- Duaa for boy:
Al-laa-hum-maj al-hoe la-naa fara-tan waj-al-hoe la-naa aj-ran wa-zoeekh-ran waj-al-hoe la-naa shaafi-an wa mu-sha-fa-an.

- Duaa for girl:
Al-laa-hum-maj al-haa la-naa fa-ra-tan waj-al-haa la-naa aj-ran wa-zoeekh-ra waj-al-haa la-naa shaafi-a-tan wa moe-shaf-fa-a-tan.

- The Imam will say the fourth Takbeer and thereafter recite the Salaam (Assalamualaykum Warahmatullah) loudly twice, while turning his face first towards the right shoulder and then once again while turning his face towards the left shoulder. The Muqtadies must follow by saying the Takbeer and Salaam softly. There is no Duaa

immediately after the Namaaz.

LATE COMERS TO THE JANAHAZAH NAMAAS

When the late comers fear that if he gets engaged in performing Wudhu he will miss the Janaazah Namaaz then only it is permissible for him to make Tayammum, and join the Jamaat. This rule applies to the Janaazah Namaaz only.

Whomsoever arrives for the Janaazah Namaaz after the Imam has recited one or more Takbeers, should wait and join the Imam when he says the next Takbeer. After the Salaam he should complete the missed Takbeers by merely saying Allahu Akbar once for every Takbeer missed. No Duaas should be read. If the Imam has completed the fourth Takbeer then too the late comer should join and complete all the missed Takbeers, (before the Imam says the Salaam).

THE SHAR'EE METHOD OF DAFN (BURIAL)

- After Janaazah Namaaz is performed the Mayyit should be buried as soon as possible. The Janaazah should be carried and placed on the Qiblah side of the grave. The head should be on the right side of the grave if one faces the Qiblah.
- It is desirable that, Mahrams or close relatives (of female Mayyits) should enter the grave to lower the body. The husband should not enter the grave to bury his wife. It is NOT Masnoon (Sunnat) that they be an odd number. All those who enter the grave must face the Qiblah.
- It is Mustahab to hold a sheet over the grave while lowering and burying a female. If there is fear of her Kafn opening then it is Waajib to do so.
- It is Mustahab for those present to read this Duaa while lowering the body:
Bis-mil-laa-hi wa-alaa mil-lati Rasu-lul-laa-h.
- After putting the body into the recess of the grave it is Masnoon to turn it onto its right side to face the Qiblah.
- The strips of cloth tied at the headside, chest and legside should now be untied.
- The recess must then be covered with unbaked bricks, bamboo or timber. It is Mustahab to begin closing the recess or trench from the leg side for males and from the headside for females. All the remaining little openings must be closed with mud or grass. The use of any fabric or blankets is unnecessary and wasteful.

HOW THE KABR SHOULD BE FILLED AND SHAPED

- It is Mustahab to begin filling as described in paragraph No. 7 in the preceding chapter. All those present should participate to fill the Kabr with at least three handfuls of soil. When throwing the first handful in the grave read:
Min-haa khalaq-naa-koem
While the second handful:
Wa-fee-haa noe-ee-doe-koem
And at the time of the third handful:
Wa-min-haa noeekh-ri-joe-koem taa-ra-tan oeekh-raa.
- It is Makrooh to add more soil to the Kabr than that which was dug out from it.
- The shape of the Kabr when filled should be like the hump of a camel. The height should be approximately 25 to 30 cm. It should not be made square or in any other shape. All types of building and enclosures on or around the Kabr are not permissible. Buildings on Kabrs have been emphatically denounced in the Hadith of Rasululllah.
- It is Mustahab to sprinkle water on the grave from headside to leg side thrice after the Kabr has been shaped.
- To recite the Quraan and make Duaa for the deceased at his grave side, after the grave is filled and shaped is also Mustahab.
- It is related from Hazrat Uthman RA that after Rasululllah buried the dead, he paused and said "Beseech forgiveness from Allah for your brother, and make Duaa for his steadfastness, because he is going to be questioned now (by the Munkir and Nakir)".
- After the burial the first Ruku of Suratul Bakarah (Alif Laam Meem Zaalikal kitaab to Humul muflihoon) should be read at the headside of the Kabr, and the last Ruku of Suratul Bakarah (Aamanar rasoolu till the end of the Surah, Fansurna alal quomil kaafireen) should be read at the leg side.
- To put wreaths and flowers on the Kabr is not allowed and is not the way of the Sunnah.

(to be continued)

BRANCHES OF FAITH

by
(Maulana Mohammed Manzoor Nomani — Academy of Islamic Research and Publications, India)

IT is related by Abu Hurairah that the Apostle of God said: "Faith is composed of seventy and odd branches of which the highest is belief in La Ilaha Il-Lallah (i.e. the testimony of Divine Oneness) and the lowest is the removal of a hindrance from the road, — and the sense of modesty is an important branch of Faith."

—Bukhari and Muslim

Commentary.— Some authorities are of the opinion that the expression, "seventy and odd" occurring in this saying denotes only a multitude. The Arabs, often, use the number of seventy when they want to emphasise the abundance of a thing and the phrase, "seventy and odd" has been used here to lend a greater force to it. Others say that it stands for seventy-seven and they have also tried to specify all the seventy-seven departments of Faith. But these interpretations are purely speculative and open to endless argument. What sounds more reasonable is that the Prophet did not want to fix an exact number but only to indicate profusion and to say that Faith was composed of many parts and modesty was one of them. Had there been a definite figure in his mind he would not have rest content with a vague and general statement but explained it fully and enumerated all the seventy or seventy-seven branches.

By the "branches of Faith" are meant the deeds and virtues and internal and external states that should follow as a natural outcome of the ingress of Faith. Just as a verdant tree bears forth leaves and fruits, virtuous acts, good morals and noble states of thought and feeling are the offshoots of Faith though their grades are different.

The testimony of the Oneness of God has been described in it as the highest and the removal of a hindrance from the path as the lowest branch of Faith. Now, whatever good or virtuous acts can be imagined between the two grades constitute the departments or branches of Faith, whether they appertain to the rights of God or to the rights of men and their number will, naturally, run into hundreds.

Shame has, particularly, been mentioned as forming an important part of Faith. There can be two reasons for it. Either someone had fallen short of the Islamic standard of modesty at that time and the Prophet wanted to correct him through the admonition, as the way is with sagacious teachers and wise reformers, or seeing the crucial place the sense of modesty occupied in the moral scheme of things, the Prophet might have thought it appropriate to lay a special stress on it. Shame is the moral characteristic which acts as a preventive to numerous sins and follies, and, as such, there obtains a special affinity between it and Faith.

Modesty is not to be observed only in relation to human beings. The Almighty Creator comes first. Generally, a person who does not entertain respect for his elders and behaves reprehensibly towards or before them is considered to be shameless and impudent, but no one is more unfortunate and insolent than him who feels no shame before the Lord and knowing that God sees and hears directly all that he does or speaks does all sorts of dirty and deplorable things in His presence.

Accordingly, if the sense of modesty is alive and active in a person, his life will not only be clean in the sight of fellowmen but he will also commit very few acts of transgression against the claims of God.

It is stated in Tirmidhi that once the Prophet observed, while speaking to the Companions: "Practice modesty towards the Lord as it ought to be practised towards Him." "God be praised," replied the Companions, "We practise modesty towards Him." "No", the Prophet said, "It is not that. The proper way of observing modesty towards Allah is that you took care of the head and all the notions and ideas that are contained in it, and you took care of the belly and all that is contained in it (i.e. protected the mind against evil thoughts and the stomach against unlawful food), and remembered what your state is going to be on death and in the grave after death. Whoever did so, know that he fulfilled the duty of observing modesty towards Allah as it ought to be."

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Continued from Page 5

LUKTAH

under the rules pertaining to Luktah.

• Expenses incurred by the Multakit for the maintenance of the Luktah can only be claimed from the owner if such expenses were incurred by an order of an Islamic Court. Expenses incurred for maintenance without any Islamic Court order will be regarded an act of favour and goodwill for which compensation cannot be claimed from the owner.

• The claimant of the Luktah must prove his right of ownership by evidence; alternatively, the Luktah may be handed over to him if he gives a description of the article.

(References: Sharhut Tanweer, Hidaayah, Fataawa Hindiyah).

TAQLEED

"A Moslem has either become a mujtahid or has not reached the grade of ijthad. A mujtahid is either mutlaq (absolute) or muqayyad (belonging to a madhhab). It is not permissible for a mutlaq mujtahid to follow another mujtahid; he has to follow his own ijthad. However, a muqayyad mujtahid follows his own ijthad which he employs in accordance with the methods of the madhhab of the mutlaq mujtahid.

"The one who is not a mujtahid should follow whichever he likes of the four madhhabs. And, when doing an 'ibada in accordance with a certain madhhab, he has to fulfil all the conditions required by that madhhab for it to be sahih. If he does not fulfil one of the conditions, his 'ibada will not be sahih; it has been informed unanimously by the 'ulamā' that such an 'ibada will be in vain (batil). Though it is not a must for him to believe that his madhhab is superior, it will be good if he believes so. Taftiq, that is, to do any 'ibada or any deed in accordance with those words of the four madhhabs that disagree with one another means to go out of the four madhhabs and to make up a fifth madhhab. This 'ibada of his will be in vain, and he will have made game of Islam, because this 'ibada will not be sahih according to any of the four madhhabs.

(Khulasatut-tahqiq)

by
HAZRAT ABDUL GHANI NABLUSI

DISTRIBUTION OF WEALTH IN ISLAM

(Continued from Last issue)

THE DIFFERENCE BETWEEN RENT AND INTEREST

THE foregoing discussion has sufficiently established the fact that Islam considers "profit" and "wages" to be lawful and "interest" to be unlawful. Now, we are left with the fourth item — namely "rent". Islam considers this too as lawful. But there arises a question in the minds of some men on this point — when taking or giving interest on Capital is unlawful because of there being a fixed rate, why should rent on land (which includes machinery, according to our terminology) be lawful, rent also being something fixed?

On the other hand, money is a commodity which has to be wholly consumed in order to be utilized. One cannot derive any benefit from it until one has bought something for this money. So, money is not utilizable in itself. Hence, on the one hand, no matter what the benefit which the debtor wishes to derive from it, he has to spend the money and then to put in his own labour in order to derive that benefit; on the other hand, the value of money does not suffer on account of being used by him. That is why it would be unreasonable to impose a fix-

ed rate of interest on this money. The owner of the money has a free choice either not to lend his money at all or to enter into a "partnership" or "Co-operation" with the person who needs the money. But if he lends the money in the form of a debt, Islam cannot allow him to charge an interest on it according to a fixed rate.

It is on this basis that we have defined our terms like this — the things which are not utilizable in themselves without being wholly consumed would be called "*Capital*"; when they enter into a commercial enterprise as a factor of production, they would be entitled to "*profit*"; the things which are utilizable even without being wholly consumed would be called "*Land*", and on account of having participated in the process of production they would receive some part of the "wealth" in the form of "*rent*".

THE PROHIBITION OF INTEREST, AND ITS EFFECT ON THE DISTRIBUTION OF WEALTH

As the foregoing discussion has made clear, one of the basic differences between the Islamic system and the Capitalist system with regard to the distribution of wealth is that Capitalism allows interest, while Islam forbids it. Now, it would be proper to have a cursory glance at another aspect of the problem too — what are the consequences that follow from the interdiction placed upon interest?

In fact, the prohibition of interest has very far-reaching, beneficial and profound effects on the whole system of the production of "wealth" itself. But this discussion would lead us far beyond the subject of this article. So, for the moment, we shall only summarily indicate the effects which Islamic injunctions do have on the system of the distribution of wealth. A very simple consequence of the prohibition of interest is that it produces a balance and uniformity in the distribution of wealth. The necessary characteristic of the economy based on interest is that the profit of one of the parties (i.e. Capital) is assured in a fixed form under all circumstances, but, con-

trarily, the profit of the other party (i.e. Labour) remains uncertain and doubtful. Big commercial enterprises, no matter how profitable they become, can never be considered immune from risk. In fact, while the "risk" of big business have been decreased because the means of production are available in an adequate measure, they have at the same time been increased by certain external factors. The bigger is the enterprise, the greater these risks are. So, under the Capitalist economy, the balance of the distribution of wealth becomes very unsteady. Sometimes the debtor has to bear severe loss, while the creditor goes on minting money. Sometimes, on the other hand, the entrepreneur earns a huge profit, while the man who has provided the capital gets only an insignificant share from it.

Contrary to it, since Islam prohibits interest, it would in practice allow only two forms of investing Capital in the modern world — "Partnership" and "Co-operation". Both these forms are completely free from this injustice and imbalance in the distribution of wealth. Under these two forms of investment, if there is a loss, it has to be borne by both the parties, and if there is a profit, both have a proportionate share in it. This mode of investment to a great extent serves as an effective check on the concentration of wealth, which is the greatest evil of the Capitalist economy. Wealth, instead of becoming accumulated in the hands of a few, is so distributed over a very large number of individuals in the society that no injustice is done to any one. Under the Capitalist system, economy being based on interest, Capitalists come not only to own the greater part of national wealth, but also to control the whole market and to run it in their own selfish interest. As a result of this, the system "The supply of commodities" and that of "Prices" can no longer function in a natural manner, but becomes artificial in so nefarious a way that no sphere of life, from economy, manners and morals to politics, can escape its evil influences.

By prohibiting interest, Islam has struck at the very root of these evils. Under the Islamic system, every one who invests his money has a share in the enterprise and its policy, bears the responsibility of profit and loss both, and thus he is no longer allowed to have his own way in business.

A DOUBT AND ITS CLARIFICATION

It is necessary to clarify a doubt that may arise here. In discussing the evils of the economy based on interest we have said that it produces an imbalance in the distribution of wealth, and that one of the two parties in a business enterprise is necessarily affected by it. Some people are quite likely to raise the objection that the man who suffers a loss in a transaction based on interest, suffers it through his own choice — if he deliberately exposes himself to such a risk, why should the law of the Shari'ah interfere with his right to do so?

Even a little reflection would easily solve this problem. A slight acquaintance with the Islamic way of life should be sufficient to bring out the principle that, according to Islam, the mutual consent of two parties does not always justify a certain transaction. If a man is willing to get murdered by another man, this fact would

not absolve the murderer of his crime. Even in the case of fornication, which the West in its short-sightedness considers to be a private affair of the individual, mutual consent of the two parties cannot absolve the criminals. The question of the distribution of wealth and economic welfare goes much beyond this. We have already explained, with due quotations from the Holy Quran, that wealth is in principle the property of Allah Himself, and that the ownership He has bestowed upon man is, far from being unconditional and unbridled, subject to certain principles laid down by Allah Himself. That is the reason why Islam does not allow the mutual consent of the parties concerned to be treated as a justification for a transaction which Islam regards as intrinsically unjust or which can prove to be detrimental to the collective welfare of society. This is the *raison d'être* behind the strong prohibition, in the tradition of the Holy Prophet of (buying grain from the Caravans coming from the country-side before they reach a town), of (Buying goods brought from the country-side through a middle-man in the days of famine), of (exchanging grain that is yet in the ear for grain that has already been harvested) of (exchanging fruits on a tree for plucked fruits), and of (taking a fixed amount of grain from the harvest of a land given on lease etc.) in spite of their being based on the mutual agreement of the parties involved. Hence, the *mere* fact that the parties involved have agreed upon it, cannot serve as a valid justification for a transaction based on interest.

In the early days of Islam, the objection which people bred in the pre-Islamic ways generally raised against the prohibition of interest was this:

"Trade is exactly like interest." (2: 275)

The Holy Quran refutes this argument in a concise phrase:
"And Allah has permitted

trade, and forbidden interest." (2: 275)

It is worth noticing here that, in refuting this objection, Allah the Exalted has not enunciated any principle or purpose of the prohibition of interest, but has, so to say, simply indicated that since Allah has declared trade lawful and interest unlawful, one shall have to abide by this commandment, whether one understands its *raison d'être* or not. Instead of elucidating the justifying principles in this place, the Holy Quran has adopted the mode of authority, which cuts off the very root of all objection to the prohibition of interest.

In short, the prohibition of interest by Islam is the wisest solution of the problem which, on the one hand, eliminates many evils of the Capitalist economy, and, on the other, leaves no need for the adoption of the tyrannical and unnatural economic system of Socialism. This is the middle way which alone can save the modern world from the two extremes of license and ser-

extremes of license and servitude, and lead it towards a balanced and equitable economic system. The French orientalist Louis Massignon has said something very pertinent on this point:—

"In this conflict between Capitalism and Socialism, only that culture can be assured of a secure and bright future which not only prohibits interest but also makes people abide by this prohibition."

(To be continued)

ISLAM AND LIFE INSURANCE

(Author Unknown)

LIFE Insurance is an institution that oppose Islam. Its argument refutes the Quran. Based on the erroneous concept of Human Personality, the Universe and value system its movement is directed to falsify the Reality envisaged in the verses of the Quran. It is a machination of converting the spirit of Man into a physical unit, and then selling it as a product on the capital market. In essence life insurance is applied materialism.

In terms of the doctrines of life insurance, Human Personality is a Physical Unit capable of being measured in terms of mathematical economics. Man, valued in terms of the existing Physical theories of the Universe and the prevalent monetary system.

In terms of the Quran Personality is a Spiritual fact vested with the right of subjecting the Universe: A free being in the face of the divine, endowed with the capacity to materialise or spiritualise the trust of personality. By nature, man is an oppressor, ignorant and ungrateful. The Quran envisages the overcoming these obstacles of natural tendencies, and developing divine attributes. Insurance argues for the mechanisation of Man in nature.

The Universe according to the thesis of Life Insurance is permanent and eternal, incapable of perishing. The Quran refutes this in straight forward terms, "And Call not besides Allah on another God. There is no God but He. Everything (that exists) will PERISH except His own Face: To Him belongs the command. And to Him wilt you (all) be brought back" — Sura 28 Verse 88. The phrase 'another God' may be implied to mean intellectual idolatry — the worshipping of the intellect.

Human economic value is the foundation of life Insurance. This evaluation of life is diametrically opposed to Imam, which is the foundation of Islam. To equate life to a physical entity is sheer materialism. The Quran defines and reserves the right of Allah to evaluate human personality and to test it in terms of action in the light of Life and Death experience. Life Insurance is Capitalization of Human life value. The Quran denies man the right to capitalize life, and advances him further to penetrate into the mysteries of life and death. And encourages the development of legitimate (in terms of the laws of Shariah) economies. It lays the foundation of Islamic financial institutions: The establishment of the law of Zakaat. The forbidding of Interest in business and or other transactions. Despite this clear message the Muslims have allowed themselves to be exploited by foreign economic institutions. Insurance is a case in point.

Applying the most sophisticated methods of persuasion, the exponent of Life Insurance dissociates the mind from pure rationalisation. Consequently creating tensions which culminate in the states of extreme fear and grief, thus necessitating security, refuge and certainty. The innocent Muslim not acquainted with the logic of falsification accepts it as a reflection of truth. And unconsciously signs a proposal form for accepting insurance as a

security for himself and his family. In actual fact he has signed a contract, the terms of which he has not read. How many of the *insured* Muslims have read and examined their policies and subjected them to an independent and a critical Muslim mind. It is an obvious fact that Imam is in the heart of every Muslim. Is this not his security and certainty? The failure to recognise Imam as a security and certainty results from the fact that the Quran is not studied, and its message is not extended to the development of Muslim personality and society. Consequently the mind of the person having Imam at heart remains divorced from the vision of the Quran, and becomes prone to be mechanised by intellectual constructions.

It is in the act of sincere worship (Ibadat) that the mechanics of Life Insurance are completely exposed. In this act the worshipper is divinely assured of the security and certainty of his personality, independent of material mechanisation. Psychologically he is freed from fear and grief.

A factor that distinguishes Islam from other ideologies and religions, is the principle of eliminating fear and grief. The Quran assures the true believer, the worshipper and one having taqwa against fear and grief in the often repeated verse 'La Khaufun alaihim wa la hum yahzanun'. The philosophy of Life Insurance reverses this revelation in principle, and mechanises the human mind into the states of fear and grief. The most common fear that this philosophy exploits, is the fear of premature death.

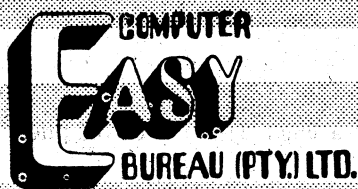
In terms of the Islamic theory of knowledge the knowledge of death is the most perfect knowledge. The true believer smiles at the appearance of death. Now, on what grounds can a believer (Person possessing Iman) seek security against death — a fact at which he smiles.

The essence of Life Insurance companies is the economies of the west. These economies are based on paper money and set-in existence by fluctuating interest rates — The very antithesis of Islamic economies. Due to the energy crisis the western economies are on the verge of virtual collapse. And are now experiencing serious problems — of liquidity, the shortage of food and natural resources, unemployment, solvency etc. etc. The growth which Life Insurance promises is fictitious.

For this growth is off-set by the drop in purchasing power of money. The growth fund episode *is* an example of fictitious growth. Even if the arguments of growth are valid, it cannot be allowed to, displace the Muslim conscience of an Interest Free Life. The 'plus-profit' policies means capital plus interest repayments: For certain portion of the income of insurance companies is derived from interest. It is difficult to comprehend the grounds on which the Muslims whose very basis of belief is the submission of his will, to the will of Allah, displaces his security in the absolute, the giver of life and death, the Rahman-Nur-Rahim by security in variant, insecure and uncertain western *economies*.

AHLE-HAO

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THIS IS TELEVISION

SOUTH AFRICA- NEWEST TV SOCIETY

ON January 5th, 1976, television test transmissions will cease and a permanent service will be introduced in South Africa. In Britain and America where the entire population live in a TV environment and where a generation has already been exposed to its influence, repercussions have been apparent, not only in society, but in many aspects of national life.

This article records a few of these major proven effects, as we become subjected to the most powerful medium of mass communication man has yet devised.

The addictive nature of TV

TV's severest critics can never deny that it has many good effects. It broadens the horizons of the young, offers relaxation to the tired, companionship to the lonely, elderly and sick. Yet there is ample evidence from all over the world of its addictive nature.

A British Government survey in 1965 said that the average person devotes more hours to TV than any other person before him gave to radio, books, theatre, cinema and newspapers combined. In fact, it occupies twice as much time as school during a child's most intensive educational phase.

An ordinary evening's viewing in Britain or America can be the equivalent of a one-act play at the theatre, a political debate at the Town Hall, going to a sports event, reading the newspaper or a short story, and fighting off a series of persuasive salesmen. Comic, calamitous, dramatic, dangerous — item follows item wrapping the viewer in unreality and excitement while he remains safely within the confines of his own home. The first thing everyone should learn to do is switch off — and this rarely happens because of the compulsive audio-visual properties that the written word does not have.

The Munich Society of Rational Psychology in 1971 paid 184 viewers, all badly in need of a little extra money, to give up TV for a year. Within five months, in spite of their three-fold increase in cinema going, seeing friends, reading and playing sport twice as often, all had returned to the 'box'.

ITS CONTENT

Content is the 'keystone' of any TV service, becoming doubly important since both British and American Governments list TV as one of the primary environmental influences together with home, neighbourhood, school and church. In a recent survey carried out by Britain's Times newspaper among influential people listed in Who's Who, eighty percent of those questioned stated that they thought the BBC, through the medium of its television service, was more influential than parliament, press, unions, civil service, monarchy or church.

The relationship between the communicator and the public is a manipulative one, with the initiative firmly on the side of the communicator. Supply creates demand. Every study shows that when TV provides a glut of Westerns, the public selects them as their favourite programme. Conversely, if there happens to be a majority of family comedy programmes, these

are listed as favourite number one.

Unfortunately there are certain influences which unavoidably affect the communicator. The first could well be called 'the law of optimum inoffensiveness' — as many programmes as possible must appeal to as many people as possible. Broadcasters tend to find a range of styles that work, standardised enough to ensure maximum acceptability to everyone who might be looking in, particularly where there is a wide coverage but few channels.

Secondly, the criteria for success is the volume of viewers at any one time. Whenever viewers have a choice, the majority chooses the lighter Channel. This, coupled with the fact that the fear of boring the viewer is deep in TV's electronic psyche, ensures that nothing becomes too deep or well researched. Important subjects therefore tend to be trivialised; talk programmes stop long before any conclusion is reached. All this is reinforced by the decision to go commercial, when the volume of viewers becomes a factor in the placing of advertisements.

There is inevitably a gap between true experience and the reflected image, which can unintentionally distort, often through the innocence of the viewer rather than the intentions of the broadcaster. TV has often been called the 'half truth machine' since the viewer only sees what is selected by the cameraman, wherever he happens to be, and the attendant commentary is oversimplified and racy to keep up with the action. For example, the cameraman's job is to record dramatic action and an isolated street incident in a troubled area can be interpreted to give the impression of widespread fighting. In addition, TV can often quite unintentionally, get caught up in the propaganda struggle. Slogans are most loudly chanted, banners most vigorously waved in front of a camera purely for publicity, often upgrading minor skirmishes to major demonstrations in the mind of the viewer. The Trade Union movement decided that the sudden surge of disapproval for the 1970/71 strikes by workers in the public sector was the 'bias of TV'; that by showing uncollected rubbish in the streets, failing electricity in the hospitals, a picture of callous self interest was inferred. This completely alienated the British public in a way the right wing press had never been able to do.

AS A CATALYST FOR CHANGE

A British Government survey in 1969 stated that there is practically no aspect of human behaviour that has not been affected by TV. Certainly every news and entertainment medium has been forced to change its content and direction because of it.

It is unanimously agreed that the small screen has been a major factor in the decline of the large one. Cinema admissions in Britain fell by 20 000 000 a week between 1955 and 1968, with a pro-rata decrease in America. The cinema, therefore, fought back by offering something that TV

"FICTIONALISED VIOLENCE WAS THE DOMINANT CULTURAL INFLUENCE IN A CHILD'S LIFE."
(Centre for Mass Communications at Leicester University)

"...THE VIOLENCE A CHILD WATCHES ON TV IS DIRECTLY RELATED TO THE AMOUNT OF VIOLENCE HE DOES AFTERWARDS."
(U.S. Surgeon-General's Report)

"IT IS AN ESTABLISHED BIOLOGICAL FACT THAT RESPONSES EVENTUALLY BECOME DESENSITISED WITH SATIATION, THEREFORE THE BRITISH SUNDAY TIMES ARGUES 'THE PASSIVE MAJORITY IS SLOWLY BEING CONDITIONED TO ACCEPT VIOLENCE AS NORMAL, TO BRUSH IT ASIDE AND NOT RESIST IT. THE YOUNG GENERATION IS BEING IMMUNISED AGAINST PITY.'"

"FICTIONAL VIOLENCE IS OFTEN PORTRAYED AS A SOCIALLY ACCEPTABLE FORM OF BEHAVIOUR."
(Centre for Mass Communications at Leicester University)

"IN 1968 DR LOONEY IN AMERICA ESTIMATED THAT WITH VIOLENCE IN 81% OF ALL PROGRAMMES AND 85% OF ALL PROGRAMME HOURS, A CHILD COULD HAVE SEEN 18 000 HUMANS VIOLENTLY KILLED BY THE TIME HE WAS 14."

could not — and the obvious way was a bigger and better screen. Cinemascope, Cinerama, Special Effect Three Dimensional followed each other with bewildering rapidity. As they gradually became accepted as commonplace, the cinema experimented with, then exploited, the sexually permissive film, still firmly denied entry into the family sitting room.

In the newspaper industry there has been a decrease in newspaper circulation per capita, an increase in the number of advertising and editorial pages, the death of a large number of dailies and the adaptation of the remaining ones for survival in a television society. Popular newspapers often act as a sort of fan magazine for TV characters and produce complete supplements devoted to TV gossip and pictures. Quality newspapers, on the other hand, fight the enforced trivialisation of TV with long feature editorials and in-depth coverage.

Saturday Evening Post, Picture Post, Look, Life, Illustrated, and other news magazines filled with static news pictures, have folded, unable to compete with the visual impact of moving news pictures on the TV screen. On the other hand, magazines devoted to knitting and sewing patterns have not only survived but proliferated, since the static word, and not the moving picture, is necessary to get their message across.

Today's society, because of TV, is a visually oriented one, consequently type-faces have changed to stimulate the eye, layouts bring instant impact with story-pictures — and even the London Times has brought the news story to the front page.

All sociologists pinpoint TV as being responsible for the liberalisation of accepted codes of behaviour, language, and other 'establishment' attitudes. In fact, it has accomplished in a few years what a minority media such as avant garde magazines and the underground press could not accomplish in decades. The reason given for the present day easy acceptance of previously distasteful material, is the difficulty of maintaining a high degree of social censure around words and comedy situations seen several times a week in the cosy atmosphere of one's own sitting room. Each time they have gradually been accepted a little more, until they have become an established part of the current scene.

Even monarchical tradi-

tion, sacrosanct in Great Britain, has not escaped the long arm of TV. At the investiture of the Prince of Wales in 1969, a thousand-years old ceremony underwent radical changes. Not only did Caernarvon Castle become a huge TV set, but camera angles took precedence over guest lists. Seven thousand prospective guests were uninvited to make room for millions of 'viewer guests' from all over the world. The ceremony itself was staged on an open dais under a transparent canopy to give access to the zoom lens. The result — TV technology and ancient traditions merged in a global sell out.

READING PROBLEMS

Another problem arising from today's primarily visually orientated society is the detrimental effect TV can have on children's reading. Educational surveys are revealing frightening facts. Reading skills have been on a descending scale since 1964 in spite of new schools, better paid teachers and supposedly better teaching methods. Seven out of ten children at the age of 15 have lower results than they did ten years ago.

In 1972, the National Foundation for Educational Research at Sheffield University, Britain, established a definite correlation between reading defects and TV. It is obvious that the more a child watches the less he reads, but the University stated emphatically that the more a child watches the less likely he is to be able to read easily and quickly. From the earliest years, child's mind become pictorially orientated instead of print orientated.

A similar more shocking report came from the University of California in 1974 on their latest intake (reckoned to be among the top 12% of high school graduates). They said that 52% needed remedial instruction in basic English, and laid the blame fairly and squarely on TV.

TV AND VIOLENCE

It is claimed that the unprecedented rise in violence in Britain and America has taken place at almost the same time as the spread of TV.

Is this coincidence, or is there a link?

Firstly, some of the reasons for crime are usually given as slums, overcrowding, hopelessness, injustice — yet these countries could be considered as two of the richest, most humane and law conscious countries in the world. Furthermore, with increasing opportunity

"THE MAJORITY OF VIEWERS BECOME A CAPTIVE AUDIENCE"

The advantages are not denied, but the Shariah on the basis of its Principle:

THE ELIMINATION OF EVIL TAKES PREFERENCE OVER THE ACQUISITION OF ADVANTAGE rejects and condemns television as a social evil. If an institution contains both good and evil — vice and virtue, Islam demands then, the rejection of the whole institution. Islam commands its adherents in a case of combination of evil and good to shun the whole since the Shariah accords priority to elimination of evil and not acquisition of gain or advantage. This Principle of the Shariah is based on the following verse of the Holy Quran:

"And, they ask you (O Muhammad!) about alcohol and gambling. Tell them that in both these is great sin as well as some advantages for mankind. But, their sin is greater than their benefits."

Hence, abstention from and rejection of such conglomerations of vice and virtue are foremost in the Shariah. The Shariah does not deny the advantages — the material advantages — but commands us to sacrifice such negligible benefits (negligible and infinitesimal in relation to the Benefits of the Hereafter obtained by strict obedience to the Shariah) to safeguard our own moral and spiritual interests.

and the significance of the individual, people should feel less threatened than ever before.

Secondly, it is the young (the TV generation) who have contributed to the rise in violence. In Britain it has been revealed that crimes by the under 21's are three times greater than the older age groups, and that crimes by the under 14's have trebled in the last five years. The U.S. National Commission on the Causes and Prevention of Violence (November 1969) says that their most frequent offender is the male between 15 and 24, and that there has been a 300% increase in arrests in children between the ages of 10 and 14. In New York alone, in 1973, there were 3 417 robberies, 117 rapes, and 44 murders committed by children between 7 and 15.

In 1968, Dr Looney in America estimated that with violence in 81% of all programmes and 85% of all programme hours, a child could have seen 18 000 humans violently killed by the time he was 14.

In Britain two years later, the Centre for Mass Communications at Leicester University monitored one week of TV. They found that 62% of all programmes contained violence, and concluded that fictionalised violence was the most dominant cultural influence in a child's life.

However, it is not just the fact of violence, but the type. Fictional violence is often portrayed as a socially acceptable form of behaviour exercised by hero figures, with a strong relationship between its use and the achievement of success. Violence seems an accepted way of solving problems. It is not condemned. It has little or no pity for its victims — in fact it never seems to hurt. Real violence in the news, always accompanied by the detached, emotionless voice of the news reader, is an accepted part of life for a child. He knows it is real, but the danger is that he cannot place it in perspective.

It is an established biological fact that responses eventually become desensitised with satiation, therefore the British Sunday Times argues "The passive majority is slowly being conditioned to accept violence as normal, to brush it aside and not to resist it. The young generation is being immunised against pity."

Even the most confirmed disbeliever of the TV — violence link will concede the fact that it is likely to affect the disturbed and

maladjusted child. However, another school of thought insists that the portrayal of violence may have beneficial effects by acting as a form of catharsis; another that this only applies with the violence of fantasy (cartoons) and not reality.

In 1972 there were two reports in America. The Commission on the Causes and Prevention of Violence concluded by saying "We do not suggest that TV is a principal cause of violence in society. We do suggest it is a contributing factor", and the US Surgeon-General's Report which stated positively "that the violence a child watches on TV is directly related to the amount of violence he does afterwards." There are recent indications that, at last, there is an increasingly active concern, not only on the part of the viewers but of the television authorities also, and in August 1975 all networks agreed that the two hours from 7 p.m. to 9 p.m. Eastern Time was to be "family time" each evening.

A POLITICAL MACHINE
Politics have by no means escaped the tentacle-like effects of TV. In America, all Presidents from Truman to Nixon have been increasingly involved with the use of the medium.

Eisenhower gave a film actor a permanent office in the White House, and the responsibility for his TV appearances and performances. Johnson installed a fully equipped TV studio. Nixon outdid them both by establishing a Department of Internal Communications, whose job was to survey the media, plan the strategy, coordinate the attack — then sell the glossy prepackaged Presidency.

Kennedy first publicly admitted the importance of a politician's electronic appeal. When asked what was the major factor, in his opinion, that won him the 1960 election, he said "It was TV more than anything that turned the tide."

TV's effects were not only seen and acknowledged, but were also accepted on the other side of the Atlantic. On December 31st, 1974, the Times wrote, "It is a sad thing when the choice of a party leader depends on how well he or she can communicate to the electorate by way of TV, but this is now a fact of life."

It follows, therefore, that fundamental changes have taken place in the selection process, campaigning and the techniques of image-

Continued on Page 12

THIS IS TELEVISION

Inevitably the sophisticated politician will manipulate entire situations for T.V. Milton Schulmann in 'The Ravenous Eye' goes as far as to say that without TV there would probably have been no presidential visit to China in 1972. Nixon was facing a tough electoral battle and needed to prove he was heading for peace in spite of the war in Vietnam.

(The Condenser — Tongaat)

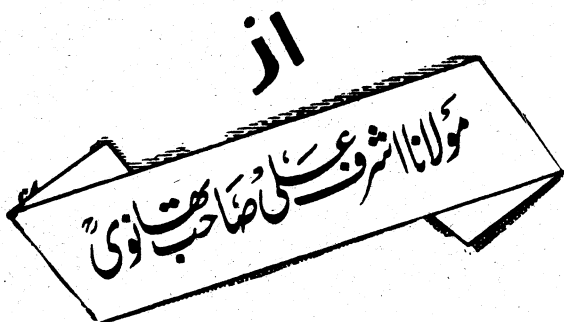
MASAA-IL ON HAIZ AND NIFAAS

1. It is not permissible for a woman in her state of menses (monthly periods) and state of nifaa (state of impurity following child-birth) to touch or recite the Holy Quran. However, she may touch the Holy Quran if it is wrapped in a cloth, etc. which is not sewn to the cover of the Quran.
2. Salaat is waived for her and it is not permissible for her to perform any Salaat whatsoever. There is no obligation upon her to fulfil (make Qaza) the daily Fardh Salaat which she had missed during her states of impurity.
3. It is not permissible for her to fast during her states of impurity, but she has to make Qaza of her Fardh (compulsory) fasts which she misses as a result of her states of impurity.
4. It is not permissible for a woman in her states of impurity, anyone without Wudhu or any person upon whom a compulsory ghusal is necessary to touch any object on which a verse of the Holy Quran is engraved.
5. It is permissible for people in their states of impurity to recite the Kalimah, Durood Shareef, Istighfaar and Dua.
6. It is Mustahab (preferable and meritorious) for a woman in her state of Haiz (menses) to perform Wudhu at the time of Salaat and sit quietly somewhere reciting some Zikr for a while.
7. If her monthly period commenced after she had already fasted half the day then she will have to make Qaza (fulfil) that day once she attains purity. This applies to Fardh as well as Nafl fasts.
8. The time for a particular Salaat started and a woman was in the state of purity, but she delayed in performing her Salaat, and her monthly period commenced just a few minutes before the expiry of the time for that Salaat. In this case the Salaat is waived and she is not liable to make Qaza of it.
9. It is not permissible to indulge in sexual intercourse during the state of haiz and nifaa.
10. During the month of Ramadhan if a woman attains purity from her menses during the daytime, it is then not permissible for her to eat or drink the rest of the day. She has to pass the rest of the day like a fasting person and will have to make Qaza of this day as well.

THE POWER OF ALLAH'S NAMES

One who recites this Name of Allah Ta'ala twenty one times after Fijr and Maghrib Salaat will not be affected by black magic, evil spirits or jinns.

EULAMA'S CORNER



(منقول عن تشرح المہذب للنواوی)

”آداب الفتویٰ و المفتی و المستفتی“

اعلم ان الامام العظيم اعظم كبر الموضع كثيره بفضل لان المني و ارث الانبياء صلوات الله وسلامه عليهم و قد اجمعوا على ان الامام
لذلك معرض للخطا و لهذا قالوا المني موضع عن الشرع لان درويش بن ابي المنكر قال لعالم من الشرع قال و علقني بغير
كيف يصل فيهم و منهم درويش بن سلف و فضلا و الخلف من التعق عن الفخا اشيا كثره معروفة من ذكرها احقراته في كادروا
عن عبد الرحمن بن ابي ليلى قال ادركت عمر بن ماسه من الانصار من الصحاب كمال فيقول ان النبي صلى الله عليه و سلم احبهم عن
السنة كبر و باذالي و باذو ابائي و باذو ابي تريح لي الاول و في روايه ما منهم من يحدث الحديث الا و ادان افاه كفاه
اباه و لا يستغني عن شيء الا و ادان افاه كفاه الفتا،

وعن ابن مسعود وابن عباس بنى الشتر عنهم من انهم عن كل ما يسئل فهو مخوف وعن الشعبي والحسن والي
 حسين (بفتح الحاء) التابعين قالوا ان احدا لم يسئل في السنة ولورودت في عمر بن الخطاب رضي الله عنه
 جميعها بل وعن علي بن ابي طالب ادركت اقواما يسئل هدم عن انشي فيكم وورد بعد وعن ابن
 عباس ومحمدين جلالا اذا اشغل العالم لا داري سميت مقاتله وعن صفيان بن عيينه وسخون اسيرنا
 على الفتيا تعلم علم وعن بشاش بن دقوس عن سئل فجم فصيل له فقال حتى ادري ان افضل في سكتة
 فيكون في الجواب ومن لا ثم سمعت احمد بن حنبل يحذر يقول لا داري وذلك ما عوف الا قال في غير ذلك فيهم يسئل
 فهدمت بالاسئل عن ثمان ربيعين سئل فقال في متعين وثلاثين بها لا داري وعن ابي الكافضه رواه اسكان
 يسئل عن خمسين مسئلة فليجيب في واحدة منها وكان يقول من اجاب في مسئلة فني في قبل الجواب ان
 يرض نفسه على الجنة والنار وكيف خلاصه ثم يجيب كسئل عن مسئلة فقال لا داري ففعل في مسئلة فغضبه
 سئل فغضب وقال ليس في العلم شيء خفيف وقال الشعبي ما رايت احدا جمع الا شقوا في فيه من ان
 الفتيا ما جمع في ابن عيينه اسكت منه عن الفتيا وقال بوصيفة لولا الفرق من الشتر لقال ان يصح العلم ففتيت يكون
 لهم البنا والوزر والاقامهم في كاشفة وقال الصمري والغضيب من كل حرص على الفتيا وساق اليها وادخلها ليقول
 توقيف واضطر في اموره وان كان كارب بالذلك غير مؤثر ما وجدته من حد ودعا للافعل على غيره كالمعونة
 من الشتر والصلح في جوابه اطلب واستدل بقوله صلى الله عليه وسلم في الحديث الصحيح لاسأل الامة فالك ان
 اعطيتا عن مسئلة وكلت اليها وان اعطيتا غير مسئلة اعنت عليها

MR. THOKAN CLAIMS THAT...

1. Precious stones are taxable by Zakaat.
2. Fixed property is taxable by Zakaat.
3. Plant and equipment are taxable by Zakaat.
4. Zakaat is payable on luxury clothing.
5. Zakaat is payable on luxury household goods.
6. Boat, additional car and trailer are subjected to Zakaat tax.
7. Zakaat can be paid in advance for three years.
8. By interpreting the Quranic phrase of “Fi-Sabeelillaah” to mean all forms of charity. Zakaat could be channelled beyond the eight classes of recipients stipulated by the Quran. By giving this Quranic phrase “a thought”, “a vast scope where we could channel the funds” could be found.

THE SHARIAH DECREES...

O Believers! Do not permit your wealth and your children to divert you from the Zikr of Allah. And, whoever permits this, verily, they are the losers.

(OURAN

The Worldly "Ulama"

“ah, you are the fellows who have misused your knowledge and wisdom. What have you to do with your predecessors? You are enemies of God and His Apostle; you are no less than the robbers, tyrants and hypocrites! How long will you persist in your pious fraud? How long will you continue to don this shroud of assumed piety for the sake of your kings and rulers? How long will you remain a slave of power and posi-

"Are you not ashamed that your avarice has forced you to serve these tyrants and crave for the emoluments declared unlawful and prohibited by the *Shari'ah*? How long shall you hold on to your mean pursuits? The kingdom of the rulers to whom you are playing a second fiddle shall shortly be no more and then you shall be presented before God Almighty who is Eternal, Omnipotent."

The Salaat of Maulana Rumi (R)

Once Rumi was performing his prayers in a wintry cold night. His tears trickled down his face on the beard, turning the tears into heads of ice owing to the intense cold, but he remained engaged in his prayers without being even aware of it.

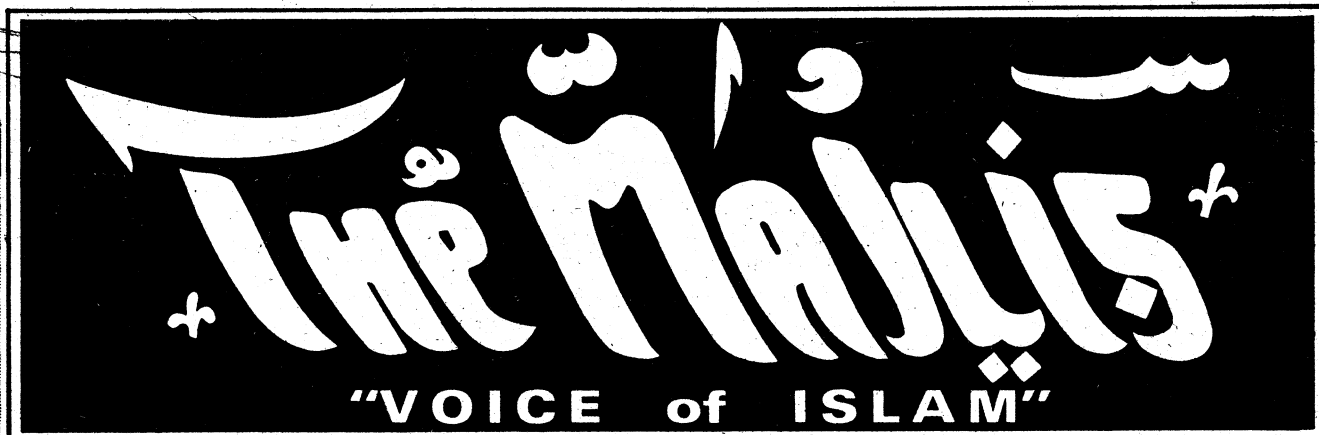
Aristotle's Rejection of Spritual View

Modern research leaves no doubt that the whole philosophy of the Arabians was drawn from Aristotelianism and the neo-Platonic thought. Expressing almost the same view, Ibn Taimiyah says, "The philosophical concepts adopted by Al-Farabi (Alpharabius), Ibn Sina (Avicenna), Ibn Rushd (Averroes) and Suhrawardi were wholly borrowed from Aristotle whom these philosophers have named as the 'First Teacher'.

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RABIUL - AWAL 1397

Vol. 2 No. 2

EBRAHIM BISMILLA

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BENONI SOUTH

1502

TRANSVAAL JAMIAT NOT TO JOIN ICOSA

THE JAMIATUL ULAMA OF TRANSVAAL, THE ISLAMIC REPRESENTATIVE OF THE MUSLIM COMMUNITY OF TRANSVAAL, HAS DECIDED NOT TO AFFILIATE TO THE ISLAMIC COUNCIL OF S.A. (ICSA).

THE JAMIATUL ULAMA HAD PROPOSED A NUMBER OF AMENDMENTS TO THE CONSTITUTION OF ICOSA SO AS TO GIVE THE CONSTITUTION A BETTER ISLAMIC CHARACTER THAN THE PRESENT ONE. HOWEVER, MOST OF THE PROPOSED AMENDMENTS WERE NOT ACCEPTED BY ICOSA. THE JAMIATUL ULAMA

(TRANSVAAL) THEREFORE FEELS THAT UNDER THE PREVAILING CIRCUMSTANCES IT WOULD BE WRONG TO LINK UP WITH

ICSA. THE ICOSA QUESTION WILL BE DISCUSSED IN GREATER DETAIL IN FUTURE ISSUES OF "THE MALINI", INSHA'ALLAH.

P.E. Muslims call for retention of ban.

THE Muslims of Malabar township, Port Elizabeth,

last week again registered their protest and disapproval of the blasphemous film on the sacred life of Rasulullah (S.A.W.).

A petition organized by the Jamiatul Ulama (Eastern Cape) realized approximately 300 signatures of Muslims who condemn the film as offensive to their Islamic beliefs, feelings and convictions. The petitioners gave full support for the stand adopted by the Ulama of the Republic as well as the Ulama of the Islamic world in their rejection and banning of the sacrilegious and insulting film. The petitioners stated that they adhered firmly to the decisions of the Ulama. The figure of 300 is almost one hundred percent of the Muslim community of Malabar.

The petition calls upon the authorities for the retention of the ban on the film: "The Message" which is causing so much religious hurt to Muslims all over the world.

LET US PRAY!

ALL MUSLIMS ARE REQUESTED TO MAKE SPECIAL DUA UNTO ALLAH TA'ALA TO GRANT ISLAM A VICTORY IN THE HEARING BEING PRESENTLY CONDUCTED BY THE APPEAL BOARD TO DECIDE THE BANNING OF THE SACRILEGIOUS FILM: THE MESSAGE. LET US ALL PRAY THAT ALLAH TA'ALA DEMOLISH THE PLOTS AND THE PLANS OF THE ENEMIES OF ISLAM. FOR THE PAST THREE WEEKS A PANEL OF ULAMA FROM THE TRANSVAAL JAMIATUL ULAMA IS ENGAGED IN THE LAUDABLE TASK OF PRESENTING THE CASE OF ISLAM TO THE APPEAL BOARD. MAY ALLAH GRANT MUSLIMS A GREAT SUCCESS IN THE TRIAL. AMEEN.

STER FILMS APPEALS

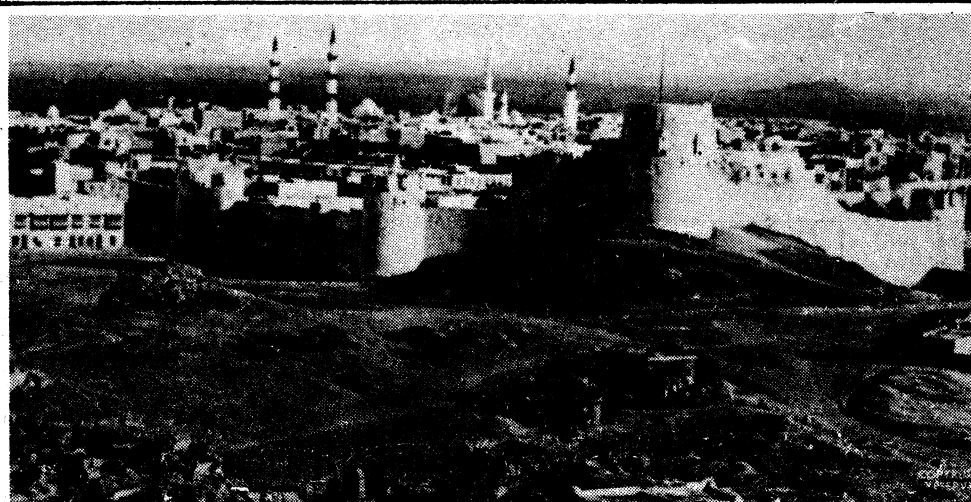
STERFILMS HAS APPEALED AGAINST THE STATE'S BANNING OF THE BLASPHEMOUS FILM: "THE MESSAGE".

On the insistence of Sterfilms the hearing is being conducted in camera. The Ulama desired that the

hearing in front of the Appeal Board now, be conducted in public, but this request was refused.

Since the hearing is in camera we cannot disclose the names of the witnesses. One Muslim has submitted an Affidavit in favour of Sterfilms, and another non-

Muslim who proclaims himself a Muslim, is appearing as a witness for Sterfilms. An Alim of the Transvaal Jamiatul Ulama is appearing as an "expert" witness on behalf of the State, and a Transvaal Muslim attorney appears as a "layman"-witness for the State.



The City of the Prophet (S.A.W.)

SALAAT FACILITIES IN BRITISH FACTORIES

THE Union of Muslim Organizations of U.K. & Eire is making a concerted effort to obtain special facilities for Salaat for Muslim employees working in British factories. Attempts are also being made to have both Eids declared as official holidays for all Muslim employees. The following statement has been issued by the Secretariat of the U.M.O. of U.K. & Eire:

"A UMO deputation comprising Dr Syed Aziz Pasha, General Secretary; Mr Qazi Mehtab Anwar, Treasurer; Dr Matiur Rahman, Assistant Secretary; and Haji Ashraf Gondal met Mr John Grant, Parliamentary Under-Secretary of State at his office to present the case of Muslims working in offices and factories in

Britain with regard to the need for the provision of facilities by the employers to enable the Muslim employees to observe daily prayers (which fall during the working hours) at places of work, particularly the need to accommodate Friday congregational prayers.

"It was also emphasised that it is necessary to declare the two Muslim festivals, namely Eid-ul-Fitr and Eid-ul-Adha as official holidays for all Muslim employees. Mr Grant gave a sympathetic hearing to these views and asked the UMO Secretary General to submit draft guidelines in this regard which will be considered by a special committee when the new Commission of Racial Equality is formally set up. Mr Grant pointed out that it is not the normal policy of the Government to interfere in management affairs. However, as these matters concern the religious freedom of the Muslims, he would present our draft guidelines before the special committee although he cannot predict the outcome. If this committee approves these guidelines, he would then consider circulating them to the employers."

MALAYSIA TO BAN UNLAWFUL FILM

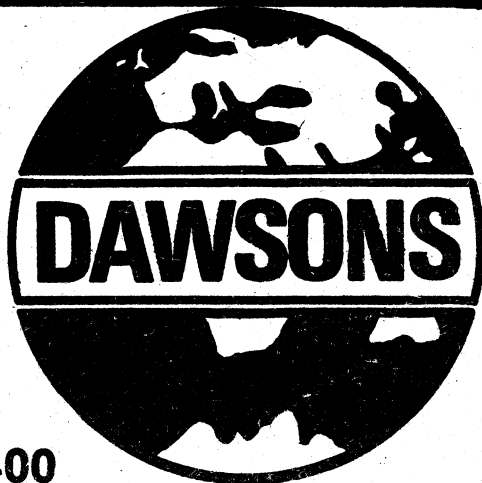
THE National Council of Islamic Affairs of Malaysia at a recent meeting under the chairmanship of the Prime Minister of Malaysia, Dato Husain Onn, adopted a resolution calling upon the government to ban the sacrilegious film, "The Message". The film distorts and degrades the life of Rasulullah (S.A.W.) and of his illustrious Companions (R.A.). Responsible Muslim opinion, the world over, has unanimously rejected and condemned the film as blasphemous and unlawful. It is expected that the government will implement the resolution and ban the film.



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Continued to Page 9

WOMEN In MUSJIDS and the SHARIAH

THE constant and monotonous un-Islamic harping of the mym on the question of "women in Mosques" necessitates once again a strong rebuttal of the grossly misleading and un-Islamic views innovated by this group of arrogant, transgressors of the Shariah. Time and again these Islamically unqualified individuals endeavour to hoist upon the Muslim community their obsession of women. Their obsession with this question of women in Mosques is such that an observer is forced to conclude that they are assigning the question of women in Mosques a higher rank than even the fundamental Pillars of Islam. It seems that these misguided elements are bent upon creating mischief and controversy in the community by the propagation of their un-Islamic views of lowly desire. Be it so. Let them be assured that if it is controversy they want then they will get sufficient of it, but the blame of the 'Tafraqah' and the mischief rests squarely upon their shoulders. It is our duty to present the true case of the Shariah so that Muslims might not be caught in the snares of deception woven by the enemies of the Sunnah. We now once again present the Law of Allah on the question of "women in Mosques". About those who dispute and create controversy in the Law of Allah, the Quran states:

"Verily, those who dispute in the Laws of Allah without having Knowledge, in their hearts there is a desire for greatness (pride), (but) which they will never attain (by means of their disputation)."

WARNING TO THE M.Y.M.

(by Jamiatul Ulama - Eastern Cape)

IT is now necessary upon us to warn this group which styles itself the MYM as well as its like that they are treading on extremely dangerous ground when they venture to tamper with the teachings of the Deen. The MYM must realise that it has no qualifications, no right, no authority and no Islamic status whatsoever as far as Islamic Law is concerned. Hence, it (MYM) it is not entitled to propagate its un-Islamic opinions which are nothing but products of whim, fancy and modernism.

The Mym must further know that if it desires to follow and grovel in its brand of modernistic 'Islam', it is at liberty to do so. With grace it may fling itself into the bowels of abysmal doom and damnation. But, the Mym must bear in mind that those who stand up for the Law of Allah will not and cannot tolerate its (mym's) attempts to misguide the innocent and the unwary Muslim public. It is imperative for those who have the love of Rasulullah (S.A.W.) in their hearts to resolutely counter and demolish the modernistic colour and false interpretations which the Mym is attempting to give to the simple Deen of Islam. The Ulama of Islam have a sacred duty to warn the Muslim public of the un-Islamism which the Mym and its modernistic brethren are dishing out under the garb of "the Sunnah of Rasulullah (S.A.W.)."

The Mym is misguided as far as the Shariah is concerned. If it desires to live and die in its manifest error then it may do so. But, it must not attempt to mislead and deceive the unwary Muslim from the true teachings of Islam by its process of un-Islamic reasoning and modernistic interpretation. All those who relish in arguing away the true and simple teachings of Islam are Enemies of the Sunnah.

A particular instance of Mym's deviation from the Truth is its advocacy of female attendance of the

Musjid. The audacity of this group is naked and scandalous to the extreme. Every right-minded Muslim who has Islam at heart will view with disgust and consternation this un-Islamic trumpeting of the Mym that women should attend the Musjids. Our Nabi (S.A.W.) did not advocate that women should attend the Musjids, but Mym advocates it. Our Nabi (S.A.W.) time and again discouraged women from going to the Masjid, but the Mym encourages women to go to the Masjid. Our Nabi (S.A.W.), his Sahabas (R), the Tabi-een, the great Fuqahaa, the noble Aulia, and the thousand upon thousand of great Ulama through the passage of fourteen centuries actively discouraged women from attending the Masjid, but, this puny group of persons who are unqualified in Islamic Law deem it proper to nullify THE OPINION OF ISLAM with its modernistic or more accurately, satanic interpretations of the Quran and the Ahadith.

May Allah Ta'ala save us and all Muslims from the deceptions which the modernists employ in order to undermine the true and simple teachings of Islam.

The Mym and its ilk must know and understand that it will never succeed in hoisting its flag of modernism onto the wagon of Islam. The Wagon of Islam has been moving through the centuries. Impediments in its path like the MYM, etc. are like thorns in the flesh. These thorns as a matter of necessity are pulled out and deposited into the wastes of oblivion. Allah Ta'ala is the Protector of this Deen of Islam. Even though the detractors may desire to extinguish the LIGHT of ISLAM, Allah will not permit them to do so. Allah Ta'ala says in the Quran:

"And, they desire to extinguish the Light of Allah with their mouths, but Allah will complete His Light even though the wrong-doers detest it."

(Reproduced from JAMIATUL ULAMA'S (E.C.) booklet: "Women in Mosques".)

IN a pamphlet perniciously dubbed: "FRIDAY KHUTBAH", and camouflaged with the title "ISLAM - A BLESSING TO WOMEN", the so-called Muslim Youth Movement of Johannesburg has employed half-truths and blatant lies in a sinister attempt to cast overboard most despicably the teachings of the Shariah regarding the question of female attendance in Musjids. In its frantic efforts to flout the Law of the Quran and negate the Sunnah of Rasulullah (S.A.W.) this group which is hopelessly lacking in Islamic knowledge is abortively trying its level best to force the issue of "Women in Mosques". The constant trumpeting of members of this misled group about women indicates that the mym is obsessed with women, just like its western preceptors are obsessed with sex.

The monotonous piping of the theme "women-women-women" by the mym betrays something ghastly hidden under the religious facade portrayed by the mym. In its sinister endeavour to propel Muslim women onto the streets the mym asserts:

"Today some people would like to restrict the women in their houses without allowing them to enter Mosques or do any social work."

In this statement the mym is subtly and most cunningly rejecting the Quranic Command issued to women:

"AND, (O WOMEN!) STAY IN YOUR HOMES AND MAKE NOT A DISPLAY LIKE THE DISPLAY OF THE TIMES OF IGNORANCE." (QURAN)

"AND, (O MEN!) IF YOU HAVE TO ASK THEM ANYTHING, ASK THEM FROM BEHIND A SCREEN." (QURAN)

And, in this assertion of theirs, these misguided individuals are rejecting the following statements of Rasulullah (S.A.W.):

"WOMAN IS AN OBJECT OF CONCEALMENT. WHEN SHE EMERGES SHAITAAN CASTS SUR-REPTITIOUS GLANCES AT HER." (TIRMIZI)

In its pamphlet the mym states:

"Even the second Cali-

MYM'S UN-ISLAMIC CRIES

pha Umar (R.A.), once tried to request the ladies not to come to the Fajr prayers.

All what the Calipha did was request the ladies not to come to the prayer as it might be hard on them because they might leave their children or infants."

This falsehood - these false statements - cannot be allowed to pass by unchallenged. It is false to say that Hazrat Umar (R) "once tried to request the ladies...". In fact, Sayyidina Umar (R) - the man about whom Rasulullah (S.A.W.) said: If there had to come a Nabi after me, it would have been Umar. - categorically forbade women from entering the Musjids. The following Hadith is very explicit on this matter.

"Aisha (R) said to the women who complained to her that Umar (R) forbade them from attending the Musjids: If Nabi (S.A.W.) knew what Umar (R) knew (i.e. of your present condition), he would not have granted you permission to emerge (from your homes to go to the Masjid)."

(JAMIUR RUMOOZ)
"Yahya Ibn Sa'eed (R) narrates from Umrah Binti Rahmaan (R) who said that Aishah (R) said: If Rasulullah (S.A.W.) obtained that which women introduced after him (i.e. if this condition existed during his time) he would definitely have prevented them (women) from attending the Masjid like the women of Bani-Israeel were prevented."

(MUATTA IMAM MAALIK)
"Yahya Ibn Sa'eed (R) asked Umrah (R): What! Were the women of Bani-Israeel prevented from the Musjids? Umar (R) replied: Yes."

(MUATTA IMAM MALIK)

The Law Books of Islam record the following Verdict on this question:

HOME - BEST MUSJID OF WOMEN

Imam Ahmad (R) narrates that Umme Salmah (R) said that the Messenger of Allah (S.A.W.) said: 'The best Musjids of women are the darkest corners in their rooms'.

Baihq (R) narrates from Ibn Mas'ood (R) who said: 'I take oath by THE one Being that a woman has never performed a better Salaat than the Salaat she performs in her room.....'

(UMDATUR RI-AAYAH)

WOMAN'S BEST SALAAT IN THE HOME-

RASULULLAH (S.A.W.)

Ahmad (R) and Tibrani (R) narrated the Hadith of Umme Humaid Sa'diyah (R) who came to Rasulullah (S.A.W.) and said:

'O Messenger of Allah! I love to perform Salaat with you.' Rasulullah (S.A.W.) replied: 'I am aware of it. But your Salaat in your room is better for you than your Salaat in your house; and your Salaat in your house is better than your Salaat in the Masjid of your neighbourhood; and your Salaat in the Masjid of the neighbourhood is better than your Salaat in the Masjid of Jamaat (i.e. a big Masjid where various communities gather.)'

ment to refer to Muslim women since the argument of "obstructing" concerns Muslim women and not men. Again this claim of the mym is either a deliberate lie or ignorance compounded, for Islamic History of the times of the Khulafaa-e-Raashideen and the early period of Islam bears testimony to the fact that women were banned from the Masjid. The prohibition of female attendance of the Masjid is NOT a verdict or an opinion of later centuries. It is Islamic Law enacted by the Sahaba (R) of Rasulullah (S.A.W.). The Ijmaa (Consensus of Opinion) of the Sahaba on Hazrat Umar's Verdict is sufficient testimony to bear the claim that PROHIBITION OF WOMEN ATTENDING THE MUSJID is the Law of Islam.

1. Sayyidina Umar (R) prohibited women from the Musjids. The authentic Books on Ahadith bear testimony to this.

2. Hazrat Aishah (R) upheld the decree of prohibition issued by Umar (R) when a group of ladies complained about it.

3. Hazrat Aatikah (R), wife of Umar (R), at a later stage in her life refused to go to the Masjid, saying: "We (women) attended the Masjid at a time when people were still 'human beings'."

4. "Aishah (R) and Ibn Mas'ood (R) opined that women should be prevented from the Musjids." (Ibn Arabi in Sharhut Tirmizi).

5. Ibn Umar (R) - an eminent Sahabi - pelted women with pebbles on the Day of Juma' ejecting them from the Masjid.

6. Not a single Companion of Rasulullah (S.A.W.) among the great and eminent Sahaba (R) dissented from the Verdict of Hazrat Umar (R) that women be prevented from the Musjids.

The mym and all such anti-Sunnah fanatics should bear well in mind that they will never succeed in their nefarious trade of tampering and changing the Shariah to suit their lowly desires and opinions inherited from their western materialist teachers. The Lash of Allah Ta'ala will strike down all opponents of the Haq.

What the authorities of Islam say . . .

IBN ARABI (R) SAID:

'Aishah (R) and Ibn Mas'ood (R) opined that women should be prevented from the Musjids, and that they should as a matter of essentiality cling to the dark corners of their rooms (for performing their Salaat).'

HADHRAT SUFYAAN THAURI (R) SAID:

'It is forbidden for women to emerge from their homes. Ibn Mas'ood (R) also said that a woman is an object of concealment. Hence, when she emerges Satan casts evil glances at her. (Our Nabi-S- has also stated this.) Imam Abu Hanifah (R) and Ibn Mubarak (R) have stated the same.'

ALLAMAH AINI (R) SAYS:

'Our Fuqahaa have said so (i.e. it is not permissible for women to come to the Masjid) because in their emergence lies the danger of mischief. Their emergence is a medium for the commission of a Haraam or prohibited act. Whatever leads towards an illegal practice is itself illegal (Haraam). Therefore, when the Fuqahaa mention the term, YAKRUHU it will mean in this context YAH-RUMU, i.e. Haraam or forbidden. And, the prohibition will be emphasised during an age wherein evil and mischief are rampant.'

IMAM NAWAWI (R) SAID:

'There is nothing better for a woman than her home even though she be an old woman.'

IBN MAS'OOD (R) SAID:

'A woman is an object of seclusion. She will be the closest to Allah when she is in her dark corner of her room. When she emerges Satan casts evil glances at her.'

Continued to Page 4

(Extracted from Read, Vol. 1, No.1, 1972).

NO Muslim country is today free and uncontaminated with a fierce propaganda campaign against Purdah as "reactionary obscurantism" and insisting upon female "emancipation" as the essential for the economic and social development of our community. If we claim to be Muslims, is it not our duty to know what our faith teaches us on this subject?

Regarding the notion of female "equality," verse 34 in Surah an-Nisa tells us that men are in charge of women because God has made the former to excel the latter and because they spend their property for the support of women. This means that no Muslim woman should be obliged to earn her livelihood unless she possesses no property, has lost her husband through divorce or death and has no other male relative to provide for her. The Holy Qur'an teaches us that the husband is both master and friend to his wife; his duty is to treat her with justice, love and kindness and in turn the wife must be loyal and obedient. Our Holy Qur'an describes the husband as a degree above the wife not to make him a cruel tyrant but for the preservation of the family. In families where the wife is economically independent, the husband automatically loses his role as head of the household. Consequently when the mother dominates, the children lose all respect for the father.

Surah an-Nur, verse 30-31, forbid Muslim men to look at strange women or Muslim women at strange men and commands men and women alike to cast their gaze down. Women must wear headveils and draw them over their bosoms and not display their

beauty to anyone except their husbands and close family relations within the prohibited degrees of marriage. This verse by implication bans painting the face with cosmetics or any kind of dress designed for sex appeal. The Hadith tells us that when Asma, the sister of Ayesha, once appeared wearing transparent clothes, the Holy Prophet rebuked her saying that once a woman reaches puberty, nothing of her should be exposed except her face, hands and feet. In Surah al-Ahzab, verse 55, God admonishes the wives of the Holy Prophet to stay in their homes and forbade Muslim women to go out for pleasure adorned in finery and dress or behave in public in any manner that attracts attention to themselves. They can converse freely only with close family relations within the prohibited degrees of marriage, their husbands, their servants and their slaves. Verse 53 of this same Surah orders the believers to show due respect for the wives of the Prophet by requesting of them from behind a curtain. Verse 59 says that when Muslim women find it necessary to go out, they should wear an outer-garment enveloping the entire body so that they may be recognised as virtuous believers and not be annoyed. The Hadith forbid Muslim women to be alone with any man not her husband or within the prohibited degrees of marriage, to live alone apart from her family or to undertake any long journey without escort by

her close male relations. If the most authentic Hadith strongly discourage women from participating even in the public congregational prayers in the mosque and urge them to perform their prayers in the privacy of their own rooms as most pleasing in the sight of God, how on earth then, can a Muslim tolerate women as secretaries, bank clerks, air hostesses, waitresses in restaurants, models, singers, dancers and actresses over the radio, television and in films? Surah an-Nur (verses 1-24) threatens the most severe penalties in this world and the Hereafter to those who indulge in any sexual relations outside of marriage. What then could be more irrefutable evidence of Islam's support of Purdah than this testimony from the Holy Qur'an and Sunnah? The restrictions Islamic injunctions place upon the movements of Muslim women are intended solely for their own benefit to prevent men from taking unfair advantage. Islam not only condemns immorality but also forbids the believers to follow any of the ways leading to it!

The first champions of the movement for women's "emancipation" were none else than Marx and Engels - the founders of Communism who preached in their COMMUNIST MANIFESTO (1848) that marriage, home and family were nothing but a curse which kept women in perpetual slavery. Therefore they insisted that the women must be "liberated" from do-

mestic servitude and achieve full economic independence through full-time employment in industry. The subsequent champions of feminism insisted that women must be granted as much freedom to indulge in illicit sex as the men through co-education, employment alongside men, mixed social functions and courtship before marriage in semi-nude fashions with contraceptives, sterilization and abortion to prevent unwanted pregnancies and state-controlled nurseries and public boarding schools assuming the responsibility for the rearing of the children, many of whom would be illegitimate. This is in essence what the modern concept of "women's rights" amounts to!

The propaganda campaign for women's "emancipation" waged by the press, radio, television and cinema, belittles the role of woman as wife and mother and describes those who spend their time maintaining their homes and raising their children as an unpardonable waste of energy and an economic loss of half the nation's manpower. These champions of feminism are insisting that every girl be prepared in school and college to compete with men for jobs in offices and factories. Yet at the same time, they assert that the emancipated woman's primary duty is still her home! In other words, this means that the modern woman must bear a double burden; in addition to earning her own living in full-

time employment outside the home, she must at the same time somehow perform the near-impossible task of fulfilling all her obligations to her husband and children and keep house single-handed! Is this justice?

Have the new family laws enacted in most Muslim countries to conform with the legal codes of the West, really improved the position of our women? This legislation is very careful indeed to specify a minimum age for marriage but forgets to place any similar restrictions upon illicit affairs between young girls and boys who are prohibited to marry. In most Muslim countries, in contradiction to the whole spirit of Qur'an and Sunnah, polygamy is being more and more restricted and even forbidden by our modernists who have never posed the question whether it is better for a woman to share her husband's love with another woman who is also his legitimate wife and maintain her right to remain under the protection of his roof, receive his support and her children have the love and care of a father, or would she rather see her husband forced into clandestine illicit affairs because the law of the land prohibits him from marrying again until he divorces her first and throws her and her children out? Is it not far better for the woman who is not getting on well with her husband to be divorced by him in private so that the unhappy couple can part in peace, each free to marry again, or should the case be decided by a Court and the husband, to be rid of the marriage tie, be compelled to falsely charge his wife with immoral conduct in order to convince the third party of the "necessity" for the divorce, resulting in public scandal and the poor

woman's reputation ruined for life?

Actually the champions of female 'emancipation' are not at all, interested in the personal happiness and welfare of the women concerned. This movement should be recognized by all Muslims for what it is - a malignant conspiracy to destroy the home and family and eventually wreck our entire society. The cheap slogans of "women's rights," "emancipation" and "progress" only serve as a smoke screen to obscure its real intentions. Once the woman leaves the home, there is no home and the movement for female emancipation here cannot but lead to the same catastrophe which has already happened elsewhere - universal indulgence in illicit contacts with the sexual behavior of the humans involved so degraded as would shock the wild beasts in the jungle, and as an inevitable result of the destruction of the home and family and indeed the whole moral framework of our community, an epidemic of juvenile delinquency, crime and an atmosphere saturated with violence, unrest and lawlessness in general. The history of the civilizations of the past is sufficient proof that when vice and immorality run rampant, no society can long survive.

"Men are in authority over women because of the significance Allah has granted some of you (i.e. Men) over others (i.e. Women) and because they (Men) spend of their wealth (in the maintenance of Women)."

(Quran)

"And unto men there is a rank above women."

(Quran)

WOMEN IN MUSJIDS AND THE SHARIAH

Continued from Page 3

THE SHARIAH DECREES PROHIBITION

The Author of AL-JAUHARAH states:

"The FATWA (Verdict) today is on the PROHIBITION of women's presence (in the Masjid) for all the Salaats because of the prevalence of mischief. And, the FATWA is PROHIBITION (of women's attendance) in all the Salaats because of the appearance of mischief in this age. Nor is it permissible for them to come out for Jumma." (MUHEET)

Allamah Abu Muhammad Bin Ahmad Aini (R) states:

"Today, the FATWA is on total PROHIBITION. (i.e. it is not permissible for women to attend the Masjid at any time.)"

Muhaddith Shaikh Muhammad (R) states:

"Today, it is not permissible for women to come out. Aishah (R) slammed the emergence of women (from their homes) after the demise of Rasulallah (S.A.W.). This is recorded in Sahihul Bukhari."

"Today, the coming out (Khurooj) of women (to attend the Masjid) is totally forbidden." (MUNAZZAL)

"The FATWA today is the PROHIBITION of female attendance of the Masjid for all Salaats." (AN-NIHAYAH)

"The FATWA today is on the view that it is forbidden for women to attend the Masjid for all Salaats because of the appearance of mischief." (KAAFI)

"This (which is recorded in KAAFI) is the accepted version." (TAB-YEEN)

"And, the FATWA today is that it (women's presence at the Masjid) is forbidden for all Salaats because of the spread of Fitnah (mischief)." (AL-KIFAYAH)

"The FATWA in our time is that it is not permissible for them to come out for Jamaat even though they be old women. It is not permissible either at night or during the day because of the prevalence of mischief and evil, and because of the proximity of the Day of Qiyamah. The FATWA today is that it is forbidden for women to attend the Musjids for Salaat."

(NAF'UL MUFTI WAS-SAA-IL)

"The majority of the Fuqahaa (Jurists of Islam) have adopted the version that it is totally forbidden for women to come out during this age because of the evils we are witnessing." (LAMIUD DURAARI)

"During this present age and long before this age it was forbidden for women to go to the Masjid and Eidgah for performing Salaat in Jamaat. It was decreed prohibited during the age of the Sahabas, may Allah be pleased with them." (FATAAWA DARUL ULOOM)

"The presence of females for Jamaat, even though it be Juma, Eid or for lectures, is forbidden....." (DURRE MUKHTAAR)

RASULULLAH (S.A.W.) said:

"My Sunnah and the Sunnah of my righteous Khalifas after me is obligatory upon you."

SAYYIDINA UMAR (R) said:

"Verily, the people of opinion (personal opinion of whim and fancy) are the enemies of the Sunnah."

"NO MIRACLE, THIS!"

SOUTH African Brothers and Sisters in Islam and in Truth! - You have seen in your local press what you might have thought to be a photograph of the "miraculous" picture of the "crucifixion" that on Good Friday of this year "evolved" in a window of the Greek Orthodox Church in Benoni, Transvaal, as a result of a thin film of water becoming trapped in the window's glass. In fact, what you saw was an architect's drawing copied from two colour transparencies which (we quote) "were too indistinct" to reprint, and those words, "too indistinct", just about sum up this latest incidence of Christianity's numberless and conscienceless attempts to provide "miraculous proof" of the mind-boggling "mysteries" which form the basis of its creed. We have studied this drawing very carefully and have come to the conclusion that imagination of the wildest kind must be employed to read into the drawing all that the caption to it claims is to be found, namely: (a) Two women "praying at the foot of the cross", the one looking more like an aged and masculine phantom tapping on a door and the other sporting a "hair-style" that certainly was not known at the time of Christ (b) A "crucified Christ" with a body of impossible elongation and a "face" so void of suffering and of character that it bears no relation whatsoever to the event the drawing purportedly portrays (c) A "Trinity" (God Forbid and may He Forgive us for having to speak of things like this!) which, by the nature of the "faces" therein, is an obscene blasphemy surely without parallel in the centuries-long blasphemies of anthropomorphic man (d) Two "pelicans" ("symbolising the soul of Christ") which are the oddest-looking specimens of their species that we have ever seen, and (e) A "flame of life" and "the lance used to pierce Christ's side on the cross" which we are afraid we were quite unable to locate! The point of all this is that if this is a "miracle" as the Christians would like us to believe, then Almighty God Alone could be the Fashioner of that which within the window formed and one would, in such case, expect a delineation of a Blinding Artistry and not a thing that looks like the scribbles of a child, a madman or an amateurish aspirant to the realms of modern-day surrealist art!

(Voice of Muslim Africa - Vol. 9 - No. 1)

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CHEESE IS DEFINATELY HALAAL UNDER ISLAMIC LAW

A CHALLENGE TO THE MUSLIM NEW CHEESE COMMITTEE

by Sheik Abubaker Najaar

THE confusion created by Muslim News and its self-appointed Cheese Committee could not be ignored by the Muslim people. It affects our Islamic dietary rules. They have not only sown suspicion among the Muslim Community but also made us the laughing stock of the non-Muslim world.

SHEER IGNORANCE

Muslims have been eating cheese for 1,400 years and Islamic Law permits it. (This historic fact will be proven later.) This essential food has now been made Haraam (forbidden) by a group ignorant in the Laws of Islam. (Muslim News readers may remember that the paper declared that dressed poultry sold in Mecca was not Halaal and promised to reveal the "facts" which never saw the light of publication.)

Never were the Muslim people of the Cape placed in such disunity, chaos and disgrace as of late. Factions, sectionalism and confusion is being encouraged daily, placing the lesser-learned but honest Muslim in puzzlement and embarrassing the intelligent Muslim.

I am forced to enter a controversy, only to clarify the religious aspect of our Faith, for the guidance of the Community, otherwise I would be failing in my duty before Almighty Allah and His noble Messenger Muhammed (on whom be Allah's peace).

The cheese controversy started with a report in the "Star" of Johannesburg that the ingredient called RENNET used for coagulating milk into cheese was derived from the fourth stomach of the calf and that PEPSIN, a similar ingredient could also be obtained from the stomach of swine. Muslim News later reported that cheese was suspect for Muslims to eat.

INVESTIGATIONS

As the Muslim Supervisor at the Maitland Abattoirs, I was instructed by the Muslim Judicial Council of the Cape and the Muslim Butchers Association (who are responsible for safeguarding the purity of food consumed by Muslims and maintain this service at their own cost) to investigate the issue of cheese. In my investigation I was concerned mainly with checking whether PEPSIN (not Rennet) was being used in the making of cheese. My enquiry with authorities on the subject revealed that all cheese manufacturers are using RENNET (from the calf).

I quote the following report of the Cape Times dated 9th May, 1969: "Dr. J.F. Largier, joint-managing Director of a Cape Town-based firm of biochemical manufacturers, said his company was the sole South African producer of rennet, an enzyme derived from the fourth stomach of cud-chewing animals, which contained no Pepsin and was used in the coagulation of locally-made cheese."

"Mr. W.F. de Jongh, senior executive of a national organisation manufacturing dairy products, told the Cape Times that the Pepsin was a cheaply manufactured catalyst used extensively abroad, but in difference to religious observances was not used in South Africa."

"Mr. De Jongh said this had been taken into account in the manufacture of a large range of kosher dairy products in which purely synthetic catalysts were used."

NO PEPSIN

Now, should Pepsin be used in the manufacture

of cheese, I am unaware of it, as I can depend only upon the assurance of these authorities in good faith. But after making certain that no swine or its by-products ever enter the Seravac Laboratories, I declared my findings in the Cape Times of the said date, stating that in view of my investigations locally-made cheese was **FREE OF PEPSIN** and therefore Halaal according to Islamic dietary rules.

Later I will disclose why RENNET is Halaal, no matter its origin, the animal being slaughtered by Muslim or not. (Incidentally, in modern times, a synthetic form of Microbel Rennet powder is processed which is completely free from animal contents.)

Hereunder are more names of firms and authorities who have emphatically answered that NO pepsin is used in the processing of cheese:—

(1) Dairy Industrial Control Board. (2) National Dairies Co-operative Ltd. (3) Stein Bros. Ltd. (4) Melrose Foods (Pty.) Ltd.

The Dairy Industrial Control Board, a Government institution which controls all cheese manufacturers in the Republic states

"... no rennet containing pig pepsin is used in the manufacture of cheese in the Republic."

THE CHEESE COMMITTEE

I also went to the offices of Muslim News to report my findings but they showed indifference. Why, this only came to light afterwards. They later reported that they have formed a Cheese Committee comprising the following:—

Messrs. Sheikh M.S. Dien, Maulana Kutboodien Kajee, Imam Abdullah Haron, Gulzar Khan, A. Adams to investigate whether cheese was Halaal.

I presume that the Muslim News having blundered in making cheese suspect, felt their prestige was at stake and instead of withdrawing humbly, had to carry the farce further, by hook or by crook! However, the establishment of the Committee did not bother me unduly because I believed that Messrs. Sheikh Dien, Maulana Kajee and Imam Haron had knowledge concerning the dietary rules of Islam and would not be a party to abuse the Law of Islam to satisfy the whims of interested parties.

THE TRICKERY

Had I been called upon, naturally it would have been my duty to give the Committee all possible help. However, in all fairness to the Committee two men from the Muslim News did visit me at the Maitland Abattoirs. One was Mr. Rashid Sayed, son of the owners of Muslim News and a non-Muslim. Mr. James Mathews who is the ACTUAL Editor of Muslim News. The informal conversation lasted for about a minute or two. At first I was told how impressed they were at the set up at the Abattoirs and, everything slaughtered here seemed to be Halaal. (No swine is slaughtered at the new Abattoirs.)

I cannot help pointing out that the self same group

helped to cause confusion earlier on whether poultry as presently slaughtered and distributed was Halaal, until the Muslim Butchers Association effectively rebutted their mischief-mongering. Credit, however, must go to a Mr. Seria who investigated the conditions on his own and submitted an objective picture for publication.

I was then asked by these two men whether the same conditions prevailed at other Abattoirs in South Africa, to which I replied that Muslims in other places get only a quota of Halaal meat. What about Port Elizabeth? I replied that the Muslim Butchers of Port Elizabeth bear the brunt of paying Muslim slaughterers out of their own pockets. I pointed out that I was not very happy with condition in Port Elizabeth because Halaal and Haraam animals were conveyed on the same line. (This I had observed some years back. During my trip last week I observed quite a change in P.E. At this new Abattoir all sheep and cattle (excluding Kosher) is slaughtered by Muslims and there is no inter-mixing whatsoever.)

Like a drowning man holding on to a straw, the Cheese Committee based their whole verdict on the assumption that because conditions in P.E. were not according to Islamic standards therefore the RENNET obtained from there made cheese Haraam. (Note how my observation of few years back was used to manipulate this so called Fatwa.)

If the Cheese Committee was honestly interested in investigating the Truth about condition in P.E. they should have consulted the Judicial Council of P.E. to obtain the true picture. But even if RENNET was obtained from the calves of P.E. it makes little difference in terms of Islamic Law and the fallacy of the Cheese Committee will be exposed as we go along.

THE TRAP

When I asked these two men about their mission to the Abattoirs, Mr. Rashid Sayed told me that he had come to settle some butchery business of his uncle. I was shocked the following day to read in the Muslim News that their Cheese Committee had declared cheese Haraam, quoting me extensively on the discussion about the P.E. Abattoirs. Why this deception? Why wasn't I told that I was being interviewed formally on behalf of the Cheese Committee or the Muslim News? I resent this type of trickery. There was no reason for them to delegate a non-Muslim journalist to delve into a question that is purely Islamic and concerns the Muslims only. I ask this question to Mr. Zubair Sayed, owner of Muslim News. Was trickery perpetrated with your connivance? Was it necessary to stoop so low? No God-fearing Muslim would ever think of using a non-Muslim trap on a Muslim brother and friend!

You, Mr. James Mathew, I respected as an honest journalist, until you proved my estimation wrong. Let

me warn you that we as Muslims are extremely jealous of our Faith, we do not interfere in the Faith of others and will not tolerate intrusion from those outside our Faith.

The next question is to the Cheese Committee collectively. Are you aware of this deceitful method used in tricking me? If so, your consent has filled me with disgust. Am I to presume that your whole motive was malice and not one of searching for the Truth? It is quite possible that you too may have been tricked into the whole scheme as happened to me and there is every possibility that your names were first published and you were informed later. If so, your integrity as Muslims demand from you, a clarification!

THE PHANTOMS

Regarding the laymen on the Committee, one can appreciate that these gentlemen not being theologians could not profess to know the Laws of Islam thoroughly, and were merely placed on the Committee to bolster up its size. (It was also reported that a Lawyer and a Doctor was to be co-opted on the Committee. Who these two phantoms were I do not know, and if they, as well as Muslim News, have the courage of their conviction, they should not hide behind cloaks.) But three persons, namely Sheikh Dien, Maulana Kajee and Imam Haron, are professed theologians and accepted as such by the Community. (Imam Haron, however, must be excused now because before the final verdict of the Cheese Committee was made public, he was interned by the Security Branch under the 180 Days Law. Why we do not know. It is our duty as Muslims to pray that Almighty Allah helps him in his hour of distress.)

It can therefore be safely assumed that the remaining two theologians played the major role in this verdict which declared cheese Haraam, a decision which is completely devoid of substance, revealing their complete incompetence in arriving at a verdict in conformity with Shariah. Their so-called Fatwa does not even reflect a single principle of Islamic Jurisprudence, neither any Qur'anic text nor a Hadees. Simply a lot of words declaring cheese Haraam! What a mockery of Islamic Jurisprudence! To this must be added the farce of the Muslim News Editorial, which professing to give a lead to Muslims on the issue of cheese, states: "Whenever there is the slightest suspicion of doubt that any food-stuff is suspect, then a Muslim should not partake of it until all doubt is cleared." What a stupid innovation in Shariah! The Cheese Committee has no ground to hide behind the contention that Rennet is "dubious" because of a certain Hadees that says we must avoid dubious things. This contention would be completely erroneous in the face of a clear-cut proof that the Holy Prophet of Islam gave a clear directive and that his Companions did eat cheese made from

Rennet of calves slaughtered by Mushrikeen. (Details later). Unless, of course, the Cheese Committee is impertinent enough to declare the directive of the Holy Prophet and practice of the Sahabah as Shubhaat (dubious)!

THE BASIS OF SHARIAH

One is never too old to learn and it has fallen upon me to teach these theologians concerned what the basis of Islamic Law on the issue of food is:—

"That everything created by Allah is Halaal and allowed for Muslims and there can be no Haraam UNLESS Shariah has emphatically forbidden it through an Ayat of the Holy Qur'an or an authentic Hadees of the Holy Prophet. If there is no verse from the Holy Qur'an to guide us but only some weak Hadees then too that items remain Halaal. If an Ayat or Hadees is not a DIRECT prohibition, the item still remains Halaal."

The jurists of Islam base this contention on the following verses of the Holy Qur'an: Sura Baqrah, verse 29; Sura Jathiya, verse 13; Sura Luqmaan, verse 20; the essence of which is that Allah has created ALL things in Heaven and on earth for the use of man. (This Order must not be misunderstood that there are no prohibition of certain foods. But whatever is prohibited is SPECIFIC and emphatically enumerated in the Holy Qur'an. Not as the Muslim News Editorial puts it that doubtful things are Haraam!)

In terms of Shariah, acceptance of things in good faith has preference over things under suspicion. This view can be fortified with an authentic Hadees from Bukhari (I am sure any one who claims to be a theologian should know this well-known Hadees.)

The Holy Qur'an in Sura Taubah, verse 31, chastised the Christians and Jews for making their priests and learned demigods and this act was likened to Shirk, ascribing partnership with Allah. Commenting on this, Tirmizi reports that Adason of Hatim came to the Holy Prophet (Adi used to be a Christian before being converted to Islam) on hearing this verse from the Holy Prophet said: "O, Messenger of Allah, they never worshipped them!" The Prophet replied: "Surely, they (these priests and learn-

ed) made Haraam for them that which was Halaal, and Halaal that which was Haraam, and their followers heeded. This is what is meant by worshipping them."

Muslims cannot be led by the nose by a bunch of demagogues. The Holy Qur'an and Shariah should be our guide.

FORBIDDEN ITEMS

The items forbidden in Islam are as per Sura Ma'ida, verse 4: "Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than God; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety."

The prohibition is condensed in Sura 'An'Am, verse 145.

The principle here is that only these forbidden items should not be consumed by Muslims. As for items NOT slaughtered according to Islamic Law, only its FLESH is Haraam but the following items could be used from the carcass of the slaughtered animal (excluding swine etc. which is strictly forbidden). Use of bones, nails, hair, feathers, skin and all other by-products is allowed (only the flesh forbidden.)

There is NO Qur'anic declaration or specific prohibition governing these items. It is related by all Muhaddeseen (Bukhari, Muslim, Nisai, Tirmizi, Ahmad etc., excepting Ibn Maja) that Ibn-Abbas, who was tutored by the Holy Prophet, relates that servant of Mymuna was given a sheep which died and while it was being buried the Holy Prophet passed by and asked: "Why didn't you skin it and use it (the skin)?" The servant replied: "The sheep had died.", upon which the Prophet said: "The eating of it (the flesh) is forbidden.", meaning of course not its by-products.

HISTORICAL PROOF

As for Rennet which act as an agent for thickening milk into cheese, and the milk of the dead animal is pure and Halaal in terms of Shariah. Here is proof:— During the reign of Sayeedina Umar ibn Khattab, when the Companions of the Holy Prophet conquered Iraq, its citizens were fire-worshippers. The Khalifah

Continued on Page 6

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CHEESE IS DEFINATELY HALAAL UNDER ISLAMIC LAW

Continued from Page 5

appointed Hadrat Salman al-Farsi as his viceroy and Chief Justice of Madain. (Hadrat Salman was originally a fire-worshipper then became a Christian and later a Muslim and ranks among the noble Disciples of the Holy Prophet.) The Companions asked Hadrat Salman if they could eat cheese made by the citizens, since the slaughtering of the fire-worshippers was considered Haraam because they were not Ahlal-Kitab (People of the Book). But they were using Rennet (AN-FAHA in Islamic Jurisprudence terminology.)

THE FATWA

The Fatwa Hadrat Salman gave is that he asked the Holy Prophet about cheese, fat and wild donkeys and the Prophet replied: "Halaal is that which Allah has made Halaal in Holy Qur'an and Haraam is that which Allah has made Haraam in the Holy Qur'an, and what He has not mentioned are things which He has permitted you."

From this Fatwa, all

Sahaba, all Matha'hib (schools of thought) and Ulema of the entire Muslim world have deduced that cheese made from Rennet, NO MATTER whether the animal was slaughtered by Muslim or not, is Halaal for Muslim consumption. Muslims of South Africa should feel free to enjoy cheese made from Rennet. It is definitely Halaal.

I hope and pray that the Cheese Committee is honest enough to accept the facts as outlined above and realize their folly in confusing the Moslems I appeal to them in the interest of Islam to admit their error and guide their followers on the right course. Alternatively, I hereby challenge them for a public debate on the subject of Halaal food at any place they choose.

May the Almighty Allah guide us upon the right path.

Yours in Islam,

ABUBAKER NAJAAR

Cheese — Halaal or Haraam?

Overport, DURBAN.

The Editor, The Majlis

On account of a colossal amount of surplus cheese and to some extent butter, being held by the Dairy Control Board, a huge promotion scheme is being launched country-wide to dispose of this surplus.

What I am trying to get at is that there are so many different varieties of cheese being manufactured in this country and also imported from overseas. Is it permissible for the Muslims to consume any one of these varieties of cheese? Please make the necessary enquiries and give your lead to the Muslims as to whether it is Halaal or Haraam.

I.I. AHMED.

The cheese controversy in South Africa was initiated a few years ago by men not versed in Islamic law in the true sense of the term. It was alleged that the enzyme, pepsin (a swine-product) was used in local manufacture of cheese. This was subsequently proved to be false. Pepsin is used extensively overseas in the manufacture of cheeses, therefore Muslims must abstain from all cheese manufactured abroad. However, the authorities concerned in the local manufacture of cheese have given the assurance that pepsin is not used in the production of South African cheeses. Only RENNET derived from both plants and calves is used. Rennet in Arabic is termed "AN-FAHAH", and its use in Islam is permissible whether extracted from animals slaughtered in accordance with the Shariah rules or not. The consumption of South African cheeses is therefore HALAAL. Elsewhere on this page we print a pamphlet issued by Sheikh A. Najaar of Cape Town. This pamphlet explains the cheese-controversy and the findings of the Sheikh. The pamphlet was issued during 1969 when the cheese-controversy was at its height.

EDITOR

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DEATH AND BURIAL OF A MUSLIM

by Waterval Islamic Institute

(Continued from last issue)

TA'ZIAH

(To sympathize with the bereaved)

It is from the teachings of Rasulullah that one should console and comfort a Muslim who is in distress. Rasulullah has said: 'He who consoles the one in distress shall be rewarded as much as the bereaved.'

When making Ta'ziah one should take note of these few points:

- * One should be most humble
- * Express his grief
- * Speak less about worldly affairs
- * Should not joke or laugh
- * Mention the good acts and deeds of the deceased and abstain from the ill ones.

Rasulullah has said: 'Mention the good actions of your deceased, and abstain from the offensive ones.'

The time for Ta'ziah extends for three days after the time of death. It is Makrooh to make Ta'ziah after this period, except in cases where one is not present at the Janaazah or when the bereaved is absent. Ta'ziah before burial is permissible.

VISITING THE KABRASTAN

Rasulullah has said "Visit the graves, for surely visiting the graves lessens worldly love, and reminds you of the hereafter".

The Kabrastan could be visited on any day. Friday is preferred for this visit, and if possible it should be a weekly visit. It is related in the Hadith that 'Who ever will visit his parent's grave every Friday will be granted Maghfirat, and he will be recorded as an obedient son of his parents'.

WHAT TO READ WHEN ENTERING THE KABRASTAN

Rasulullah has taught the Sahaabah RA. these words to send salutations to the people of the graves and pray for their forgiveness:

Assalaa mu alaikum ah-lad diyaari minal Mu'mineena wal Muslimiina Wa in-naa in-shaa-allaahu bikum la-laahiqoona Nas-alul laaha lanaa wa lakumul aafi-yata.

Trans.: Peace be upon you, O you of the believers and Muslims dwelling in these abodes. Behold, If Allah wills, we shall meet you. We beseech of Allah safety for us and for you.

WHAT TO RECITE WHEN IN THE KABRASTAN

There are many supplications that may be read at the graveside, the best being the recital of the Quraan. Stand facing the grave (back to Qiblah) and recite as much of the Quraan as possible, and make Duaa for the Maghfirat of the departed. A few ways of praying for the dead, as related in the Hadith, are given overleaf:-

1. RECITE SURAH IKHLAAS (Qulhuwallah ...) 11 times
It is related in the Hadith that whoever visits the Kabrastan and recited Surah Ikhlalas 11 times, and prays for the dead, will be rewarded as many fold as the number of dead in the Kabrastan.
2. RECITE SURAH FAATIHA (Alhamd ...) SURAH IKHLAAS, SURAH TAKAASUR (Alhaakumuttakathur ...). In the Hadith it is reported that whoever visits the Kabrastan and reads Alhamd ..., Qulhuwallah ..., and Alhaakumuttakathur ..., and then prays for the dead, the people of the graves will also ask Allah for such a persons forgiveness.

LIFE and death of individuals are matters of daily occurrence. A large number of holy prophets died a natural death and a few of them were assassinated by mischief-mongers of their respective times. Similarly prophecies have also been made in respect of other persons, good and bad, who are destined to live in future. Why then among them Jesus Christ and his life or death was singled out for special mention not only in the Holy Qur'an but also in the previously revealed scriptures. Our Holy Prophet Sallallahu alaihe wasallam took pains to foretell his descension in an elaborate manner. These extensive details are peculiar only to Jesus Christ. From this it is reasonable to infer that details were needed because Jesus Christ along among the prophets is to play his part in the future history of mankind. If he had really passed away like other prophets our Holy Prophet could have maintained the same silence about him as he has done in case of other prophets. But as we have seen, an exception was made in the former's case evidently because two big nations had previously gone astray on this very point and it was necessary to give a full and final clarification in order to enable misguided people to realise their mistake and make them united in truth

3. RECITE SURAH YAASEEN. In a Hadith it is reported that if a person reads Surah Yaseen in the Kabrastan, the punishment of the dead will be eased, and the reader will be rewarded just as much as the dead.

In this manner the Sahaabah of Rasulullah visited the Kabrastan. The words in the Hadith indicate only salutations and Duaas for the dead and remembering death. All other ways such as placing wreaths, flowers paying homage etc., are incorrect according to the Shariat, and one should abstain from acting wrongly.

PERIOD OF IDDAT

1. The period of waiting after ones husband dies is called Iddat. This is four months and ten days.
2. During this period she should remain in the dwelling that they occupied at the time of the demise of her husband. She is not allowed to leave this house if she has sufficient provision. If she is the sole bread winner with no other means of income, then only she is permitted to leave her house during the day. At night she must return to this house.
3. The widow that is expecting a child at the time of the death of her husband, her Iddat will be until the birth of that child. The four month ten days must not be reckoned in this instance.
4. If a woman is not at home at the time of her husband's death. She should return as soon as possible, and pass the period of Iddat at home. The days of Iddat are calculated from the time of the demise.
5. A woman in Iddat should abstain from using fancy clothing, make up or jewelery.

A FEW NOTEWORTHY MASAA'IL

- * The Trustees of the deceased should pay all debts as soon as possible.
- * Isaale Thawaab for the deceased should be made by feeding the poor, or by giving Sadaqah, making Istighfaar etc. No specific dates or days such as the third, seventh, eleventh or fortieth are mentioned in the Shariah for such devotions. When giving charity on behalf of a deceased, it is desirable to make Niyyah for the fulfillment of Qaza Namaaz.
- * The Shariat has not specified any particular type or colour of clothing that should be worn by those who are bereaved.
- * A Mayyit is one who was born alive, then passes away. There is no Janaazah Namaaz for still born babies. If any one of the parents of a dead child is a Muslim, then that child will be regarded as a Muslim. And Janaazah Namaaz must be performed for him.
- * Janaazah Namaaz shall be said for a person that has committed suicide. It is desirable that someone other than the appointed Imam or reputable person of the community lead this prayer. Janaazah Namaaz will be said for all Muslims, be they pious or sinful.
- * Women do not follow the Janaazah, nor visit the Kabrastan.
- * It is related from Hazrat Abu Hurayrah RA that Rasulullah said: 'One that accompanies the Janaazah of a Muslim with sincerity and with the Niyyah of Thawaab, and remains with it till the Janaazah prayers are performed, and (the Mayyit) buried. He will come home with two Qiraat Thawaab, of which one Qiraat is equal to the mountain of Uhud. And a person who only performs the Janaazah Namaaz and returns, he will return with one Qiraat Thawaab.'

CONCLUDED

NUZUL-E-ISA

by HAZRAT MAULANA MOHAMMED BADRE ALAM

(Continued from last issue) PAR VII

Its importance and holy Qur'an and traditions

and correct faith once for all.

"There will be none among the 'People of the Book' but must believe in Jesus Christ before his death."

The said Qur'anic prediction must be fulfilled and fulfilled in a glorious fashion. The clear-cut disclosures given by our Holy Prophet on the subject make him a great benefactor not only of his followers but also of other people who have been furnished with correct guidance concerning one of the most complicated and difficult problems of history and religion.

Persons of diseased mentality have gone so far as to argue that there is little use of a prophet coming twice whose first appearance gave rise to many erroneous beliefs. They are unable to understand that if the mistake lies with the followers of the prophet the

matter ends there but if there is the slightest insinuation against an innocent apostle of Allah, then it will be tantamount to blasphemy of a reprehensible character. It would in fact be an exhibition of the Jewish mentality in different form. In this context we may aptly argue that Allah out of his wisdom had exactly ordained the re-appearance of Jesus Christ so that it may be shown to humanity that those who had mistaken him for a cause of error were themselves a hopeless lot; otherwise Jesus Christ is a veritable source of guidance for all mankind. In this way the holiness of Jesus is demonstrated on the one hand and the incomparable greatness of our own Holy Prophet on the other.

1. THE WORD 'NUZUL' AND JESUS CHRIST

It would be impossible to explain as to why the

prophecy contained in the Traditions regarding 'Nuzul' mentions the name and particular circumstances of Jesus if he had really died. At the same time we find that in not a single Tradition his future appearance has been characterised as "birth". When ever the traditions purport to predict the creation of any important personality, good or bad (such as Imam Mehdi or Dajjal) they make a correct reference to his name peculiar circumstances and achievements etc., and it is also invariably laid down that such a person will be "born" in future. If it be supposed that Jesus Christ had died and any other person of his description was destined to appear in future, there is no reason why the happening of his future "birth" would not be specifically mentioned and his peculiar traits of life, affiliation and place of birth would not be related. On the contrary we find that details of description under all the given heads tally exactly with that of Jesus Christ of Bani Is'ra'el. We have already seen that the traditions in question have avowedly endorsed the Christian belief to ascertain extent in this respect.

If it had been honestly realised that the word "Nuzul" has been repeated-

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SALAAT

THE SHUROOT (CONDITIONS) OF SALAAT

THERE are several factors which are pre-requisites for the validity of Salaat. If any one of these essential factors is absent the Salaat will be Baatil (null and void) regardless of the form of the Salaat which has been observed. Omission of even a single of these essential factors will mean that the "Salaat" which has been performed is in fact no Salaat. These necessary factors are known as the SHUROOT or Conditions which all precede the actual Salaat. These Shuroot of Salaat are as follows:

1. Tahaarat or Purity.
2. Satr-e-Aurat or covering of one's Aurat.
3. Istiqbal-e-Qiblah or facing in the direction of the Ka'ba.
4. Niyyat or intention of Salaat.
5. Time of Salaat.

Following is a brief ex-

planation of the Shuroot enumerated above.

1. TAHAARAT or PURITY

There are two types of impurities which affect the Muslim. These are:

- a. Janaabat which is known as the greater impurity also described as Hadth Akbar.

Janaabat is the state of impurity which is occasioned by:

- (i) Sexual intercourse
- (ii) Discharge of semen
- (iii) Haiz or menses
- (iv) Nifas or confinement (child-birth).

- b. Hadth which is known as the lesser impurity or Hadth-e-asghar.

Hadth is the state of impurity which is occasioned by the following acts:

- (i) Answering the call of nature.
- (ii) Emission of anything from the hind and front private parts.
- (iii) Passing wind via the

Salaat is the most important practical duty imposed upon the believer. In rank it is next to Imaan. The first and foremost duty of even the Islamic state is to compel its citizens to perform Salaat. Mankind has been created to attain the pleasure of Allah through the medium of Salaat. About the true believers, Allah Ta'ala states in the Holy Quran:

".....those, if we grant them power on earth, they establish Salaat, pay the Zakaat, command what is righteous and forbid what is evil."

All other forms of Ibaadat wanes into insignificance in the face of Salaat which Rasulullah (S.A.W.) described as "the Mi'raaj (Ascension) of the believers."

- anus.
 - (iv) Flowing of blood from any part of the body.
 - (v) Flowing of pus from any part of the body.
 - (vi) Vomiting a mouthful of matter.
 - (vii) Sleeping while laying down or sleeping while leaning against some support.
 - (viii) Unconsciousness.
 - (ix) Audible laughter while performing Salaat other than Janaazah Salaat.
- It is compulsory for the Musalli (the one who performs Salaat) to be purified of both states of impurity (Janaabat and Hadth) before engagement in Salaat.

Purification from the state of Janaabat is obtained by taking Ghushl (a complete bath according to the rules of Islam), and purification from Hadth is obtained by making Wudhu (a particular form of ablution as prescribed by the Shariah).

Besides Tahaarat (purity) of the body, Tahaarat of the place on which Salaat is performed is also necessary. The place or spot on which the Salaat is being performed must be free of defilement and impurities.

The clothing worn by the Musalli must likewise be in a state of Tahaarat otherwise the Salaat will not be valid.

2. SATRE-AURAT or COVERING OF ONE'S MODESTY

Aurat in terms of the Shariah means that part of the human body, the covering of which is compulsory.

The Aurat of a male is that part of his body from the navel to the knees, the navel being excluded from the Aurat. The knees are part of the Aurat and it is essential to have them concealed. The Aurat of a female is her entire body, from head to feet, excepting the face and the hands.

If the Aurat is exposed or not covered, the Salaat is not valid.

3. ISTIQBAL-E-QIBLAH or FACING THE KA'BA

It is essential to face the direction in which the Holy Ka'ba is situated for the validity of Salaat. If knowingly the Musalli does not face the Qiblah whilst performing Salaat, his Salaat is not valid.

4. NIYYAT or INTENTION

The Musalli must form the Niyyat (intention) in the mind of the particular Salaat about to be performed.

5. TIME

The various Salaats must be performed after entry of their prescribed times. A Salaat performed before entry of its time is not valid.

"And, command your family to establish Salaat, and be yourself constant in Salaat." (QURAN)

"And seek aid through patience and Salaat." (QURAN)

RULES REGARDING THE SHUROOT OF SALAAT

* If a female dons transparent clothing or transparent head-covering (her body or hair being visible through the cloth) while performing Salaat, her Salaat will not be valid since the condition of Satr-e-Aurat has not been complied with.

* If during the course of Salaat one-fourth of any unit of the Aurat, e.g. one-quarter of the thigh; one-quarter of the head in the case of women, is revealed for the duration of three Tasbeehs, the Salaat is rendered null. (N.B. The duration of three Tasbeehs is the time taken to recite SUBHAANAL-LAAH thrice. In other words about three seconds.)

* If the Musalli's clothing happens to be impure and water is not available within a radius of one Islamic mile (i.e. approximately one and one-fifth English miles), the performance of Salaat in this case is permitted.

* While on a journey if one has sufficient water for only one act - for only making Wudhu or for only removing the impurity which may be on one's clothing - the water must be used for purifying one's clothing and Tayammum must be made instead of the Wudhu. It should, however, be remembered that this rule will apply only if water for one act is available and more water within a radius of an Islamic mile is not available.

* It is not compulsory to form Niyyat (intention) for Salaat by uttering. Intention in one's mind will suffice. For example: merely intending: "I am performing the Fardh of Zuhr", will suffice. There is no need for the lengthy niyyats recited by people when making Salaat.

* Should one wish to recite or utter the Niyyat, it will be sufficient to say: "I am performing the Fardh of Fajr or I am performing the Sunnat of Zuhr", and so on.

* Whilst forming the Niyyat, say, for instance Zuhr, one by mistake utters Asr, the Salaat will be in order provided that one has in mind the performance of Zuhr.

* If in error one states in the Niyyat, six raka'ats or four raka'ats instead of two raka'ats, the Salaat will be valid.

* For Taraaweeh, Sunnat and Nafl Salaat it will suffice to intend: "I am performing Salaat".

The omission of the terms, Sunnat, Nafl or Taraaweeh will not affect the validity of the Salaat. However, in the case of Taraaweeh and Sunnat Salaat it is preferable to include the term, Sunnat or Taraaweeh in one's Niyyat.

* If the Musalli happens to be in a place where he is not able to determine the direction of the Qiblah nor is there anyone who could indicate the Qiblah to him then he should think and ponder about the direction of the Qiblah, and after this pondering it will be permissible for the Musalli to face in the direction which his heart attests to be the Qiblah. If he faces any direction without pondering, his Salaat will not be valid.

* The Musalli having performed his Salaat facing a particular direction after pondering, discovers that he did not in fact face the Qiblah. The Salaat thus performed is valid.

* Whilst performing Salaat the Musalli realises that he is not facing the Qiblah. Immediately he realises this he should turn towards the Qiblah (in the state of Salaat) and proceed with his Salaat.

* It is permissible to perform Salaat inside the Holy Ka'ba. If Salaat is performed within the Holy Ka'ba, any direction may be faced.

Continued on Page 8

NUZUL-E-ISA

Continued from page 6

ly and purposely used in the traditions concerning Jesus Christ, that his second "birth" has not even been hinted at, that the personal features and circumstances of the revered prophet of Bani Israel alone have been invariably stated, it would be easily concluded that no other than Jesus already known to history is meant to reappear, that he is alive ever since his first appearance and will descend into this world on an appointed day. To try to distort the meaning of clear traditions and suggest that the future Messiah will be "born" again would be at par with saying that Imam Mehdi and Dajjal will descend from the Heavens although it is clearly provided that they will be born on earth. In fact there is no justification for importing the implication of birth where the word "Nuzul" has been used and vice versa.

2. "NUZUL" AND BODILY "RAFAA"

A study of the relevant verses of Holy Qur'an reveals that the incident of bodily taking up i.e. "Rafaa" of Jesus Christ in safe condition has been mentioned in Holy Qur'an in the context of a statement of cause which had brought the Jews under Divine curse. The Jews falsely asserted that they had murdered the Prophet and Christians roundly believed in "Rafaa" so the only point for determination was whether Jesus had been crucified to death and, if not, whether he was lifted bodily to the heavens. His "Nuzul" or descension was not directly in controversy at that time. There is not the slightest indication in the Holy Qur'an anywhere that the dispute about "Nuzul" was at all raised by the 'People of the Book' before our Holy Prophet sallallahu alaihe wasallam. There was no occasion for the giving of a verdict either way on this point in the Holy Qur'an. How unfounded, therefore, is the objection to the effect that the word "Nuzul" does not occur therein explicitly. One, however, feels that even if the word had been used

people who are determined to evade the truth would not have benefited thereby. After all the same has been freely and frequently used in authentic tradition and even supported by the oath of our Holy Prophet sallallahu alaihe wasallam but has failed to impress the objectors in any way.

We thus notice that however important in itself the "Nuzul" of Jesus Christ may be it was not in issue during the relevant period of time. The party which already believed in his "Rafaa" necessarily awaited his re-appearance. The other party who claimed to have murdered him were precluded from making any suggestion of descension and did not in fact do so. Under these circumstances the Qur'anic dictum in favour of "Rafaa" also amounts to an affirmation of "Nuzul" and the omission of this word can by no means lead to an opposite conclusion. Moreover, in a different context relating to the same Jesus Christ, the Holy Qur'an has clearly proclaimed that he did not die and that all the 'People of the Book' are bound to believe in him before the Day of Judgement.

"And there are none among the People of the Book but must believe in Jesus before his death"

The great companion of our Holy Prophet sallallahu alaihe wasallam Hazrat Abu Huraira, while narrating certain traditions which affirm the event of "Nuzul" has pointed to this very verse as endorsing the traditions in question.

In the above quoted verse the most clear expression for bringing out the uninterrupted life of Jesus Christ could only be "Mautihi" as it forcefully implies that the person concerned is continuously alive for which fact no further argument is needed. Secondly, particular reference has been made to the future act of believing by 'People of the Book' as Moslems already entertained the required belief with all its necessary ingredients. For instance, if the latter would have agreed with Christians that Jesus had been mounted to the crucifix or seen

eye to eye with the Jews that he had been killed then in either event the Moslem's belief would remain faulty. In such a contingency the exclusive mention of the 'People of the Book' could not have been appropriate.

On the one hand the Holy Quran has negated the previous occurrence of death by saying in effect that Jesus is alive and a time will come when 'People of the Book' will believe in him. On the other hand it had given further clarification to the effect that Jesus is destined to bear witness against them. His personal re-appearance is an inevitable factor for the achievement of both the ends and unless Jesus is present personally among the people concerned he can not exercise the functions of a witness in respect of them. This is why the Holy Qur'an describes him as expressing himself in the undermentioned terms on the Day of Judgement before his Lord.

"And I was a witness over them so long as I remained among them; when you took me up you were a companion unto them."

The verse indicates that he passed two periods of times viz., of his absence from and presence among the people respectively. It is the latter one which alone comes within the scope of his testimony. While expecting that the testimony would be effective and comprehensive so far as it goes his reappearance to the people becomes a foregone conclusion. We can thus very well understand Hazrat Abu Huraira when he told that the verse in question contains a positive reference to future "Nuzul". It is indeed regrettable to find that this great companion of the Holy Prophet considers the verse as Quranic prediction of "Nuzul", but there are people at present who are not even prepared to treat the doctrine as a traditional prophecy.

"And unto whom Allah has granted no light, for him there is no light."

(Quran) (to be continued)

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SALAAT

The Constituent Parts of Salaat

THE FARDH CONSTITUENT PARTS OF SALAAT

There are SIX parts of Salaat which are Fardh (absolutely compulsory). Omission of even a single Fardh constituent of the Salaat will render the Salaat null and void irrespective of whether this omission of the Fardh was intentionally or unintentionally. These six Fardh constituents of Salaat are:

1. Takbeer Tahrimah
 2. Qiyaam
 3. Qiraat
 4. Ruku
 5. Sujood
 6. Qa'dah Akhirah (for the duration of the time taken to recite Tashahhud).
1. **TAKBEER TAHRIMAH** means to recite ALLAHU AKBAR after forming the intention of the Salaat.
2. **QIYAAM** is the posture of standing during which the Qiraat is recited.
3. **QIRAAT** means to recite some verses of the Holy Quran during Qiyaam.
4. **RUKU** or the posture of genuflexion (bowing).
5. **SUJOOD** or the posture of prostration with the head touching the ground.

6. **QA'DAH AKHIRAH** is the final sitting or kneeling position in the last Raka't of the Salaat. This sitting is Fardh for as long as it would take to recite Tashahhud.

THE WAAJIB CONSTITUENT PARTS OF SALAAT

The following acts of Salaat are the Waajib (compulsory, but of a lesser degree than Fardh) constituents of Salaat.

1. **SURAH FAATIAH** the recitation of which is Waajib in the first two Raka'ts of any Fardh Salaat, in the three Raka'ts of Witr, and in every Raka't of Sunnat and Nafl Salaat.
2. **THE RECITATION OF AT LEAST THREE VERSES** or one long verse of the Holy Quran after Surah Faatihah (i.e. in all instances where the recitation of Surah Faatihah is Waajib).
3. **TARTEEB** or to observe the sequence and order of the acts of Salaat as is described by the Shariah. This Tarteeb applies to only the Waajib and Fardh factors of

the Salaat.

4. **QA'DAH ULAA** or to sit after every two Raka'ts performed, the duration of the sitting to be the time taken to recite Tashahhud.

(N.B. Qa'dah Ula occurs only in a three-raka't, four raka't, six raka't and eight raka't Salaat. It does not occur in a two-raka't Salaat).

5. **TASHAH-HUD** which has to be recited in every Qa'dah.

6. **DUA QUNOOT** which has to be recited in the third Raka't of Witr Salaat.

7. **QOUMAH** is to stand erect after the Ruku.

8. **SALAAM** which means to end the Salaat by reciting ASSALAAMU ALAIKUM WARAHMATUL-LAAH.

9. **TA'DEEL** which means to execute the Salaat with care, dignity and respect, and not in haste.

If the Musalli deletes any of the Waajib acts besides Ta'deel, **unintentionally**, the error is to be rectified by the performance of SUJOODUS SAHW. (Sujoodus Sahw will be described in detail in future issues of THE MAJLIS, Insha'Allah.) Deliberate omission of a

Waajib constituent cannot be rectified by the performance of Sujoodus Sahw.

Non-observance of TA'DEEL will not nullify the Salaat, but will render it improper reducing and even nullifying the Sawaab (Reward) obtained by performing Salaat. Sajdah Sahw is not performed for the non-observance of TA'DEEL.

THE SUNNAT AND MUSTAHAB PARTS OF SALAAT

Besides the Fardh and Waajib constituents all other acts of the Salaat are Sunnat and Mustahab. The Musalli should exercise every care in the observance of the Sunnah and Mustahab factors. Strict observance of the Sunnats and Mustahabs strengthens and beautifies the Salaat. These factors should not be omitted or neglected without good reason. Although the observance of the Sunnat and Mustahabs of Salaat is of great importance, Sujoodus Sahw is not performed in the event of the omission of these.

Rules Regarding the Times of Salaat

* Forbidden Times of Salaat: It is not permissible to perform any Salaat at sunrise, zaw-waal and sunset.

* Salaat could be performed only about fifteen minutes after sunrise; five minutes after Zaw-waal; and, immediately after sunset.

* It is not permissible to perform any Salaat excepting the Asr Salaat of the day just before sunset when the rays of the sun have become dull. But to delay the Asr Salaat until this Makrooh time is sinful.

* It is not permissible to engage in Salaat while the Imam is delivering the Friday or the Eid Khutbah.

* It is not permissible to perform any Sunnat or Nafl Salaat after the Asr Fardh Salaat has been performed. However, Qadhaa Salaat may be performed after the Fardh of Asr has been read.

* It is not permissible to perform any Nafl Salaat during the whole of the Fajr Salaat time. Only the two Sunnats of Fajr (before the Fardh) and Qad-

haa Salaat could be performed in this time.

* If one performs the Fardh of Fajr before reading the two Sunnats of Fajr then it is not permissible to perform the two Sunnats after the Fardh. It is preferable to perform the two Sunnats of Fajr (which have been missed) after sunrise, but not later than midday.

* If the sun rises while one is performing the Fajr Salaat, it (the Salaat) will not be valid. Qadhaa will have to be performed of this Salaat, after sunrise. However, if the sun sets while performing Asr Salaat, it will be valid.

* During summer it is Mustahab (preferable and meritorious) to perform Zuhr Salaat after a long while has passed over Zaw-waal. During winter it is Mustahab to perform Zuhr Salaat soon after Zaw-waal.

* It is Mustahab to perform Fajr Salaat when it is a bit light.

* It is Mustahab to perform Ishaa Salaat just before one third of the night has passed.

THE TIMES OF SALAAT

THE TIME FOR FAJR SALAAT

Approximately one and a half hours before sunrise a dim whitish glow appears vertically in the eastern horizon. Soon after this dull vertical glow, a brightness appears horizontally in the eastern horizon. This horizontal glow spreads instantaneously along the horizon, expanding in size rapidly. Soon thereafter it becomes light. The time for Fajr Salaat commences with the appearance of this horizontal glow in the eastern horizon. The TIME marked by the appearance of the horizontal glow is known as FAJR-E-AWWAL or SUBH SADIQ (True Dawn). The time for Fajr Salaat lasts until sunrise.

Zaw-waal will be at 12.20 p.m. (in this example).

It is not permissible to perform Salaat at the time of Zaw-waal. Approximately five minutes after Zaw-waal, Zuhr commences. The time for Zuhr lasts until the length of the shadow of an object reaches twice the length of the object plus the length of the shadow of that object which was cast at the time of Zaw-waal.

Example: The shadow of a yardstick at Zaw-waal is four inches. The time for Zuhr Salaat will remain until the shadow of the yardstick reaches a length of two yards and four inches (i.e. twice the length of the object plus the shadow cast at Zaw-waal by that object).

THE TIME FOR ZUHR SALAAT

The time for Zuhr Salaat begins immediately after Zaw-waal or midday. The Zaw-waal time is obtained by dividing the number of daylight hours by two and adding the result to the time of sunrise. Example:

1. Sunrise 6.30
Sunset 5.30
Therefore no. of daylight hours = 11. Divide by 2 = 5.50. Add 5½ hours to sunrise.
6.30 + 5.30 = 12.00
Zaw-waal will be at 12 o'clock (in this particular example).

2. Sunrise 5.10
Sunset 7.30
No. of daylight hours = 14 hours 20 minutes. Divide by 2 = 7 hours 10 minutes. Add to Sunrise.
5.10 + 7.10 = 12.20

THE TIME FOR ASR SALAAT

Asr time commences immediately upon expiry of Zuhr time, and lasts until sunset. However, it is Makrooh (reprehensible) to delay the performance of Asr Salaat until the rays of the sun become dim and dull as is the case just before sunset.

THE TIME FOR MAGHRIB SALAAT

Immediately after sunset the time for Maghrib Salaat commences, and it lasts until the white glow of twilight remains.

THE TIME FOR ISHAA SALAAT

The time for Ishaa Salaat begins immediately after the expiry of Maghrib Salaat, i.e. immediately after the disappearance of the white glow of twilight. Ishaa time lasts until just before Fajre Awwal (True Dawn).

TAHYATUL MUSJID

TAHYATUL MUSJID is the name of the two Raka'ts Salaat performed as a mark of respect for the House of Allah, viz., the Musjid.

* This Salaat is performed as one enters the Musjid and before sitting down.

* It is not permissible to read this Salaat (like it is not permissible to perform any Salaat) if it be some Makrooh time, e.g. sunrise, zaw-waal (midday) or sunset nor is it permissible to perform it after one has already performed the Fardh of Asr.

* If one enters the Musjid at a Makrooh time when the performance of Salaat is not permissible, the following Tasbeeh should be recited four times instead:

SUBHAANAL-LAAHI WAL HAM DU LIL LAA HI WA LAA ILAAHA IL LAL LAAHU WAL LAA HU AKBAR.

And, after reciting this Tasbeeh, recite Durood Sharief.

* The Niyyat for the Tah-

yatul Musjid Salaat is to say: "I intend to perform two Raka'ts Tahyatul Musjid." or merely to intend so in the mind without uttering.

* Tahyatul Musjid is not limiting to two Raka'ts. Four Raka'ts may also be offered.

* If one enters the Musjid at a time when the congregation has already started in the performance of the Fardh Salaat, one should join the Jama't. The Fardh Salaat will substitute for Tahyatul Musjid and one shall derive the Sawaab of Tahyatul Musjid in this instance even though Niyyat for it was not made.

* It is preferable to perform Tahyatul Musjid before sitting down in the Musjid. However, it is permissible to perform it even after one has sat down.

* If one frequents the Musjid several times per day, the performance of Tahyatul Musjid once will suffice.

Some Rules Regarding Salaat

* The Musalli should rise fully after the Ruku and pause slightly in this erect position (Qoumah). If he did not rise into the Qoumah posture but slightly lifted his body and then went into Sujood, he shall have to repeat his Salaat afresh.

* If after one Sajdah the Musalli did not sit in the Jalsah position, but merely rose from the Sajdah and immediately went into the second Sajdah, his Salaat is invalid as it will be regarded as only one Sajdah being performed.

* In the third and fourth Raka't of a Fardh Salaat it is permissible to recite only SUBHANALLAAH thrice, or only Surah Faatihah or observing silence for the duration of three Tasbeehs.

* It is not permissible for a female to recite anything in her Salaat audibly. She has to recite in a manner in which only she can hear her voice.

* A man, if performing Salaat alone, has the choice of reciting the Qiraat aloud or silently in Fajr, Maghrib and Ishaa Salaat. In Zuhr and

Asr he too has to recite softly. However, he may recite aloud in only the first two raka'ts of Maghrib and Ishaa and in both raka'ts of Fajr.

* It is Sunnat to recite the Qiraat slightly longer in the first Raka't than the second Raka't.

* It is Mustahab to fix one's gaze during Qiyaam on the spot on which the head will rest during Sujood; during Ruku on the feet; during Sujood on the nose; during Qa'dah on the lap; and during the Salaams on the shoulders.

* The Musalli should curb the urge to yawn whilst in Salaat. However, if it cannot be restrained, the mouth should be covered with the back of the right hand. He should not unnecessarily cough or clear his throat during Salaat.

* It is compulsory upon the Muslim to acquire sufficient knowledge of Tajweed so as to recite the verses of the Quran correctly.

* If the same Surah or the same verses are recited in every Raka't, the Salaat is valid, but the Musalli should not do so unnecessarily.

WHAT RASULULLAH SAID ABOUT SALAAT

1. "Salat was the first and the foremost thing ordained by Allah and it shall be the first and the foremost thing to be reckoned for on the Day of Judgement."

2. "Fear Allah in the matter of Salat! Fear Allah in the matter of Salat!! Fear Allah in the matter of Salat!!!"

3. "Salat is the only partition between man and Shirk."

4. "Salat is the mark of Islam. A person who says his Salat at the fixed hours with sincerity and devotion observing all its regulations including the Mustahabbat, is surely a Momin."

5. "Of all that have been ordained by Allah, Iman and Salat are the most valued. If there were any other thing better than Salat, Allah would have ordained it for His Angels, some of whom are always in Ruku and other in Sajdah."

6. "Salat is the pillar of Islam."

7. "Salat abases the Devil."

8. "Salat is the light of the Momin."

9. "Salat is the best Jihad."

10. "Allah keeps relenting towards a person so long as he is engaged in Salat."

11. "When a calamity befalls from the heaven, people frequenting the Masjid are spread and saved."

12. "If some major sins of a Muslim place him in Hell, the fire would not burn the parts of his body which have touched the ground while he was in Sajdah during his Salat."

13. "Fire has been forbidden on those parts of the body which touch the ground in humility."

14. "Of all the practices Salat made at fixed hours is most loved by Allah."

15. "Allah likes most the posture of a person when he is in Sajdah rubbing his forehead on the ground in humility."

16. "A person in Sajdah is the nearest to Allah."

17. "Salat is a key to Paradise."

18. "When a person stands in Salat, the gates of Paradise are let open and all the veils between him and Allah are lifted (provided that he spoils not his Salat by committing any Makrooh)."

19. "A person in Salat (so to say) knocks at the door of the Sovereign Lord and the door is always opened for him who knocks."

20. "The position of Salat in Islam is as the position of head in a body."

21. "Salat is the light of heart. Let those who wish, kindle their hearts (through Salat)."

22. "If a person wishes to have his sins forgiven by Allah, he should perform the Wudhu properly, offer with devotion two or four rakaats of Fardh or Nafl and then pray to Allah. Allah will forgive him."

23. "Any piece of earth on which Allah is remembered in Salat feels proud over the rest of the Earth."

24. "Allah accepts the prayer of a person who prays to him after performing two rakaats of Salat. Allah grants him what he prays for, sometimes immediately and sometimes (in his own interest) later."

25. "A person who performs two rakaats of Salat in seclusion where no-body except Allah and His Angels see him receives the writ of deliverance from the Fire of Hell."

26. "Grant of one prayer becomes due to a person from Allah after each Fardh Salat performed by him."

27. "Fire of Hell is forbidden and the Paradise becomes due to a person who performs his Wudhu properly and says his Salat conscientiously according to its regulations."

28. "Devil remains scared of a Muslim so long he is particular about his Salat but no sooner does he neg-

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EDITORIAL

THE ANTI-SUNNAH
MENACE

For too long now have Muslims watched idly the plunder of the Sunnah committed by the enemies of the Sunnah. Muslims who treasure their Imaan, who value their Deen - Muslims in whose hearts there blazes the flame of Love for the Sunnah of Rasulullah (S.A.W.) must be fully aware of their sacred responsibilities. To permit the trumpeting of the irreligious modernists is tantamount to the condonation of the modernists' practice of spitting venom and mocking at the Sunnah of Rasulullah (S.A.W.). The modernist, no matter how loud he trumpets his fictitious concern for the Deen, is basically and essentially an enemy of the Shariah, for he mocks at the Fountainhead of the Shariah, viz., at Rasulullah (S.A.W.). The villainous modernist who hypocritically boasts of his non-existent "love" for Rasulullah (S.A.W.) is the very same one who insults and mocks at the way Rasulullah (S.A.W.) dressed; at the way Rasulullah (S.A.W.) ate; at the way Rasulullah (S.A.W.) sat and slept; at the way in which Rasulullah (S.A.W.) maintained his natural appearance; yes, the modernist enemy of Rasulullah (S.A.W.) mocks and jeers at each and every statement and teaching of Rasulullah (S.A.W.) which cannot be comprehended by his (the modernist's) mind which is bogged down by the opinions and teachings of his western and atheist masters at whose feet he grovelled to obtain the indoctrination of the material theories of irreligiosity.

Every puny little mind of the modernist and anti-Sunnah camp anchored in a quagmire of mental confusion, intellectual retrogression and split loyalties deems himself fully qualified to voice himself as an authority in the Deen - as one versified in Islamic Law, yet the lamentable truth is that the misguided "genius" and the "intellectual luminaries" of our modernist anti-Sunnah mob do not possess sufficient ability or the necessary qualifications to even recite the Holy Quran properly or to even perform Salaat correctly. The present plunder and pillage committed against the Shariah by the modernist is a direct result of the disease of pride and the disease of desiring show and recognition. Their worldly qualifications in the branches of aesthetic "sciences" and mundane occupations have proven hopelessly inadequate to install them into positions of prominence

in the community. Hence, the prime motive for the mad rush of the modernists Kufr-mongers to clamber onto the Platforms of Islamic recognition which can propel one into prominence, is the desire for self-assertion - the desire for self-aggrandizement. This inordinate desire for recognition as leaders of the community has plunged the anti-Sunnah elements in a drunken stupor of tearing apart the structure of the Shariah as propounded by Rasulullah (S.A.W.).

In the process of endeavouring to assert their inordinate egos at the expense of the Shariah and at the peril of their Imaan, the modernists are leading astray many innocent and unwary Muslim youth who unfortunately are not equipped with sufficient Islamic Knowledge to ward off the vile snares of deception laid by the anti-Sunnah clique. It is therefore imperative that all Muslims who have at heart the love of Rasulullah (S.A.W.) awake and be on guard against the traps arranged by the modernists under the cloak of Islam. Their glib talk of "brotherhood" and "unity" should deceive no one. They are the greatest enemies of Islamic brotherhood and Islamic unity. They prefer to be united with the Kuffaar, for the ways and the habits - the culture and the system of life of the Kuffaar are more appealing to them than the pure and simple way of Rasulullah (S.A.W.). Abject inferiority of the mind which they have inherited from the alien cultures of the Kuffaar makes them feel ashamed of every way of the Deen - of every Sunnah practice of Rasulullah (S.A.W.) which is out of step with the "modernity" of the Kuffaar.

Down the long corridor of time these anti-religious - anti-Islamic - forces have continuously raised their ugly heads in the form of Firoun, Namrood, Shaddaad, Abu Jahl, Musailima Kazzaab, Abu Sina, Faarabi, Mirza Qadiani, Attaturk, and the multitudes of dajjaals and shayaateen whose present manifestation is the anti-Sunnah brigade of the modernists. There is many a sincere Muslim who advocates "tolerance" towards the anti-Sunnah modernists. But, they should be told that tolerance is for those who are not astray; for those who drift unconsciously from the Path, but quickly return, regretting and repenting; for those who break the Law because of human folly and weakness; for those who humble themselves and seek the Pleasure of Allah Ta'ala by following or trying to follow the Sunnah; tolerance is not for those who set themselves up as the arbiters of the Ummah's destiny despite their ignorance of the Shariah, despite their total inability, despite their qualifications. Tolerance is not for those who use the Deen for the fulfilment of their lowly desires of pride and aggrandizement and in the process destroy the teachings of Rasulullah (S.A.W.). They are the enemies of the Sunnah. They are the ones who must, as an Islamic necessity, be exposed in the interests of the innocent Muslims who are liable to be caught up in the pernicious plots of the modernists.

"AND THOSE WHO DISPUTE IN THE (LAWS) OF ALLAH AFTER THESE (LAWS) HAVE BEEN ACCEPTED (AND ESTABLISHED, i.e. BY THE SHARIAH) THEIR DISPUTATION BY THEIR CREATOR IS BASELESS. AND UPON THEM IS WRATH (OF ALLAH) AND FOR THEM THERE IS A DREADFUL PUNISHMENT.

Since time immemorial - right from the time when Ib- lees established himself among the progeny of Adam (A.S.) - the Haq (Truth) - Islam - has been confronted with the satanic menace of the "worshippers of desire". It has always been the pivot of their hopes to subject and submerge the true and unadulterated Divine Teachings of Allah Ta'ala in the deluge of fictitious opinions "excreted" by imperfect and defective minds whose capacity for grasping spiritual realities - the realities of Islam - has been utterly destroyed by the inordinate desire to give full and unrestricted expression to the desires of the lowly nafs (the carnal self of man). When they discovered that Islam denied the fulfilment of their baneful hopes by placing limitations on the demands of their desires they initiated the processes of their defective and stagnated "thinking" so as to batter and buffet the pure and simple teachings of Islam in a fruitless attempt to propagate human opinion and lowly desire as the Deen of Allah. But never have they succeeded nor will they ever succeed in this nefarious trade of theirs - the trade of bargaining away the Pleasure of Allah for the miserable crumbs of material comfort, worldly gain and self-expression. It is about this evil trade of men who garb themselves with the raiments of Deen that Allah Ta'ala says:

"They purchase Dhalaalah (error manifest which leads one astray) by giving in exchange the Guidance (of Allah), and (they purchase) punishment by giving in exchange Maghfirat (the Forgiveness of Allah)."

(QURAN)

Those who have gone astray - far from the Path of the Deen - attempt to subvert the Sunnah of Rasulullah (S.A.W.) by the deployment of their ill-gotten and stagnated systems of "logic" which they very erroneously dub as REASON. It is about their distortion and baseless opinions and disfigurement of the pure Sunnah of Rasulullah (S.A.W.) that Allah Ta'ala states in the Holy Quran:

"and, they intend to extinguish the Noor (Light) of Allah with their mouths. But Allah will complete His Noor even though the unbelievers detest it."

Although this Quranic verse was primarily revealed as a rebuff to the satanic attempts of the unbelievers to destroy the Deen, the general import of the verse would render it (the verse) equally applicable to the modernist, anti-Sunnah brigands abounding in our society today. For too long now have they been allowed to tamper and defile the Shariah.

FALSE
LEADERSHIP

THERE are many people but know practically no- who are otherwise educated thing of their own culture

WHAT RASULULLAH
SAID ABOUT SALAAT

Continued from Page 8

lect it than the Devil gets hold upon him and aspires for success in seducing him."

29. "Salat at its early hours is the most excellent practice."

30. "Salat is the offering of the pious."

The Rewards of Salat

31. "Salat at its early hours is a practice most liked by Allah."

32. "At dawn some people go to the Masjid and some to the market. Those going to the Masjid are the flag-bearers of Iman and those leaving for the market are the flag-bearers of Devil."

33. "The four rakaats before Zuhr have the same reward as the four rakaats of Tahajjud."

34. "The four rakaats before Zuhr are counted equal (in reward) to the four rakaats of Tahajjud."

35. "Mercy of Allah relents towards a person standing in Salat."

36. "Salat at dead of night is most valued but there are very few who do it."

37. "Jibrail came to me and said, 'O Muhammad! how- ever long thou livest thou shalt die one day and thou may lovest whoever thou shalt depart from him one day. Surely Thou shalt receive the recompense of whatever (good or evil) thou dost. No doubt the dignity of a Momin is in Tahajjud and his honour is in contentment and restraint."

38. "Two rakaats in late hours of the night are more

valuable than all the riches of this world. But for fear of hardship to my followers I would have made these obligatory."

39. "Keep offering 'Tahajjud', for it is the path of the righteous and the means of approach to Allah. 'Tahajjud' keeps away from sins, causes forgiveness of sins and improves the health of the body."

40. "Allah says, 'O, son of Adam! Do not be helpless in offering four rakaats in early part of the day for I shall suffice thee in thy jobs in the rest of it."

THE BENEFITS
OF
SALAAT

Hafiz Ibn Qayyam writes: "Salat ensures daily bread, promotes health, drives out diseases, strengthens the heart, brings light and beauty on the face, pleases the soul, refreshes the body, cures indolence, relieves the mind, feeds the soul, illumines heart and guarantees Allah's favour. It grants protection against Allah's Doom. It keeps the Devil away and brings us nearer to Allah. In short Salat is a guarantee for all that is desirable and a protection against all that is undesirable for both body and soul, equally in this world and in the Hereafter."

and religion. Some of them have even assumed the reins of leadership in Islamic affairs. Muslims, wherever they are, have become victims of false leadership. Men, who are bereft of Islamic knowledge, piety and sound moral fibre, which are essential ingredients of leadership, have assumed a leading role in the administration and conduct of Islamic affairs. These hypocritical leaders, having succumbed to the onslaught of modern thought, are endeavouring to oust the Ulema from the field of religious activities. The Ulema, who are the true leaders of Islam, are being pushed into the background conveniently. Sister Maryam Jameelah an international writer, while commenting on the Ulema, writes:

"...today we are faced with the tragic situation where we find a group of our people with exclusively English-type education, many of whom received their training in Christian missionary-run schools and colleges who refuse to acquire any of the Islamic learning for which they have nothing but contempt, insisting upon their right to re-interpret Islam and its law, because, they argue, Islam is not the monopoly of any priestly class! If a certain task requires specialized knowledge and training, how can it be properly performed except by those who fulfil the necessary conditions? How then can these people who know nothing about the Shariah, be qualified to exercise Ijtihad?" "The respect and devotion of the common Muslims for these Ulema is not mere accident nor a product of sheer conservatism or Taqlid. Their authority is maintained not by any material resources of which they possess none, but solely rests upon their superior knowledge, wisdom, character, piety and their struggle, sacrifice and suffering for the

cause of Islam. Their lives and works are a convincing testimony to the Muslim community that they have made every effort to discover the correct meaning of the Shariah and that therefore their interpretation can be relied upon with implicit faith and integrity."

Today, the Ulema are being subjected to ridicule by the protagonists of modernism. Imbued with western ideals based on a materialistic interpretation of life these mental pervers are undermining the grand superstructure of Islam. Because their education and intellectual development was based on the Western system of life it has alienated them completely from the spirit and structure of the Islamic ideology. They are viewing Islam through Western eyes. It is indeed a tragedy that Muslims have begun to entrust their religious affairs to people who are devoid of Islamic knowledge and character. There is a thought-provoking prophesy of our Holy Prophet (S.A.W.) dealing with this matter. While enumerating the signs of Qiyamet Rasoolullah (S.A.W.) said:

"When booty will be taken as a private property, trust as a booty, Zakat as a burden, learning will be acquired other than for religion, a man shall obey his wife and disobey his mother, he shall draw his friend near and keep his father remote, voices shall be loud in the mosques, THE SINER AMONG A PEOPLE SHALL BECOME THEIR LEADER, the considerate among a people shall become the vilest of them, a man shall be honoured out of fear of his mischiefs, singing girls and musical instruments shall appear, wine will be drunk, and the latter generation of this people will curse their former ones, wait at that time for a red wind, and an earthquake, and the sinking down of

earth, and metamorphosis of men, and throwing of stones, and several signs that will follow like a string of gems whose string has been cut off and so they fall one after another."

While the above hadith categorically mentions the influence and leadership of wicked people in society as being one of the many signs of Qiyamet there is another hadith which makes a specific reference to undeserving persons who will be entrusted with works of trust and responsibility. Hazrat Abu Hurairah (R.A.) reported:

"The Holy Prophet (S.A.W.) was talking when lo! an Arab came to him and asked: 'When will the Hour occur?' He

replied: 'Wait for the Hour when trust will be destroyed.' He asked: 'How will it be its destruction?' He replied: 'Wait for the Hour when AN AFFAIR WILL BE ENTRUSTED TO THOSE WHO WILL NOT DESERVE IT.'

(Bukhari)

The foregoing Ahadith of the Holy Prophet (S.A.W.) are applicable to present-day conditions. They provide a graphic description of the state of affairs of Muslims throughout the world. That the administration of Islamic affairs is being assigned to people who are not only unworthy but who are seekers of glory, by aspiring for positions, is a fact that cannot be discounted.

Continued from Page 2

ULAMA'S
CORNER

person is dependent on medicine. And for the permissibility of this Sama' are several conditions.

1. No young boy should be present in the gathering.
2. Only those who are Sufis are to be present. No Fasiq and no worldly people are permitted.
3. The niyyat (intention) of the singer must be sincere. His motive must not be the procurement of remuneration.
4. The session must not be for eating purposes or for the celebration of victories.
5. If during the Sama' session anyone of the Sufis should stand up, it should be only in a state of ecstasy - overpowering ecstasy.
6. There must be no false display of ecstasy. The ecstasy must be true."

About Sama' Shaikh Abdul Hasan al-Hasri (R.) says:

"Sama' demands a constant yearning for Allah and the more one is intoxicated with His love, the more one desires it.

If this yearning ceases when the main singer stops, then it is no Sama'."

Shaikh Abu Uthman al-

Maghribi states:

"If one desires to reap the full benefit out of Sana' one should dwell in solitude and must renounce thoughts of all created things, remembering only Allah and submitting to the Divine Will and departing from one's ego and from attachment to the world."

Indeed this is a far cry from the false claim of the worldly person who is the embodiment of anti-Sunnah that his desire to listen to music is like that of the Aulia. This false claimant to spirituality is in reality the follower of his lusts and desires. To cloak his crave for evil he commits the capital crime of speaking a lie in the name of Allah's Aulia. Hadhrat Zun-nun (R.) said:

"He who hears it (Sama') to satisfy his sensual appetite turns a heretic."

TRADE AND COMMERCE IN ISLAM

Islamic Bank for U.K.

THE FOURTH WINTER CONFERENCE of the Union of Muslim Organisations of U.K. & Eire (UMO) was held on 6 February 1977 at the Cavendish Conference Centre, London. Col. Abdulla Baines-Hewitt and Mr Mudathir Adesina were co-Chairmen of the Conference whose theme was "Feasibility of establishing an interest-free UMO Co-operative Bank in U.K." It was attended by over 200 Delegates and Observers.

Among the distinguished guests present were: His Excellency Mr Ahmed Muhammad Adan, Ambassador of Somalia; Mr Farouk Hashem, Egyptian embassy; Mr Mirza Al-Sayegh, United Arab Emirates embassy; Mr Syed Nizamuddin, Pakistan embassy; Professor Dr Safa Al-Khulusi, Professor-Emeritus, Baghdad University and Research Professor, Bodleian Library, Oxford; Mr M.W. Bennett C.B.E., General Manager, Qatar National Bank, London; Col. Ataur Rahim, World Muslim Congress, Karachi; Dr Qazi Mujeeb Rahman, Director, Islamic Cultural Centre, London; Dr Shaikh Said Al-Darsh, Imam, Islamic Cultural Centre, London; Maulana Mufti Abdul Baqi, President, Jamiatul Ulema, U.K.; Maulana Qamaruz Zaman Azmi, Joint Secretary, World Islamic Mission, Bradford; and Mr A.Y. Siddiqui, Second Vice-President, Habib Bank Limited, London.

Messages wishing the Conference success were received from Dr Ahmed Muhammad Ali, President, Islamic Development Bank, Jeddah and Mr M.A. Khawaja, Senior Executive Vice-President, Habib Bank Limited, London.

The proceedings of the Conference commenced with recitation of the Holy Qur'an by Hafiz Muhammad Shafi Ismail Badat, President, Nuneaton Muslim Society. Dr Syed Aziz Pasha, General Secretary of the UMO, welcoming the Delegates and Observers to the Conference, said that the idea of forming an interest-free UMO Co-operative Bank was first mooted at the Fourth Annual Conference of the UMO held on 27 August 1974 when a resolution was passed to this effect. This was subsequently affirmed at the Fifth Annual Conference held on 9 August 1975 and the Executive Committee, having done some spade work, has decided to make this subject the theme of this Conference in order to get a clear mandate from the Central Committee before proceeding to implement this project. Citing the reply received from the Bank of England, he said that the Bank has laid down certain conditions among which the support of a London-based clearing bank has been declared essential. The basic purpose of such a bank is to alleviate the hardship encountered by Muslim families in the purchase of homes. As the Holy Qur'an clearly forbids the giving or the taking of interest on loans or mortgages, these Muslim families are unable to purchase their own homes and are suffering in unsatisfactory rented accommodation. If we succeed in forming an interest-free bank, InshaALLAH, it will be the first venture of its kind in the Western world and the non-Muslims will be afforded an opportunity to judge the beneficial norms of the economic system of Islam.

Professor Safa Al-Khulusi, in his scholarly address, said that usury has been condemned by the Christian Church and many Western poets and writers, like Shakespeare, Arthur Lamb, Thomas Erskine etc. Interest and all other forms of usury are strictly forbidden in Islam. He then traced the history of banking and declared that the Muslims were the first to lay down the true foundation of the modern banking system and it was successfully carried on without interest for several centuries. The second Caliph of Islam, Hazrat Umar ibn al-Khattab, may Almighty ALLAH be pleased with him, (634-644 C.E.) was the first to draw cheques and sign them but, following the Divine commands contained in the Holy Qur'an, no usury was charged. Islam has always aimed to make its followers rely on money accrued by hard work and not on interest accruing from inherited wealth which only leads to inevitable laziness and lethal social paralysis. Turning to the Hadith, he said that Prophet Muhammad (Peace and Blessings of Almighty ALLAH be on him) has cursed both the receiver and the payer of interest as well as the clerk who writes the bond and also the two witnesses thereof.

Maulana Mufti Abdul Baqi, said that man is unable to solve many of his problems without Divine guidance. One of such problems concerns the economic system which is so vital for human existence. There are two philosophies which have attempted to solve this problem viz. the capitalist system and the communist system. Both have failed to solve the economic problems faced by humanity which makes it inevitable for the world to follow the Islamic theory of economics if it wants to save itself from a catastrophe. Islam, which is an all-embracing faith, is alone capable of ensuring a just economic order in the world. This is not just theory but it has been successfully put into practice during the Muslim rule in Spain and Baghdad. Islam, which forbids gambling, also forbids the giving or taking of interest. In the Western system, which is based on unlimited free enterprise, it has resulted in two extremes of richness and poverty and the gap between the two is widening all the time. The Holy Qur'an has clearly laid down the basic principles governing commercial transactions, according to which lawful trading is permitted and interest is forbidden. He said that Ibn Jarir Tabari has written, concerning the tribes of Banu Amir and Banu Maghaira, that they used to take interest on business before the time of our Prophet (S.A.W.). Similarly in Bukhari, it is narrated that Hazrat Zubair used to carry on business on loans. It is also said that Hazrat Abbas and Hazrat Usman (May Almighty ALLAH be pleased with them) owed some interest on business loans. This is the reason why the Divine revelation came to forbid interest. Therefore, Islam forbids all forms of interest, whether it be on business loans or personal loans. More recently, in Pakistan an interest-free bank was formed which ran successfully but due to pressure from other banks, it was forced to close down. In India, an interest-

free bank is being successfully operated by Jamiatul Ulema Hind. If we have firm conviction in the Divine revelation, we can succeed in forming an interest-free bank in this country, InshaALLAH.

Maulana Qamaruz Zaman Azmi, said that we should bear in mind that we are living in a world whose economic system is based on interest and, therefore, our aim to establish an interest-free bank will have to encounter formidable opposition. There is no doubt that Islam has categorically forbidden all forms of interest which leaves us with very little choice except to proceed in our project reposing our trust in Almighty ALLAH. Interest has a tendency of concentrating wealth in the hands of a few whereas Islam dictates an equitable distribution of wealth amongst all people. Islam has permitted trade because the investors in a trade share both the profit and the loss, whereas interest is forbidden because the investors share the profit only. Our Prophet (S.A.W.) has said that in any economic system based on interest, there is always a loss for the generality of mankind. By our own experience, we can see that in an economic system ridden with interest, there is a polarisation of groupings between rich and poor which try to tear each other apart. This is thus the root cause of the loss of production of goods which leads to galloping inflation.

Mr M.W. Bennett, dealing with the practical side of operating an interest-free bank in this country, said that from his personal point of view it is an excellent idea. Although the Bank of England is generally co-operative, they attach great importance to the management qualifications, the character, integrity and expertise of those who run a bank. It is important to follow the guidelines laid down by the Bank of England. It is difficult to visualise all the problems in forming such a bank although we may have to look carefully into the exchange problems and those that may be posed by the revenue authorities. As it is going to be a co-operative bank, it may not be necessary to declare dividends as the profits, if any, will be distributed among the shareholders. It will be necessary to have proper control over deposits in order to avoid borrowing money which will involve paying of interest. On the other hand, there is no need to have large funds at our disposal but to invest them in profitable ventures.

Shaikh Said Al-Darsh, quoting a magazine 'Ad-Dawah' issued in Egypt, said that a leading economist Mr Muhammad Abu Saud has specialised in the system of interest-free banking as a result of which such a bank has been established in Dubai and Prince Muhammad bin Faisal proposes to establish such banks in Egypt and the Sudan. In Jordan, the Minister of Awkaf, Mr Kamil Sharif is helping some Muslim entrepreneurs to establish such a bank. In the United States, the Muslim Students Association is running a finance institution on interest-free basis which is performing the functions of a bank. He, therefore, complimented the UMO for initiating such a project in this country also.

During the Panel discussion that followed, it emerged that the problems that will confront an interest-free bank in the initial stages are surmountable. But the important element in its success will be the degree of support that it will enjoy amongst the Muslim community. The fears of any depreciation in value of the money of the depositors was effectively countered by the argument that the bank will freely invest the deposits in profitable ventures which are permitted by Islamic law. This will also prevent the stagnation of the deposits thereby complying with the whole spirit of the Islamic theory of economics which aims at keeping the money in circulation.

RESOLUTION ADOPTED AT THE CONFERENCE

"This House, taking note of the points of Sharia clarified by the learned Ulema on the subject, and benefitting from the observations of the banking experts on the practical side of the project,

resolve to form a Panel of Advisers to examine in detail the implementation of the proposal to establish an interest-free UMO Co-operative bank in U.K. (Panel to consist of Prof. Safa Khulusi, Mr M.W. Bennett, Mr Muhammad Abu Saud, Mr A.N. Aneizi, Mr M.A. Khawaja, Dr Qazi Mujeeb Rahman, Shaikh Dr Said Al-Darsh, Maulana Qamaruz Zaman Azmi, Maulana Mufti Abdul Baqi and Dr Syed Aziz Pasha)."

MUSLIM TRADERS AND RIBA

SOME Muslim merchants are following the non-Muslim business example of charging interest on overdue accounts. This interest thus charged falls under the category of Ribaa which every Muslim knows is strictly prohibited by the Quran and the Ahadith of Rasulullah (S.A.W.). So severe is the condemnation of Ribaa that in one Hadith Rasulullah (S.A.W.) stated that Ribaa is a sin worse than the sin of committing fornication with one's own mother.

The severe and harsh manner in which the Shariah castigates Ribaa should be sufficient to deter the true Muslim from indulgence in this evil.

There are again other Muslim businessmen who perhaps do not charge interest on overdue accounts, but in the non-Muslim fashion they have printed on their statements and invoices that interest would be levied on overdue accounts.

This imitation of un-Islamic examples is likewise forbidden and Muslims should make it a point of erasing such un-Islamic statements from their records.

Others again argue that they are compelled to charge interest since they themselves have to pay interest in discounting post-dated bills. According to the Shariah this argument is untenable. Discounting bills on the basis of interest is indulgence in Ribaa in the first place. The perpetration of one act of sin cannot be compensated with another act of sin. As long as Muslims are careless with regard to the Islamic prohibition of Ribaa, there will be no Barkat (grace and good fortune) in their business ventures. They may see temporary success, but in the long run they cannot escape the Wrath of Allah Ta'ala. He declares in the Holy Quran.

"He will destroy Ribaa and multiply charity."

DISTRIBUTION OF WEALTH IN ISLAM

by Hazrat Mufti Muhammad Shafi

(Continued from last issue.)

The Problem of Wages

So far we have been able to establish one basic distinction between Islam and Capitalism with regard to the distribution of wealth — and this distinction is related to the subject of interest. Now, there is another distinction between the two which one must bear in mind, and which concerns the relationship between the employer and the employee. This would necessitate a discussion of the problem of wages.

The violent reaction against the Capitalist system in the present age is largely an outcome of the conflicts between employers and employees and of the problems arising from the fixation of wages. Since the Capitalist economy is based on the principle of selfish and unqualified private ownership, the relationship of "Supply and Demand" between the employer and the employee is only a mechanical, harsh and formal relationship which rests on undiluted self-interest. The employer respects the humanity of the employee (labourer) only so far as he is obliged to do so in the interest of his own business. As soon as he no longer feels this obligation, he readily adopts oppressive measures. On the other hand, the employee is interested in the work of the employer and prepared to carry out his orders only so long as his livelihood depends on the employer. The moment this dependence is over, he will unscrupulously shirk his work and even go on strike. This results in a perpetual struggle between the labourer and the Capitalist, making it impossible for a healthy rapport to emerge between the two.

On the contrary, although Islam does admit the principle of supply and demand as affecting, to a certain extent, the relationship between the employer and the employee, yet it has at the same time imposed certain restrictions on the supply as well as the demand of labour in such a manner that their business relationship no longer remains merely mechanical, but becomes almost fraternal. As to what should the attitude of the employer be towards the employee, the Holy Quran has made it quite explicit in a short but comprehensive phrase, while citing the words of Hazrat Shuaib. Hazrat Shuaib stood in the position of the employer for Hazrat Musa and said:

"I do not desire to lay (an undue) burden of labour on you. If Allah wills, you will certainly find me to be one of the righteous." (28:27)

This verse makes it quite clear that an employer who is a Muslim and whose ultimate goal in life is hence to become "righteous", cannot be "righteous" until and unless he has the desire to protect his employee from the burden of unnecessary labour. The Holy Prophet has elucidated this point further in explicit terms:

"Your brethren are your servants whom Allah has made your sub-ordinate. So, the man who has his brother as his subordinate, should give him to

eat from what he himself eats, and to wear from what he himself wears. And do not put on them the burden of any labour which may exhaust them. And if you have to put any such burden on them, then help them yourselves (in this work)."

Another tradition says: "Pay his wages to the worker before his sweat gets dried."

The Holy Prophet also says that there are three people who will find him on the Day of Judgement as their enemy. One of these three is:

"The man who employs a worker on wages, then takes the full measure of work from him, but does not pay him his wages."

How solicitous the Holy Prophet was about the rights of the labourer can be gauged from a tradition which comes down from Hazrat Ali. He reports that before his departure from this world the last words of the Holy Prophet were:

"Take heed of the (daily) prayers and of (the rights of) those who are sub-ordinate to you."

In consequence of these injunctions, the "Labourer" was able to receive a dignified and brotherly position in Islamic society, and we find countless examples of this in the history of the Early Period of Islam. One can say with absolute confidence and certainty that it is not possible to safe-guard the rights of the "Labourer" in a better way.

On the other hand, Islam has laid down certain other injunctions which bind the employee as well, and has thus made his relations with the employer still more congenial. From the Islamic point of view, the Labourer, in undertaking the responsibility of doing some work for an employer, enters into a contract which he must honour not only for earning his livelihood, but also for his felicity in the other world which is his real and ultimate goal. The Holy Quran has this to say on the subject:

"O believers, fulfil your bonds." (5:1)

And, further on:

"Surely the best man you can hire is the one who is strong and trustworthy." (28:26)

And, still further:

"Woe to those who are dishonest in weighing and measuring — those who exact full measure when they receive their due from others, but give less than due when they measure or weigh (for them). (83:1)"

According to the elucidations of the jurists of Islam (Fuqaha), the word "Tatfeef". (Underweighing and undermeasuring) in this verse includes in its connotation even the labourer who receives in full the wages that have been agreed upon, and yet does not give the full measure of work, and employs that portion of time which he has given away to the employer in doing some other work, contrary to the wishes of his employer. These injunctions, thus, declare the shirking of work to be a great sin, and make it quite clear to the employee that once he has

Continued on Page 11

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

QUESTIONS and ANSWERS

- Q. A Muslim brother donated a vehicle to the local Muslim association. One brother drives the vehicle and picks up the boys for Namaaz. Is it permissible to use Zakaat money for this purpose?
- A. It is not permissible.
- Q. I have my personal savings deposited in the building society. In which way can I utilize the interest thus accrued?
- A. The interest obtained thus has to be given to the poor without forming a Niyyat (Intention) of Sawaab. The Shariah rules that all unlawful property in one's possession must be restored to the rightful owners. In the event that this is not possible (as it is in your case) the property has to be eliminated by giving it to the poor WITHOUT ANY NIYYAT OF SAWAAB.
- Q. In the area wherein I am living I could not find any sheep with their tails uncut. I required the sheep for Qurbaani. I tried many farmers. The farmers explained that the sheep had their tails cut due to a sickness in the animals. Is it permissible to make Qurbaani of such sheep with their tails cut?
- A. It is not permissible. If a third or more of the tail is cut, the Qurbaani of such an animal will not be valid. Since you did not offer the Qurbaani you have to donate the price of the animal to the poor (i.e. if the Qurbaani was Waajib upon you).
- Q. Are clothing cleaned by the dry-cleaning process Paak?
- A. According to the Shariah impure garments (Napaak or Najis) are purified normally with water, but could be purified with any Taahir (pure) liquid. Hence, if impure clothing is washed with a pure (Taahir) chemical, such clothing will be purified. However, even if pure chemical solvents are used in the present-day dry-cleaning processes, the garments will not be regarded as Paak (Taahir or pure) according to the Shariah because the liquid is used over and over again. The Shariah stipulates that the impure liquid (impure because of the impure garment washed in it) be squeezed out and discarded as waste. But this is not the case in the dry-cleaning business, the same impure (Najas) liquid is repeatedly used. Hence, garments "washed" in our present dry-cleaning set-ups will not be regarded as Paak in the Shariah.
- According to the Shariah the garment impurified by solid najaasat (impurity), is to be washed to such an extent that all impression of the impurity is eliminated from the garment. The garment has to be thoroughly squeezed and all the impure liquid has to be discarded. If the garment is impurified by an impure liquid then the garment has to be washed and rinsed thrice, each time in fresh and pure liquid. The garment will be regarded as pure only after it has been washed and thoroughly rinsed the third time in pure (Taahir) water or liquid.
- Q. Is it permissible to perform Salaat with the elbows uncovered (for males)?
- A. The Salaat performed with the elbows open or uncovered will be valid, but deprived of some of the Sawaab because it is contrary to Rasulullah's Sunnah to perform Salaat in this manner. It is Makruh Tanzihi (i.e. it is not sinful) to leave the elbows uncovered during Salaat occasionally and for good reason. But, repeated and perpetration of a Makruh Tanzihi act will transform it (the act) into a Makruh Tahrimi act, the perpetration of which is reprehensible and sinful. He who deliberately and wantonly disregards and refutes the Sunnah practices of Rasulullah (S.A.W.) will be deprived of the Shafaat (Intercession) of Rasulullah (S.A.W.) on the Day of Qiyaamah. No matter how small, how insignificant a practice of Rasulullah (S.A.W.) may seem to the modern mind - the western-oriented mind - it remains a PRACTICE of Rasulullah (S.A.W.), a practice whose observance must be a source of pride and honour to all Muslims who claim to love Rasulullah (S.A.W.).
- Q. I am confused about the dua after the Janaazah prayer. Some say that there is no dua after the Janaazah prayer and some say there is. Please clarify.
- A. The Janaazah Salaat in itself is a dua for the mayyit (deceased). It is not of Rasulullah's and his Sahabas' practice to make another dua after the Janaazah Salaat. The dua which some people recite after termination of Janaazah Salaat is an innovatory practice contrary to the Sunnah of Rasulullah (S.A.W.).
- Q. In some mosques Islamic magazines and newspapers are sold. I am given to understand that this is not permissible. What is the ruling of the Shariah?
- A. Trade of any kind whatsoever is not permissible within the Masjid precincts. Newspaper-selling (regardless of whether these are Islamic papers) is trade and trade is disallowed inside Mosques. The Mutawallis (Trustees) of the Mosques concerned are dutibound to put an end to such un-Islamic practices.
- Q. How is it to transport the deceased from one city to another?
- A. The mayyit (deceased) should be buried in the place where he died, viz. the Qabristaan of the place. In Fataawa Alimghiri it is stated that to transport the body from one city to another is not permissible.
- Q. Could Janaazah Namaaz and Sijdah Tilaawat be made after Asr Namaaz?
- A. These could be performed prior to the sun's rays becoming dull. Once the rays of the sun become dull then neither Janaazah Salaat nor Sijdah Tilaawat can be performed.
- Q. A Masbooq (one who has missed a rakat or more) joined the congregational prayer during Tashahhud, but the Imaam stood up before he (the Masbooq) could finish reciting Attahiyaat. What should he do in this case? Complete Attahiyaat or rise with the Imaam?
- A. In the Kitaab, Raddul Mukhtaar it is stated that the Mas-

- booq (in this case) must complete the recitation of Tashahhud, and then join the Imaam.
- Q. The Masbooq erroneously made the Salaams with the Imaam. What should he do? Does he have to make Sajdah Sahw?
- A. Sajdah Sahw is made for this error. The Masbooq should rise immediately after he realises the error and complete his Salaat.
- Q. I joined the Jamaat Namaaz after the Imaam made one Salaam. Is my Salaam correct?
- A. Your joining the Jamaat after one Salaam is not valid. You will have to re-perform your Salaat afresh.
- Q. Many people perform the two rakats Nafl after the Witr in the sitting position. Is it Mustahab to perform these two rakats sitting?
- A. It is Afdhal (preferable and more meritorious) to perform all Nafl Salaat standing. The Sawaab (Reward) of Salaat performed sitting without a good reason is reduced by half. The two Rakaats after the Witr should therefore be performed standing.
- Q. Are educational films permissible in Islam?
- A. All types of films portraying animate objects (human beings and animals) are Haraam. The "educational" value of a film cannot cancel any Law of Islam which is based on Divine Revelation. Allah Ta'ala is well aware of the things which are of value and harm to his creatures. Muslims should not attempt to circumvent the Divine Decrees of the Shariah by presenting imaginary advantages based on human reasoning. Whatever advantages believed to exist in so-called "educational" films, could be procured from other sources more beneficial than films and legal in Islam. The harms in a film will always outweigh the benefits, hence these films will be unlawful in Islam.

- Q. In the Hadith it is reported that Rasulullah (P.B.U.H.) said: "With every bell is a shaitaan." Please elaborate.
- A. The prohibition of a bell in Islam is when it is used for amusement, pride or other un-Islamic purposes. If it is used for a good purpose then its use will be permissible. This is stated in the authoritative Kitaab, MUHEET of Imam Muhammad (R).
- Q. How long after the Azaan should the Maghrib Fardh commence?
- A. Between the Azaan and the Iqaamat the duration of the interval should be at least so long that three verses could be recited. This is the minimum.
- Q. Should women recite the Iqaamat for Fardh Salaat?
- A. It is not permissible for women to recite the Iqaamat.
- Q. I divorced my wife by uttering the word Talaq twice in anger. Her Iddat has not expired yet. Can I take her back without renewal of Nikah?
- A. You may take her back before expiry of her Iddat. You must also now remember that in future if you utter the word Talaq once more the divorce will become final and irrevocable. The one Talaq will be added to the two already given, making the Talaq "mughallazah" (emphatic, irrevocable and final). When this occurs you will not be able to regain your wife Nikah between you then will not be valid.
- Q. Is it permissible to use the prayer-mats of one Mosque in another Mosque?
- A. It is not permissible.
- Q. Although by the means, I did not offer the Waajib Qurbaani for a number of years. What should I now do?
- A. You should repent and seek Allah's pardon and give out the amount (which you would have spent in your Waajib sacrifices) in charity.

TRADE AND COMMERCE IN ISLAM

Continued from page 10

DISTRIBUTION OF WEALTH IN ISLAM

taken upon himself the responsibility of doing some work for an employer, the work has now become his own, and that he is under the obligation to complete it with perfect honesty, application and zeal, otherwise he will not be able to attain the felicity of the other world which is his real and ultimate goal.

With regard to the problem of wages, in short, Islam, while admitting to a certain extent the principle of "demand and supply" has at the same time laid down certain injunctions for the employer and the employee both, so that the system of "supply and demand" has come to be based on human sympathy and brotherhood, and not on self-interest.

One may possibly have a doubt here - that the nature of the injunctions laid down by the Quran and the Sunnah in order to control the employer and the employee both, is similar to that of moral precepts which have no validity from the economic or legal point of view. But such an objection would arise only from an improper understanding of the spirit of Islam. One should all the time bear in mind that Islam is not a mere economic system, but a complete code of life in which all the spheres of human life function as inter-related parts of a whole. The attempt to consider any one of these spheres in isolation from others would necessarily produce many misunderstandings. The true aspect of each of these spheres can emerge only when it is given its proper place within the total code of life, and is viewed in this perspective. So, it would not be possible to exclude these so-called "moral precepts" from any discussion of the Islamic economy.

Then, there is another distinctive feature of Islam. If one takes a larger view, even these "moral precepts"

are in reality legal injunctions, for the reward or the punishment of the other world finally depends on them - and it is this reward and punishment which has the fundamental importance in the life of a Muslim. It is just this "Doctrine of the Other World" which has not only given the authority of Law to Ethics, but has also been at the back of "laws" in the technical sense. If you carefully consider the Quranic idiom, you will find that the notions of "the Fear of Allah" and "Solicitude for the Other World" are always appended to every legal or ethical injunction. The secret behind it is that, in fact, man can never be made to abide by laws merely out of the fear of human force or coercion until and unless "Solicitude for the Other World" is there to keep a constant watch over each and every action, movement or thought of man. As for that, the several thousand year old history of mankind, which has been full of numberless oppressions, inequities and crimes in spite of all the legal imperatives, can easily bear witness to this irrefutable fact. And, in particular, the so-called "Civilized world" of today has made it clear like day-light that the speed with which crimes have been increasing is far greater than the speed with which legal machinery is being strengthened to overtake them.

So, the fond belief that the relations between the employer and the employee can be improved with the help of legal provisions is no more than a self-delusion of the worst sort. Its real remedy is only "the Solicitude for the other World" - and nothing else. And Islam has put all possible emphasis on just this truth in this matter.

The modern mind, which has got itself entangled in the confusions of the worldly life has thus lost the capa-

city to look beyond matter, may perhaps find it difficult to understand this truth. But it is certain that if mankind is at all destined to attain a peaceful existence, it will, after a hundred pit-falls, arrive finally at the truth which the Holy Quran has stressed again and again. The world has already witnessed sufficiently the veracity of this Quranic concept during the time when Islam was really functioning as a system in actual practice. In the history of that period, one would seek in vain for an example of the conflicts between employers and employees which have been upturning our world for some time past. It was just these "moral precepts" of the Quran and the Sunnah which made a practical demonstration of how this problem could be solved in a satisfactory way, and because of which the history of the

Early Period of Islam is almost free from the violent disputes and workers' strikes of today.

(to be continued)

NO TOBACCO ADVERTS IN FINLAND

HELSINKI.-Two laws introducing a total ban on public advertisements promoting tobacco products and alcoholic beverages went into effect in Finland today.

The laws are among the strictest in the world.

The laws also stopped smoking in all public buildings and sales of tobacco products to people under the age of 15. Violators face fines.-Sapa-AP.

(Courtesy Evening Post : 1/3/77)

RASULULLAH (S.A.W.) SAID:

The honest and uprighteous trader will be (on the Day of Qiyamah) with the Ambiyaa, the Saints and the Martyrs.

The next compulsory duty after Salaat is to search for a Halaal (Lawful) earning.

The (human) body nourished with Haraam (unlawful foods) will not enter Jannat.

Whoever purchases a garment for ten dirhams, one dirham (of the price) being Haraam (earned unlawfully), his Salaat is not accepted as long as that garment is on him.

There will dawn over mankind a time when a man will not care what he takes (and from whence he takes) - whether it be Halaal or Haraam.

Whoever sells a defective article and does not reveal the defect, remains under the Wrath of Allah.

Whoever deceives is not of me.

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"The life of this world is but play and amusement; And, the life hereafter is best for those who fear Allah."

JIHAD KEY TO MUSLIM SUCESS

"A Muslim soldier marches ahead, when the call of Jihad is made, dauntless of dangers, fearless of numbers, and unmindful of consequences. His only ambition is to lay down his life for the sake of truth in the way of his Lord."

Jihad is an important principle of the Muslim creed, after the first five fundamental tenets of Islam, namely, Tauheed (belief in Oneness of Allah), Salaat, Zakat, Fasting and Hajj (the Annual Pilgrimage). Jihad is a divine strategy for the Muslims to enable them to fulfil their mission of making and keeping peace in the world by dispensing justice to all and safeguarding the interests of the down-trodden, through Islam - the religion of Peace and Justice. If the spirit and philosophy of Jihad is correctly made known to the non-Muslims and is applied in right earnest by the Muslims, it can prove to be more effective and a better deterrent than the proliferation of nuclear weapons which have cost so much as have almost broken the back of the wealthiest of countries and reduced the others to abject want and scarcity.

The word Jihad is derived from Jahd or Juhd meaning to strive or to struggle to the utmost of one's capacity against: (a) one's self, (b) the Satan (the Devil), (c) aggressors and oppressors of the Faith. Jihad against self and Satan demands strict self-control and an all-time vigilance over one's actions and thoughts, behaviour and conduct. We have dealt with these aspects severally in Yaqeen and shall insha Allah continue to write on the subject in view of its great importance in the life of an individual and an organised society. Jihad against the aggressors and oppressors demands the believers to fight in support of HAQ (Truth) against Baatil (Falseness), and uphold the right against the wrong; and help the oppressed against the oppressor.

Jihad is thus not 'a holy war against the infidels' as described in one of the International Dictionaries, and much less "a stunt campaign" as described in another, but it is crusade for a principle. A Muslim soldier marches ahead, when the call for Jihad is made, dauntless of dangers, fearless of numbers and unmindful of

consequences. His only aim and ambition is to lay down his life for the sake of Truth in the way of his Lord. He wants to fetch the highest price and the noblest prize for his earthly life of which he knows the real value. He holds it only as a trust from God; it is to be given up sooner or later. It is his belief and conviction that he belongs to Allah and has to return to Him as in the Quranic verse, "To God we belong, and to Him is our return". (2:156) Why not make the best of it? Since his only wish is to spread the light of eternal Truth:

1. he is not concerned with the spoils of war,
 2. he does not molest women and children, he spares the old,
 3. he leaves untouched the places of worship and those taking refuge behind closed doors,
 4. he does not destroy life in any form or shape,
 5. he does not cut down the trees,
 6. he does not destroy the green fields,
 7. he does not pull down civilian houses, etc. etc.
- The idea of acquisition of riches and/or territories has never been the prime mover, the immediate objective or the principal cause for starting fighting or launching an attack. The Muslim forces advanced in response to call from the oppressed or to put an end to acts of aggression and defiance of treachery and bad faith on the part of a people not amenable to the principle of co-existence after rejecting the offer of Islam made to them on basis of equal sovereignty. It sufficed the Muslims if the people accepted the Truth and kept their country!

To fight for the pleasure of Allah is a great honour and a great blessing because the fighter is free from selfish motives. He only seeks to establish the rule of law and morality, and upholds the noble human values and virtues in a system of life, which promotes justice and

peace for mankind.

A Muslim who exercises his body or mind or spends wealth, earned through honest means, in the way of Allah is engaged in Jihad. "The best Jihad is to speak 'the truth' before a tyrant ruler", so said the Holy Prophet (Sallallahu alaihi wa sallam).

In fact, the spirit of Jihad is the essence of all that is good and virtuous in man. It enlivens the spirit of sacrifice in the cause of justice, morality, peace and progress of mankind according to the Will and Pleasure of Allah and is the most noble and the most sublime of all virtues. Therein lies the secret of a fruitful and meaningful life on earth.

The spirit of Jihad is indispensable in the life of the Muslim people for the sake of their continued civilised behaviour. This is the force which helps them to maintain a healthy balance by curbing the evil forces. Today mankind is bitterly divided between the oppressors and oppressed, masters and slaves for want of justice.

Al-Quran on Conduct and Courtesy in Battle and Morals and ethics of warfare:

We quote below verses from Quran Majeed containing guiding principles for Muslim soldiers. The first and foremost condition for them is explicit obedience to the Commands of Allah and the instructions of the Holy Prophet. The other conditions are patience and perseverance, readiness with their maximum resources for total preparedness, keeping in view lofty ideals of protection of human rights and dignity, remaining united and fighting shoulder to shoulder with heartfelt belief in the truth of their cause. So long as the Muslims remained steadfast in the observance of these principles, victory followed as promised. It is a fact of history acknowledged by all. We shall give a few extracts from some of the Western non-Muslim historians highlighting the virtuous approach of the Muslim forces.

1. "O you who believe! When you meet a force (of the enemy), be firm and remember God constantly and repeatedly so that you may be victorious. And obey God and His Apostle; and do not fall into disputes, lest you may lose heart and your power may leave you, but be patient and persevering: for God is with those who persevere patiently." (8:45-46)
2. "Let not the Unbelievers think that they can get the better of you: they can never prevail against you. In war against them, gather your strength to the utmost and be ready with your steeds of war, to strike terror into (the hearts of) the enemies of God and your enemies, and their allies, whom you do not know, but God knows them well." (8:59-60)

3. "O Apostle! rouse the Believers to fight. If there are twenty amongst you, patient and persevering, they will subdue two hundred, if they are a hundred, they will prevail over a thousand of the Unbelievers because the unbelievers are a people who are without understanding". (8:65)

4. "And why should ye not fight in the Cause of God, and those who, being weak, are ill-treated (and oppressed)? - Men, women and children, whose cry is: "Our Lord! rescue us from this town, whose people are oppressors; and raise for us from Thee One who will protect; and raise for us from Thee One who will help!" (4:75)

5. "O ye who believe! shall I lead you to a bargain that will save you from a grievous Penalty? - That you believe in God and His Apostle, and that you strive (your utmost) in the cause of God, with your property and your persons: that will be best for you if you but knew". (61:10)

6. "Truly God loves those who fight in His Cause in battle array, as if they were a solid cemented structure." (61:4)

7. "Do you make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in God and the Last Day, and strive with might and main in the cause of God? They are not comparable in the sight of God: and God guides not those who do wrong." (9:19)

8. "Fighting is enjoined on you, even if you have no liking for it. It may be that a thing may appear distasteful to you, yet it may be for your good. It may also be that a thing may be liked by you, yet it may be harmful to you. But God alone knoweth (what is good and what is evil for you) and you know not." (2:216)

9. "And continue to fight until there is no more of oppression and disorder and the Law of God (justice and faith) prevails. But if your opponents stop (fighting), let there be no hostility except to those who are the aggressors." (2:193)

10. "God forbids you (to cooperate) with those who fight you because of (your) religion, and drive you out of your homes or help (others) in driving you out (of your homes). And those who turn in friendship to such people are verily the wrong-doers." (60:9)

The extracts below from the books of some of the non-Muslims western writers, ancient as well as modern, bring out clearly the virtuous qualities of Jihad and of the Muslim conquerors, although they were none too kindly disposed towards Islam or the Muslims, yet they have admitted openly the humane approach and civilizing effects of Muslim enterprise and endeavours to spread their religion which is only meant to ensure peace and justice for all.

"History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of sword upon the conquered races is one of the most fantastically absurd myths of history ever repeated." (De Macy O'Leary in his book "Islam At The Cross-Roads").

"A pernicious tenet has

been imputed to the Muhammedans, the duty of expropriating all other religions by the sword. This charge of ignorance and bigotry is refuted by the Koran, by the history of Muslim conquerors and by their public and legal toleration of the Christian worship. As early as the sixth of Hegira, the Prophet granted to the monks of the Monastery of St. Catherine near Mount Sinai and all Christians, a charter which ensured to the Christians their privileges and immunities, and the Muslims were enjoined to protect the Christians, to guard them from all injuries and to defend their Churches and the residences of their priests. They were not to be unfairly taxed; no bishop was to be driven out of his bishopric; no Christian was to be forced to reject his religion; no monk was to be expelled from his monastery; no pilgrim was to be detained from his pilgrimage; nor were Christian churches to be pulled down for the sake of building Mosques and houses for Muslims. Christian women married to Muslims were to enjoy their own religion and not to be subjected to compulsion and annoyance of any kind on that account. If the Christians should stand in need of assistance for repair of their churches and monasteries or any other matter pertaining to their religion, the Muslims were to assist them." (Gibbon).

"Superiority of their cul-

ture, high sense of discipline and great standards of morality were the cause of the distinguished success the Arab achieved over their opponents, whose economic and military resources were beyond the dream of the Arabs. When the people of conquered countries compared the economic injustices and religious persecution to which they had been exposed by their own rulers with the high moral standard and kind conduct of Muslims, their religious toleration, spirit of equality, respect for Treaties and Pacts, their truthfulness and honesty, they could not help embracing Islam or at least remaining loyal to the new rulers who were thus in fact their rescuers and benefactors. This explains the participation of a great number of Christian soldiers in the various Persian and Syrian wars." (Sir William Muir).

"The picture of the Muslim soldiers advancing with a sword in one hand and the Koran in the other is quite false." (A.S. Tritton in his book - ISLAM).

"Decidedly Islam itself was the main cause of its triumph. There must be something in the religion itself to explain its persistence and increase and to account for its present hold over so large a population of dwellers on the earth." (Stanley Lane-Pool).

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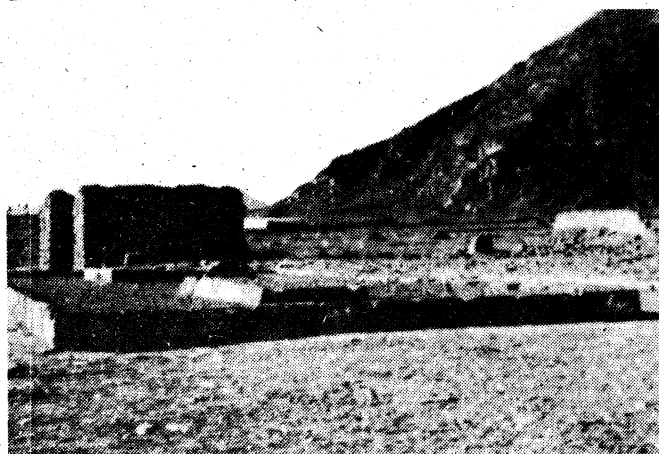
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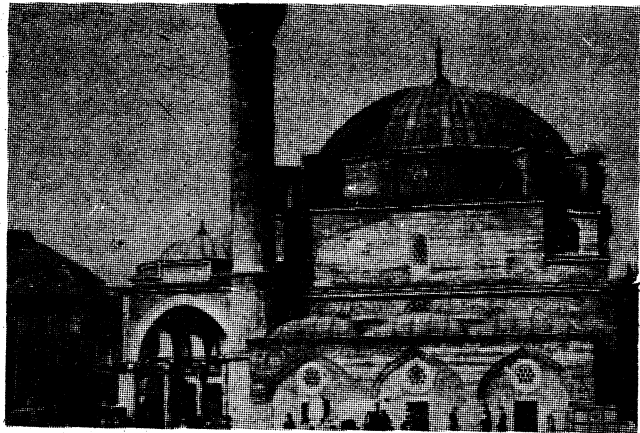
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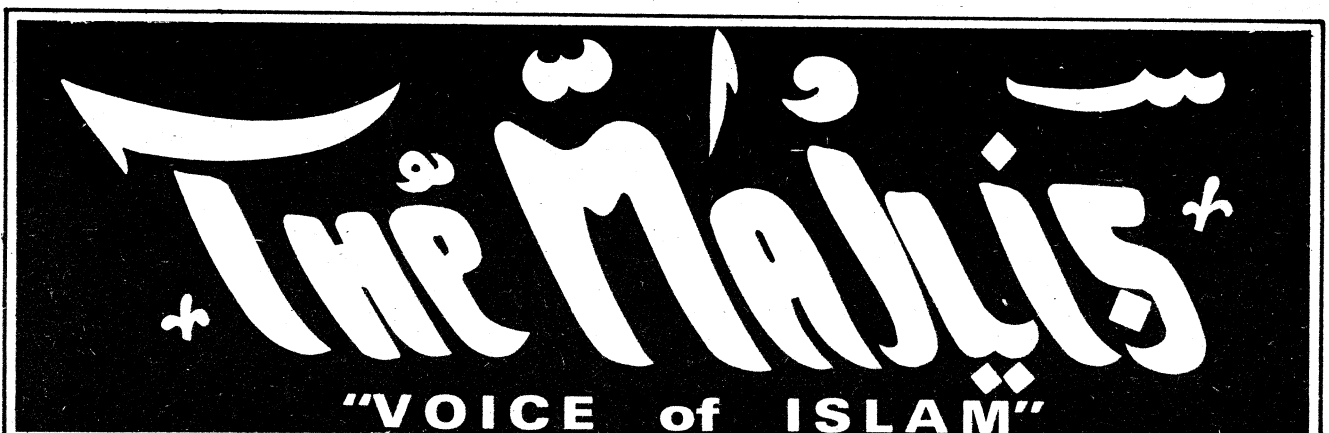
Grave of Hamza (R) at Uhud.

"The son of Adam grows older (by the day), but two things in him grow younger (by the day), viz., Greed for more wealth and the desire for longer life." (Rasulullah - S.A.W.)

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RABIUL — AKHIR 1397

VOL. 2 NO. 3

BAN ON FILM RETAINED - CRUSHING DEFEAT FOR JOOMMAL AND ANTI-SUNNAH CLIQUE

STER APPEAL DISMISSED-

THE NINE-DAY MARATHON SECRET HEARING OF STERFILM'S APPEAL AGAINST THE BANNING OF THE BLASPHEMOUS FILM: THE MESSAGE, HAS CULMINATED IN A RESOUNDING VICTORY FOR THE ULAMA IN THEIR STAND ON THE HAQ, AND A CRUSHING DEFEAT FOR STERFILMS AND A.S.K. JOOMMAL, THE ARCH-ENEMY OF RASULULLAH (S.A.W.) IN THIS COUNTRY. THE APPEAL WAS HEARD BY THE HEAD OF THE PUBLICATIONS APPEAL BOARD, MR JUSTICE SNYMAN, PROFESSOR J. VAN ROOYEN AND DR K. VAN WYK DE VRIES. THE HEARING WAS CONDUCTED IN CAMERA AT CIVITAS IN PRETORIA.

A.S.K. Joommal who reiterated at the hearing that Isaa (A.S.) had a father and that he (Isaa-A.S.) has already died appeared as a witness for Sterfilms against Islam. Maulana Abbaas Ali Jeena, Vice President of Jamiatul Ulama (Transvaal) was the expert witness from the Jamiat presenting the Case of Islam against the sacrilegious film. Mr A-Lambat an attorney from Benoni also appeared as a witness for the State. Maulana Ebrahim Mia, sat as advisor to the State Attorney, and Mufti Ahmed Mia and Maulana Nazeer Sanjali as assistants. The Ulama wished the press to be present and that the hearing be conducted in public so that the Muslim public could for themselves witness the Stand of Truth taken by the Ulama and the betrayal of Islam by A.S.K. Joommal who, in this hearing, was acting the role of Ibn Salul, the Chief of the Hypocrites. But, the hearing was conducted in secret upon the insistence of Sterfilms, for when it was announced that the Ulama will be present to defend the Case of Islam, Joommal turned tail and in a manouvre of sheer fright, desperation and cowardice he attempted to save his skin by avoiding to face the Ulama. So great was Joommal's fear that in a final bid to avoid facing the Ulama it was requested by Sterfilms that the Ulama should not be present when Joommal gives his evidence. However, by the Grace of Allah this request was not acceded to. The Ulama, therefore, had the opportunity of which good advantage was taken, to expose the Kufr, incompetence, inability, and ignorance of this number one enemy of the Sunnah.

In the course of Joommal's cross-examination he was thoroughly damaged, discredited and demolished. In Court he was exposed by the Ulama as being a man totally unqualified in Islam and

wholly incompetent to interpret the Law of Islam.

The full report, on the proceedings will make interesting reading for the Muslim public. As soon as the script of the hearing is available we shall, Insha 'Allah, publish it for the information of the Muslim public. The Muslim public shall then be able to judge for themselves the stand which Joommal, the renegade and the traitor to Islam took in favour of the Kuffaar, and in the process of his evidence he was forced

by his stand to assail the beliefs of Islam and the Holy Sunnah of Rasulullah (S.A.W.). But his kufr has finally caught up with him. Besides Joommal, there are some other "luminaries" in the community who have to be exposed so that the Muslim public could be on its guard against the enemies from within the fold. The reports which shall be released will reveal the un-Islamic activities of the so-called intelligentsia who operate stealthily from behind the scenes.

Rasulullah (S.A.W) on Innovation

RASULULLAH (S.A.W.) said:

"He who introduces into this Deen of ours an act which does not belong to it (the Deen) is rejected."
(Bukhari and Muslim)

"He who innovates misleading practices which displease Allah and His Messenger is equal in sin to all those who commit that misleading practice (the Bidate Dalaalah)."
(Tirmizi and Ibn Majah)

"He who calls to Dalaal (error manifest which misleads others) will be equal in sin to all those who follow him (in this act of Dalaal)."
(Sunan Daarmi)

"After me you will witness great disputations, cling to my Sunnah and the Sunnah of my rightly guided Khulafaa. Hold on firmly to the Sunnah with your jaws and beware of innovation, for verily, every innovation is a Bida' and every Bida' is dalaal (error manifest which leads astray)."
(Ahmad and Abu Dawood)

"Whoever respects a man of innovation (one who introduces acts, practices and beliefs in the structure of the Deen), aid in the destruction of the Deen."
(Baihaqi)

THE MUJLISUL ULAMA OF SOUTH AFRICA, IN A LETTER TO THE MINISTER OF INTERIOR, CATEGORICALLY REJECTED THE CLAIM OF ICSA TO BE THE UMBRELLA BODY FOR ALL MUSLIM ORGANIZATIONS IN SOUTH AFRICA.

Icsa made the claim that it is "the umbrella organization for all the Muslims organizations of South Africa" in a letter it recently wrote to the Ministry of Interior. This claim is false says the Mujlisul Ulama. The full text of the Mujlisul Ulama's letter to the Minister of Interior reads:

"We respectfully draw your attention to a letter written recently to your Department by the Islamic Council of South Africa (ICSA). In their letter ICSA claimed that it was an 'umbrella organization for all the Muslim organizations of the Republic'. Further, this body (ICSA) is endeavouring to have it accepted by the authorities that it is the 'spokesman' and representative of the Muslim community of the Republic. We wish to refute this claim.

ICSA is a body which has been formed very recently and it is still battling for its existence. The body is struggling for recognition in the Muslim community. Its claim that it is the umbrella organization for all Muslim organizations of the country is false. The Jamiatul Ulama of Transvaal which is the Council of Muslim Theologians is the Islamic Representative of the Muslim community of that Province, and it has refused to affiliate itself with Icsa. The Jamiatul Ulama of the Eastern Cape, the Council of Muslim Theologians of that area has also refused to join Icsa. Even the Mujlisul Ulama of South Africa has not affiliated with Icsa. Besides these responsible Islamic bodies which have for their members qualified Ulama who according to Islamic Law are the Representatives of the Muslim community, there are many other Muslim organizations, Imams of Mosques and congregations of Muslims who are not affiliated to Icsa.

ICSA is essentially a non-Ulama body and cannot claim to be the Muslim community's representative. The Ulama refute and reject the false claim of Icsa. We wish it to be placed on record that we have lodged our objection to Icsa's claim to be the 'spokesman' of the Muslim community of the Republic. Matters concerning the religious affairs of the Muslim community and issues requiring the Verdict of Islamic Law are the prerogatives of the Ulama (the qualified Islamic Theologians and Islamic Representatives of the Muslim community).

The issue of leadership in Islam has religious sanctity and cannot be usurped by men or organizations such as Icsa who are not qualified in

ICSA CLAIM 'FALSE'

- MUJLISUL ULAMA WRITES TO MINISTER

Islamic Law. Religious issues of the Muslim community have to be decided through the authoritative Ulama channels and not any organization which seeks to arrogate this right to itself. The true Islamic Representatives of the Muslim community are the various Ulama organizations of the different Provinces of the Republic. These are:

Jamiatul Ulama of Transvaal, P.O. Box 1, Johannesburg.
Jamiatul Ulama of Natal, 225 Sayani Centre, Grey Street, Durban.
Jamiatul Ulama, (Eastern Cape), P.O. Box 8049, Port

Elizabeth.
Muslim Judicial Council (Cape), Amaan, Lower Bathe Road, Wynberg.
Muslim Judicial Council (Eastern Cape), 14 Duplessis Street, Port Elizabeth.

All decrees and verdicts on Islamic matters are decided by only the Ulama bodies.

It has become necessary upon us to communicate with your Department regarding this matter because of the insistence of Icsa to endeavour to gain recognition for its false claim that it is the 'spokesman' of the Muslim community of South Africa."

EDITORIAL

ICSA TAKE NOTICE....

LEADERSHIP of the Muslims — Leadership in Islam is an issue which is sacrosanct. By this we mean that this institution has been secured by the sanction of the Shariah against outrage which unfit and unqualified individuals hungry for self-glory and public acclaim perpetrate. It is but reasonable and essential that the Shariah gave such importance to this issue, for the Islamic community is the only community to maintain the glory of Allah Ta'ala on earth. The Islamic community is the only community to proclaim the Haq — to vindicate the Haq — and to offer its very lifeblood in defense of the Law of Allah. If Leadership is thrust upon the shoulders of men who are rejected by Islam for this sacred post, the satanic assault against the expression of Faith and the manifestation of Truth becomes intensified. This is precisely the situation prevailing today in all Muslim lands. Such leaders of Muslims — such men who inflict spiritual destruction in the Ummah qualify very aptly for Rasulullah's (S.A.W.) saying:

"They are astray and lead others astray (as well)."

And, one of the Signs of the Approaching Hour is the rise of ignorant men to the position of leadership. Said Rasulullah (S.A.W.) in this regard:

"People will appoint their ignorant ones as their leaders. They (the people) will then seek fatwas from them (the ignorant leaders), and they will issue verdicts without knowledge."

Icsa should, therefore, take notice that its aspiration in the direction of leadership — leadership of the Muslim community cannot be fulfilled. Its false claims to this sacred pedestal will be challenged and effectively countered. A holy obligation devolves upon the Ulama here, and that is, to guide the Muslim community along the lines of the Shariah and to make it (the community) aware of the pits dug and of the webs spun by those who are poised to uproot the Sunnah of Rasulullah (S.A.W.) consciously or unconsciously. Icsa's persistence in the spurious claim that it is the 'spokesman' of the Muslim community of South Africa betrays something sinister underlying this insatiable thirst for recognition as such. Whatever the motive may be for Icsa's crave to be the Representative of the Muslim community, we must issue notice to it that the Ulama will not permit this claim to become viable. The Shariah has established the Ulama as the guardians of the Shariah, and in Rasulullah's (S.A.W.) DECREE that the Ulama are his Representatives the issue of Islamic Leadership is enshrined. Icsa which is in the control of the hands of men who have no true understanding of the Sunnah of Rasulullah (S.A.W.) and who are ill-equipped in Knowledge of the Shariah must be of a sacred necessity desist from the perpetration of the blatant falsity that it is the 'spokesman' of the Muslim community of South Africa. It holds no Islamic mandate for such a claim. If it does not desist, it shall be buried in the rubble of its own destruction. Icsa take notice...

ULAMA'S CORNER

رسالہ خطاب الہندوہ

فتاویٰ ہندوہ جلد چہارم الاصلاح علی الفلسفۃ الجدیدہ

(تہذیب از جامع رسالہ) - جامعہ اومیلیا۔ ان دنوں اتفاقاً فیما بین مجلس ندوۃ العلماء و جامع منقول ہو معقول حاوی فروع و اصول حضرت مولانا اشرف علی صاحب فنانوی مدظلہ کچھ خط و کتابت واقع ہوئی چونکہ ان تحریرات سے ندوہ کی اصلی حالت منکشف ہوتی ہے جس سے بہت حضرات جو ندوہ کے باب میں متروک ہیں اطمینان و یکسوئی حاصل کر سکتے ہیں و نیز ان تحریرات میں خود بہت سے مضامین مفیدہ ایسے ہیں کہ ندوہ کے تعلق سے قطع نظر کر کے دوسرے خدمت گزاران اسلام کے کام آسکتے ہیں اس لئے ایک بے غرض جماعت کے مشورہ دینے سے اس مجموعہ کی اشاعت مناسب معلوم ہوئی بجز فوائد مذکورہ بالا کے اور کوئی کسی پر مخالفہ حملہ کرنے وغیرہ کا قصد اس کی اشاعت کا منشا نہیں ہے اور خود حضرت موصوف کا مذاق طبیعت بھی ایسے اغراض اور خیالات سے قطعاً نفور ہے چنانچہ ناظرین ملاحظہ کے بعد خود معلوم فرمائیں گے اور اس پر بھی اگر کوئی صاحب خط یا محمد اویسا لگان فرماویں تو ان کے جواب میں بجز ان بعض اظہارِ نظر جو پڑھنے کے اور زیادہ کہنا بیکار ہے فہدی اللہ الذین آمنوا لما اختلفوا فیہ من الحق باذن اللہ یہدی من یشاء الی صراط مستقیم۔

ندوہ کا پہلا خط

(جس کے ساتھ ایک رسالہ موسوم بہ الندوہ جلد اول نمبر اول بھی تھا) بخیر خدمت جامع الکمالات الہندیہ مولوی محمد اشرف علی صاحب دام مجیدہ۔ بعد سلام مسنون الاسلام کے گزارش ہے۔ ندوۃ العلماء نے ایک مایوار رسالہ جاری کیا ہے جو جناب کی خدمت میں بغرض ملاحظہ مرسل ہے اور ہمیشہ بھیجے جائے گا اگر جناب ارادہ کرے کہ کبھی کبھی اپنے مضامین اس میں شائع ہونے کو عنایت فرماویں تو خاکسار شکر گزار ہو گا ضرور ہے کہ ایسے مضامین بھی اس میں شائع ہوں جس میں نئے خیالات والوں کو انفاق حسنہ اور روحانی کیفیتوں کے حاصل کرنے کا شوق دلا یا جاوے اور دکھایا جائے کہ صرف مادی فانی انسان بتانے کا آلہ نہیں ہے مجھ کو یقین ہے کہ موجودہ لوگوں میں جناب سے بہتر اس کام کو کوئی نہیں کر سکتا لہذا ارادہ عنایت میری استدعا قبول فرمائی جاوے والسلام۔ ناظم ندوۃ العلوم: الجواب۔ بخیر و بکرمی دامت برکاتہم۔ السلام علیکم ورحمۃ اللہ وبرکاتہ۔ الطاف نامہ مع رسالہ الندوہ نمبر اول جلد اول پہنچا یا دآوری سے ممنون ہوا۔ مولانا بدو فطرت سے مجھ کو طبعاً نفرت ہے کہ کسی امر کے متعلق خطاب خاص کروں کیونکہ یہ نے اسکا شوق ہونا ثابت کر دیا ہے لیکن چونکہ الطاف نامہ میں مجھ کو مضمون بھیجے کی اجازت ہوئی ہے امید غالب ہے کہ یہ مضمون خاص جس کا حاصل ایک مشورہ خیر خواہانہ ہے باوجود خطاب خاص ہونے کے بوجہ اذن من وجہ کے اہل مجلس کو ناگوار نہ ہو گا وہ ہندو مسلمانوں کو جس چیز کی اس وقت بلکہ ہر وقت ضرورت ہے وہ صرف انگریز دین کی اصلاح ہے اور دنیا کی صرف اتنے حصہ کی جس کو ان کے دین کی حفاظت میں دخل ہے جو ان میں یا جو رسالہ اصلاحی خدمت کی حیثیت سے تجویز کیا جاوے اس کا کام یہی ہونا چاہئے اور اسکے ساتھ ہی یہ بھی ضرور ہے کہ اس اصلاح کے متعلق جو تقریر کی جائے جو تدبیر بتلائی جائے وہ اولاً صاف اس قدر ہو کہ فہم غرض میں ابہام یا خلاف حق کا ابہام نہ ہو ثانیاً حتی الامکان مختصر اور سہل ایسی ہو کہ حالت موجودہ مخاطب کی اس کی برداشت کر سکے ثالثاً چندان مقاصد کے اجتماع میں رعایت الایم فلاہم کی ہونی چاہئے۔ اس تہذیب کے بعد اس رسالہ کے متعلق اور جس مجلس یہ رسالہ شائع ہو اگر کیا اسکے متعلق کچھ عرض کرنا چاہتا ہوں سب سے اول مضمون اس میں ندوہ کی ضرورت کا ہے جسکی وجہ ضرورت کے اثبات تقریر میں یہ مقاصد مذکور ہیں "ہمارے علوم و فنون ان علوم و فنون" رسالہ الہندوہ کی اصل عبارت یہ ہے کہ ہمارے روئے سخن ان بزرگوں کی طرف ہے جن کا خیال ہے کہ جدید تعلیم کے ساتھ اس بات کی بھی ضرورت ہے کہ ہمارے علوم و فنون ہمارا مذہب ہماری قومی خصوصیات مٹ نہ جائے پاور: ۴

کی توضیح و تعیین ضروری تھی آیا یہ وہ علوم ہیں جن کو حفاظت مذہب میں دخل ہے یا صرف وہ ہیں جو صرف مایہ تفاخر و اشتہار میں شوق اول پر ضرورت ندوہ کی ثابت لیکن ابہام یا ابہام شبہ باقی جو بدون تفصیل و توضیح رفع نہیں ہو سکتا۔ شوق ثانی پر ضرورت ہی ثابت نہیں بلکہ بالعکس مضر ہونے کا حکم ظاہر اسی طرح قومی خصوصیات۔ ایک مجمل لفظ ہے جس میں عینہ ہی تقریر جاری ہے اس کے بعد تدبیر کی تقریر میں تعلیم قدیم میں یہ نقص بیان کیا گیا ہے کہ ان سے یہ اغراض حاصل ہونے کی توقع نہیں۔ کاش اگر وہ اغراض متعین ہوتیں تو ہر مسلمان اس میں غور کر سکتا کہ آیا تعلیم قدیم سے یہ غرض حاصل نہیں ہو سکتی یا کوئی خفیت سی کمی ہے جس کا بہت تھوڑی تہیم یا اضافہ سے تدارک ہو سکتا ہے وہی ابہام یہاں بھی ہے، دوسرا یہ نقص دکھلایا ہے کہ اس میں علمی بلند نظری نہیں پیدا ہوتی بلند نظری کی مطلق تشریح نہیں کی تعلیم اسلامی سے جو اصلی مقصد ہے عقائد و اعمال و اخلاق کا درست ہو جائے جس کا حاصل طلب رضائے حق ہے آیا بلند نظری اس کے علاوہ کوئی اور چیز ہے اگر نہیں ہے تو اس کے لئے تعلیم قدیم میں کیا کوتاہی ہے کیا جن افراد میں یہ اوصاف حمیدہ پیدا ہو جاتے ہیں ان کو کوئی چیز و تعلیم جدید کا بھی حاصل کرنا پڑتا ہے یا بہت سے لوگ جو آج بزرگ خود اپنے بلند نظر ہونے کا دعویٰ رکھتے ہیں اور اس کے لئے طرق جدیدہ ایجاد کرتے ہیں انھوں نے اس تعلیم قدیم کے سوا کچھ اور حاصل کیا ہے یا اپنی حالت پر اس مضمون کو صادق کر رہے ہیں۔ کس نیا مومن علم تیز من یہ کہ مراعت نسبت نشانہ نہ کر دے اور اگر بلند نظری یہ کوئی اور چیز ہے تو خود باللہ کیا حق تعالیٰ سے بھی زیادہ کوئی چیز بلند ہو سکتی ہے آگے ایک لفظ ہے "قوم کی بقا"۔ یہ بھی محتاج تشریح ہے آیا مذہب کی بقا کے علاوہ اس کا کچھ اور مفہوم ہے یا اسی کی دوسری تفسیر ہے شوق اول پر ضرورت ثابت نہیں شوق ثانی پر اس کوئی امر پر موقوف قرار دیا گیا ہے قومی نظریہ قومی علوم و فنون قومی تاریخ۔ یہ نظریہ تو اس کوتاہ نظری سمجھ میں نہیں آیا نہ اس وقت کوئی انگریزی جاننے والا پاس ہے ورنہ میں نے فضول کچھ کر لیتے شخص کو ڈھونڈنا جب اسلامی رسالہ ہے مسلمان مخاطب ہیں تو خود بخود اس میں دوسرے الفاظ داخل کرنا کوئی ضرورت تھا کیا عملی طور پر انگریزی کی ضرورت ثابت کی جاتی ہے لیکن اگر اس کا یہ طریق تجویز کیا گیا ہے تو کامیابی مشکل ہے اس لئے کہ ہر شخص وہی کہہ سکتا ہے جو میں نے کہا کہ ہم کو مشورہ ایسے الفاظ سے دیا ہے کہ ہم سمجھ نہیں اس لئے ہم غور کرنے سے معذور ہیں یہ تو شفقت اور ہمدردی سے مراد ہے۔ کلمہ الناس علی قدر عقولہم۔ قضیہ مسلمہ ہے بھلا انگریزوں کی زبان سمجھنے کے لئے، انگریزی جاننے کی ضرورت اب تک بیان کی جاتی تھی مگر اس طرز عمل سے معلوم ہوتا ہے کہ حضورؐ کے دلوں میں یہ بھی کہا جاوے گا کہ ہندی مسلمانوں کے زبان سمجھنے کے بھی انگریزی پڑھو مگر اس التماس کا کیا جواب ہو گا کہ جناب جب تک ہم اپنی کاہلی سے نہ بڑھیں اس وقت تک ہماری ہر ردی کا اقتضا یہی ہے کہ ہم سے ہماری زبان میں خطاب فرمایا جاوے۔ آگے ہے۔ (باقی)

اصل عبارت الہندوہ کی یہ ہے۔ قدیم تعلیم اول تو چراغ سحری ہے دوسرے وہ اس قدر ایک تنگ دائرہ میں محدود ہو گئی ہے کہ اس سے اس قسم کے اغراض حاصل ہونے کی توقع نہیں ہو سکتی۔ اصل عبارت یہ ہے کسی قوم کی بقا کے لئے ضرورت ہے کہ اس کے پاس اس کا قومی نظریہ قومی علوم و فنون قومی تاریخ ہو۔ اصل عبارت یہ ہے کہ طریقہ تعلیم اس قسم کا ہے کہ کتابوں کے پڑھانے کے طالب اللہ کسی قسم کی سبزداری نہیں پیدا ہوئے۔ ۴

THE MONK WHO SEARCHED FOR A MAN

A MONK ran about the bazaar in the daytime with a candle in his hand, his heart full of love and passionate ardour.

"Hi, you!" a busybody shouted to him. "What are you searching for from shop to shop? Why are you going round searching with a candle in broad daylight? What's the joke?"

"I am searching everywhere for a man," said the monk. "A man living by the life of that Breath. Is there a man?"

"A man? Why, the bazaar is full," the other replied. "There are men all right, noble sage."

"Ah," said the monk, "but the man I want is one who proves himself a man on the

two-way road, in the way of wrath, and at the moment of desire. Where is the man who is truly a man at the time of wrath and the time of lust? In quest of such a man I am running from street to street. Where in all the world is a man who is a true man in these two that I may dedicate my life to him?"

Shemseddin Sami writes in his work Qamūs al-a'lām:
"Al-Imām al-a'zam Abu Hanifa's name was Nu'mān. His father's name was Thābit. His grandfather's name was Nu'mān, too. He was the first of the four a'immah of the Ahl as-Sunna. He was the main pillar of the brilliant Sharī'a of Hadrat Muhammad. He was a descendant of a Persian notable. His grandfather had embraced Islam. He was born in Kūfa in 80 (698). He was born early enough to see Anas ibn Mālik, 'Abdullāh ibn Abī Awfā, Sahl ibn Sa'd as-Sā'idī and 'Abd al-Faḍl Amir ibn Wāsila, four sahābīs. He learned 'ilm al-fiqh from Hammād ibn Abī Sulaimān. He enjoyed companionship of many notables of the Tābi'ūn and of Imām Ja'far as-Sādiq. He memorised innumerable ḥadīths. He was brought up so as to become a great judge, but he became an imām al-madhab. He had a superior and amazing intellect. In 'ilm al-fiqh he attained an unequalled grade in a short time. His name and fame became world-wide.
"Yazīd ibn 'Amr, Governor of Iraq in the time of Marwān ibn Muhammad, the last Umayyad caliph, proposed Abu Hanifa for the judge of the law-court of Kūfa. But, since he had as much zuhd, taqwā and wara' as he had 'ilm and intellect, he refused it. He was afraid of not being able to take full care of the human rights because of human frailty. With the command

IMAM ABU HANIFA

by
Huseyn Hilmi Isik
of Turkey

of Yazid, he was whipped a hundred and ten times on the head. His blessed face and head swelled. The next day, Yazid took the Imām out and oppressed him by repeating his offer. The Imām said, 'Let me consult,' and took permission. He went to the blessed city of Mecca and stayed there for five or six years.
"The 'Abbāsid caliph Abu Ja'far Mansūr commanded him to be the chief of the Supreme Court of Appeal in 150 A.H. He refused it and was put into jail. He was whipped ten times more every following day. When the number of whippings was one hundred he got martyred.
"He was the first who compiled and classified 'ilm al-fiqh. He wrote the books Farā'id and Shurūt. There are innumerable books telling of his extensive knowledge on fiqh, his extraordinary ability in qiyās, his dumbfounding superiority in zuhd, takwā, mildness and righteousness. He had many disciples, some of whom became great mujtahids.
"The Hanafi madhab spread far and wide during

the time of the Ottoman Empire. It almost became the official madhab of the state. Today, more than half of Moslems on the earth and most of the Ahl as-Sunna worship according to the Hanafi madhab."
The book Mir'at al-kā'ināt says:
"The ancestors of al-Imām al-a'zam came from the province of Fāris, Iran. His father Thābit had met Hadrat 'Alī in Kūfa and Hadrat 'Alī had asked a blessing on him and on his descendants. Al-Imām al-a'zam was one of the great ones of the Tābi'ūn and saw Anas ibn Mālik and three or seven as-Sahāba. He learned ḥadīths from them.
"A ḥadīth says, 'Among my umma, there will come a man called Abu Hanifa. On the Day of Resurrection he will be the light of my people.' Another ḥadīth says, 'A man named Nu'mān ibn Thābit and called Abu Hanifa will appear and will revive Allah's Religion and my sunna.' And another one says, 'In every century, a number of my umma will attain high ranks. Abu Hanifa will be the highest of his time.'

HAZRAT Saad-ul-Aswad (R.A.) had great difficulty regarding his marriage - no girl would agree to marry him. At last he repaired to the holy Prophet (S.A.W.) and appealed to him for his help. The Prophet (S.A.W.) looked about for a suitable bride and ultimately persuaded the virtuous daughter of Umar ibn Wahhab to agree to the match. Saad (R.A.) was overjoyed at the successful negotiation of the Prophet (S.A.W.) and hastened to make preparations for the marriage. The date was fixed and preparations were complete. The day fixed for the ceremony at

A GREAT SACRIFICE

last arrived and Saad (R.A.) went to the bazaar to purchase articles to be presented to his would-be wife.
Suddenly a voice entered his ears: someone was proclaiming - "Jihad is ahead: come, O warriors of Allah, come, hasten to your arms and horses and join the struggle." Saad (R.A.) heard the call; he paused and thought, and thought again. His decision was arrived at: he stopped purchasing the

articles and bought instead a sword, a lance and a horse and equipped therewith joined the warriors who were hastening to the field. Saad (R.A.) fought with supreme courage and zeal and laid down his life. The man who was to present some articles to his bride at night presented his life to his Allah before sunset! *Shekaler Tarun Muslim* -
DAULAT AHMED KHAN KHADIM

TELEVISION — 'COLLEGE FOR CRIME'

MURDER is the fastest-growing cause of death in the United States and Congress has been told that it is as though society has bred a new genetic strain, the child murderer who feels no remorse and is scarcely conscious of his acts.
In trying to solve this problem Mr Jimmy Carter is listening carefully to Dr Elmendorf of the American Medical Association.
In a special report Dr Elmendorf points out that by the time a child gets out of high school he has witnessed, on television, 18 000 murders and countless highly detailed

incidents of robbery, arson, beatings, forgery, smuggling and torture.
The average standard cartoon for children under the age of 10 contains one violent incident every minute.
Concurrent with this massive dose of violence is a dramatic rise in crime.
Last year 18 000 young Americans from 15 to 24 years of age died in motor vehicle accidents, and one out of six of these was due to suicide.
During the same period, 5 000 were murdered and another 4 000 committed suicide.

Says Dr Elmendorf: "For a considerable proportion of American children the culture of violence is now both a major health threat and a way of life."
"We of the medical profession believe that one of the factors behind this violence is televised violence.
Television has become a school for violence and a college for crime."
Other university students have shown that television makes many people more violent and others more willing to accept violence as a way of life.

NUZUL-E-ISA

(continued from last issue).
PART VIII
3. QUR'ANIC EMPHASIS ON BODILY "RAFAA", TRADITIONAL EMPHASIS ON BODILY "NUZUL"

I HAVE thoroughly explained it in my introductions to "Tarjuman-ul-Sunnah" that the co-relationship between Qur'an and Hadith is that of text and authoritative commentary. The more your study of both Books becomes profound the more you are able to realise the truth of this proposition. It frequently happens that while the Holy Qur'an only deals with one aspect of a problem for some valid reasons the Hadith (traditions) comes out with provisions relating to the other aspect thereof. In this way the problem is solved satisfactorily as a whole. For example, the people of Hazrat Lut had contracted the evil habit of sodomy with males only. The Holy Qur'an has severely condemned the habit so far as it related to males. It did not consider it wise to draw the attention of the audience by adding of its own accord a prohibition against such practices with regard to females. Since both forms of sin were meant to be prohibited the Hadith has dealt with the latter practice with equal force. We have thus been intimated of the commandment of Shariat as a whole on this point. Taking another illustration, we may mention the problem of the limits of abstinence or intercourse which the husband has got to observe during the period of menses of his wife. The Jews had gone the length of refraining from entering their houses during such period as a religious obligation. The Christians were so careless in the matter of avoidance of uncleanness that there

by
Hazrat Maulana Mohammed Badre Alam

were no provisions at all in their code of religion concerning this subject. The question was put to our Holy Prophet *sallallahu alaihe wasallam* knowing as we do that the Holy Qur'an has only dealt with one aspect of it, viz., abstinence. "Withhold yourself from womenfolk during the period of menses"
The Holy Prophet *Sallallahu alaihe wasallam* in his reply readily expounded the other important aspect of the problem, viz., the permissible limits of intercourse with wives during the said period in the following words:
"You are permitted to do all things except sexual intercourse." It is thus noteworthy that while the Holy Qur'an merely lays down directions regarding the negative aspect the Holy Prophet *sallallahu alaihe wasallam* in his declaration goes on to specify the bounds of the positive one. In fact, the commandment would not be complete unless we know both the limits which, plainly enough are complementary to each other. We thus realise the important function which Hadith stands to discharge by supplementing the provisions of Holy Qur'an.
Keeping the foregoing introduction in view let us finalise our observations on the subject in hand. The Holy Qur'an came out with definite disclosures regarding the ascension of Jesus Christ leaving the other aspect of "Nuzul" to be dealt with in the sayings of the Holy Prophet *sallallahu alaihe wasallam* which, as we have seen, furnish lucid details given from time to time to different Companions. As a result

of all this, we should have no doubts left about the meaning of the word "Rafaa" occurring in the Holy Qur'an and that of "Nuzul" spoken in the traditions. And we have got to believe that Jesus was taken up bodily and is bound to re-appear in the same state of life.
Incidentally, we learn the reasons why the event of "Nuzul" has been mentioned in the traditions with far greater frequency than bodily "Rafaa" and why the latter event has been spoken of in the Holy Qur'an much more precisely than "Nuzul". The fact is that Holy Qur'an had clearly affirmed the happening of bodily ascension the traditions took it as a foregone conclusion without there being any need for reiterating it and mostly contented themselves with throwing light on the other aspect of the matter, "Nuzul".
4. TRADITIONAL TRUTH IT IS NOT JUSTIFIABLE TO ATTEMPT TO EXPLAIN AWAY FACTS ABOUT THE LIFE OF JESUS IN SPITE OF THE CLARITY WITH WHICH THE SAME ARE MENTIONED ON THE TRADITIONS
The facts concerning the life of Jesus have been laid down in detail in the traditions including his name, his genealogy, immaculate conception and birth, his personal features, the city and locality where he will re-appear, time thereof, the attendant circumstances at the time of actual descension, his leading of the first congregational prayers, the duration of his subsequent career, the social and political functions to be performed by him, his outstanding achievements during that life, his marriage and begetting of children, the ending of his life by natural death and place of burial. It will be difficult to add anything to this list by way of better identifying his personality. According to accepted pro-

cedure in courts and offices and for the correct delivery of registered letters, insured covers and money orders the name and parentage and place of residence of the person concerned are considered to be sufficient basis for identification. One feels really surprised why the aforementioned material particulars are considered to be insufficient in case of Jesus. If someone else among Moslems of a different name, parentage, marks of identification and town of residence etc. is put up in place of Jesus Christ, will not the attempt be characterised as highly misleading? A person possessing average commonsense who is called upon to state any event of ordinary human birth would like to put it in plain and simple language instead of using metaphorical words and phrases. Here we are considering the averments made by the greatest Prophet (*sallallahu alaihe wasallam*) whose eloquent expression stands unsurpassed in the world. It is difficult to understand why in this particular instance it is so vehemently argued that the Holy Prophet *sallallahu alaihe wasallam* had become suddenly fond of using similitude of a most complicated style.
5. GREATER IMPORTANCE TO THE WORD "RAFAA" THAN TO "TAWAFEE".
It has been shown before that the Holy Qur'an has furnished the undermentioned verdict in the following verse in reply to the contention of the Jews to the effect that they had murdered Jesus Christ.
"Surely, they did not kill him, rather Allah took him towards Himself".
In the Surah entitled as *Ale-Imran* three promises made to Jesus are incorporated in a single verse.
"Tat-heer" or emancipation in the said verse only occurs as a necessary consequence of the first two promises hence we are required to mainly consider the siad phrases for pur-

poses of the present discussion. Reading both the above-quoted verses of Holy Qur'an it becomes clear that out of the two promises given that which relates to "Rafaa" had already been fulfilled because in the first-quoted verse "Rafaa" is put down in past tense. There is no indication in the Holy Qur'an anywhere that the promise of receiving Jesus. had also been carried into effect and the word so far as it occurs in the second verse is with future tense. It is true that in "Sura-e Ma-edah" (chapter No. 5) Jesus in his submission before the Lord is made to use the word "Tawaf-fee" with past tense but since this is destined to happen on the Day of Judgment the use of past tense there is perfectly consistent with out comments and the prevailing moslem belief that he is to die a natural death before the Last Day. The fact, however, remains that on the occasion of pronouncing a decision on the dispute raised by the Jews the Holy Qur'an specifically used the past tense in ex-

pressing the event of "Rafaa" and there is no mention of "Tawafee" (receiving). If "Tawafee" was meant to have the connotation of death in Holy Qur'an and Jesus had really died earlier then it should have inevitably occurred in the Qur'anic verdict in some such way (Allah had received him).
It is thus clear that the decisive expression used in the Holy Qur'an in this connection is "Rafaa" as it forms part of the foregoing verdict and the other word "Tawafee" is of lesser historical significance. Critics, therefore, who have spent their time over the linguistic analysis of this word have merely wasted it; because whatever be the meaning there, the Holy Qur'an did not choose to put it in the final pronouncement. There is absolutely no reason why, if Jesus had really passed away, the Holy Qur'an stopped short of laying down in ordinary terms.
"Surely they did not murder him but he died a natural death"
(To be Continued)

T.V. The faithless hussy

TELEVISION attracts everyone like some imaginary perfect mistress, but it is "a faithless hussy", says the Bishop of Chester in his diocesan letter.
The Rt Rev Victor Whitsey continues: "Television producers in the main are highly artistic, kindly, amoral creatures who design

a story or programme which reflects their own individual approach and marks them out as successful in their task.
"We must understand and pity the facile cleverness of the trifling men and women to whom such power is given and we must treat them as immature citizens."

IMAM ZAINUL AABIDEEN, the son of Imam Husain (R.A.), grandson of Rasulullah (S.A.W.) saw Imam Abu Hanifa (R) and said:
"When those who corrupt the Shariah of my ancestors increase in number, you will revive it. You will be the saviour of those who fear (Allah), and the shelter of those who are confused. You will lead those who went astray onto the right path. Allah will help you."

MAULANA JALALUDDIN RUMI (R)

RUMI'S CRITIQUE OF REASON

by
MAULANA ABUL HASAN
NADVI
(Rector Nadwatul Ulama,
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RUMI began his career as a successful teacher and a dialectician since he had a firm grounding in the Ash'arite school of thought. However, when God raised him to the state of beatific visions and illuminations, thus enabling him to reach beyond the veils of words and phrases, ideas and thoughts which merely cloud the inward aspect of Reality, he became aware of the mistakes and weaknesses of the philosophers, dialecticians and other rationalists. His forceful criticism of the rational or logical syllogism is thus an expression of his personal experiences which can hardly be controverted by others.

During Rumi's time too, the sense-perception was regarded as the only infallible source for acquisition of knowledge and whatever was beyond the ken of perception was increasingly being denied by the then scholars. The Mu'tazilites had upheld this view so forcefully that the faith in the "unseen realities" had suffered an irreparable loss and the people had begun to cast doubts on the veracity of revealed truths. Rumi raised a severe criticism of this view and frowned upon its standard-bearers in these words:

"The doctrine held by the eye of sense is

Mu'tazilism, whereas the eye of Reason is Sunnite (orthodox) in respect of (its) union (vision of God). (What Rumi means is that those who are blind to spiritual things virtually occupy the position of the Mu'tazilites who denied that it is possible for the Faithful to see God either in this world or the next. From the Sufi standpoint, on the other hand, the real test of faith is the capacity for spiritual vision.)

Those in thrall to sense-perception are Mu'tazilites, (though) from misguidedness they represent themselves as Sunnites.

Any one who remains in (bondage to) sense-perception is a Mu'tazilite; though he may say he is a Sunnite, 'tis from ignorance.

Any one who has escaped from (the bondage of) sense-perception is a Sunnite: the man endowed with (spiritual) vision is the eye of sweet-paced (harmonious) Reason."

Rumi has asserted at more than one place in the Mathnawi that in addition to the external senses, man has been endowed with certain inner senses too; and that these inner senses are much more wider, potent and sagacious than the outer sense-organs.

"Besides these five (physical) senses there are five (spiritual) senses: those (latter) are like gold,

while these (physical) senses are like copper. In the bazaar where they (the buyers) are expert, how should they buy the copper sense like (as though it were) the sense of gold?

The bodily sense is eating the food of darkness; the spiritual sense is feeding from a Sun."

If anything cannot be seen or, for that matter, is beyond the awareness of a physical experience, then in Rumi's view, it is not necessarily non-existent. He holds the view that the latent underlies the manifest in the same way as healing properties form the intrinsic quality of a medicine.

"The unbeliever's argument is just this, that he says, 'I see no place of abode except this external (world).'

He never reflects that, wherever there is anything external, that (object) gives information of hidden wise purposes.

The usefulness of every external object is, indeed, internal: it is latent, like the beneficial quality in medicines."

Rumi says that the materialists lose their sense of inner cognition and are unable to understand its objectives simply because they cultivate the habit of accepting only the external and manifest. In his opinion this signifies lack of foresight on the part of the materialists.

"Since the foolish took (only) the external appearances (into consideration), and (since) the subtleties (inward aspects) were very much hidden from them.

Necessarily they were debarred from (attaining to) the (real) object; for the subtlety escaped (them) on the occasion when it (the object) presented itself."

Rumi proceeds further to censure the intellect as well which, like sense-perception, lacks the capacity to obtain the knowledge of realities revealed by the prophets. It really does not possess the ground on which it can base its speculation in such matters nor has it any experiential awareness of the realm hidden from its view.

"What do you know of the waters of Euphrates and Oxus, sweet and pure, You have taken abode in a pond, salty, rotted and impure."

An intellect which has a dominant carnal reason is a partial or particular intelligence, according to Rumi, for it breeds doubts and scepticism and its abode is darkness; it brings disgrace to the absolute intelligence and frustration to mankind. Insanity is preferable, indeed, to the sagacity of such an intellect.

"Imagination and opinion are the bane of the particular (discursive) reason, because its dwelling-place is in the darkness.

The particular intelligence has given the (universal) intelligence a bad name: worldly desire has deprived the (wordly) man of his desire (in the world hereafter).

It behoves us to become ignorant of this (worldly) wisdom; (rather) must we clutch at madness."

Rumi says that he has had an experience of this worldly wisdom and had reached the conclusion that:

"I have tried far-thinking (provident) intellect; henceforth I will make myself mad."

Thereafter Rumi advances an argument, clear-cut as well as to the point, in support of his contention. He

says that if intellect were sufficient for the comprehension of the revealed truths, then the rationalists, logicians and dialecticians would have also shared the secrets of religion.

"If the intellect could dis-

cern the (true) way in this question, Fakhr-i-Razi would be an adept in religious mysteries."

Rumi holds the view that the sciences cultivated by human intellect cloud the knowledge of reality and

make the seeker of Truth sceptical. Therefore, he pleads that one should shun philosophy and ratiocination, if he wants to inculcate an unflinching faith and attain the gnosis of the ultimate Reality.

THE MEANING OF TAWAKKUL

IN the days of Rumi, *tawakkul* i.e. confidence or sincere trust in God was held to mean a complete resignation to the preordained will of God. Any effort, direct or indirect, to obtain the means of subsistence, or admit the thought of providing for the morrow was looked down upon and deemed as incompatible with *tawakkul*. Rumi explained the correct meaning of *tawakkul* as taught by the Shari'ah and urged the people to make effort for earning their livelihood with trust in the beneficence of God. Expounding the meaning of the Tradition: *Tether thy camel and have trust in God*, Rumi says:

"The Prophet said with a loud voice, 'While trusting in God bind the knee of thy camel'.

Harken to the signification of 'The earner (worker) is beloved of God': through

trusting in God do not become neglectful as to the (ways and) means."

Harken, O Sire, to combine thy effort with trust in God; to earn thy living, strive and work hard.

Strive hard to fulfil the duty charged unto thee; if thy effort slackens, what a fool thou would be!"

In an allegory told by him Rumi has repeated in the form of a debate between the lion and the beasts all those arguments which are normally set forth by the easy-going and half-hearted persons in support of their view of quietism. Thereafter, Rumi advances his own view in the form of the reply given by the lion.

Rumi explains that the limbs, capacities and capabilities given to the living beings are enough to indicate that the Divine Providence requires their ac-

tive exertion and application in the form of effort. If anybody hands over a spade to his servant, it implies that the master wants him to dig the earth. In the same way God has endowed us with the limbs and a capacity to work which is a clear indication of His intention that we should strive and set to work all our capabilities and free-will to earn our subsistence. Quietism and suspension of effort are against the intention of Divine Providence and, in reality, they amount to the spurning of the Divine gifts bestowed to the human beings. Therefore, *tawakkul* really means that one should make all possible efforts and have trust in God only in so far as the result is concerned; for, notwithstanding the efforts made, the success or failure still remains entirely in the hands of God.

BADEE-U-ZAMAN SAID NURSI

by Maryam Jameelah

Here is an extract from Muhtarima Maryam Jameelah's article which appeared in the "Criterion" (Karachi) on the life of the great Turkish Aalim Badee-u-Zaman Said Nursi who was born in a Kurd family of Bitlis province in 1873, and who fearlessly opposed Mustafa Kamal to save Turkish Muslims from the Western culture which the dictator Pasha wanted to impose per force.

After Sultan Abul Hamid II was overthrown by the Young Turks in 1908, Badee u Zaman encountered a political organisation known as the Committee of Union and Progress. Although it advertised itself as a religious organization, it was really controlled by the freemasons. Immediately responding to this challenge, Badee u Zaman initiated a counter move by organising a rival party under the name Ittihad-e-Muhammedi with the same slogans of unity, freedom and reform but with this difference that its policies, programmes and objections conformed to the ideology and law of Islam. He wrote essays in furtherance of the aims of his organisation.

Again and again he exhorted the people that the alternative to the Quranic way of life would be the acceptance of the slavery of the West in which case, they would remain as Turks in name only.

The leaders of the Committee of Union and Progress could not tolerate this activity and consequently arrested Badee u Zaman in March 1909. Nineteen of his comrades were executed. The same court which sentenced the nineteen to the guillotine was also to try Badee u Zaman. After passing the death sentence upon another fifteen of his followers, Judge Khurshid Pasha turned towards Badee u Zaman and asked, "Do you also want the implementation of the Islamic laws?" Badee u Zaman replied, "If I were endowed with a thousand lives, I would gladly sacrifice them all for the cause of Islam. Anything foreign to Islam is not acceptable to me. Actually I am waiting at the Barzakh (the condition between death and resurrection) for the coach that will take me to the Hereafter. I am ready for the journey to the other world to join my comrades who have escaped from your tyranny through the gallows. I am eager and impatient to see the Hereafter. Just imagine the state of mind of a

rustic villager who has all along been hearing about the comfort, luxury and magnificence of the city of Istanbul and could not see it, then you have an idea of my impatience to reach the Hereafter. I am sharply accused of criticising the freethinkers and their hireling journalists. Even now I saw that just as the garments of a delinquent do not suit a respectable gentleman, so also the culture and way of life of Europe do not suit the people of Istanbul. Glory to Allah and victory to Islam!"

Badee u Zaman was tried and because of loud popular protest, in the end the Martial court acquitted him.

After a short stay in Istanbul, he went to Damascus where before the most learned Ulema there, he delivered a stirring address in the Umayyad Mosque where he diagnosed the ills of the modern world in general and the Muslim world in particular:

1. The prevalence of despair
2. The lack of honesty in social and political matters.
3. The substitution of enmity for amity.
4. Disunity among the Muslims.
5. The growth of totalitarian tyranny.
6. Egotism.

He pleaded for Arab-Turkish unity as the basis

Continued on page 6

RUMI'S ADVICE to the PHILOSOPHERS

(Maulana Abul Hasan Ali Nadvi)

"The philosopher simply speaks according to the science of reasoning, for his intellect cannot cross the threshold (of its abode).

The philosopher killed (exhausted) himself with thinking: let him run on (in vain), for his back is turned towards the treasure.

Let him run on: the more he runs, the more remote does he become from the object of his heart's desire."

The philosopher may possess a complete mastery over speculative branches of learning and may also be endowed with foresight but he lacks insight into his own self, although the cognition of the latter is more important than the knowledge of everything else.

"This tyrant excels in thousands of sciences.

But lo! of his soul he knowest nothing.

Thou knowest the value of every commodity,

But not of thy own, Is'nt it a folly?"

Rumi advises the philosophers and dialecticians to abandon philosophy and scholasticism and cultivate the knowledge of religious truth, for it alone has the light of certainty and wisdom.

"How long wilt thou be mad after the Grecian lore,

Try to learn the wisdom of faith, once more."

Rumi says that man can attain the knowledge of Self through purification of his heart and rectitude of his behaviour. The more the heart is purified, the more it would be able to reflect, like a mirror, the wisdom contained in the faith and illuminate itself, without the help of a tutor or scripture, with the divine grace and revelatory guidance.

"Make thyself pure from the attributes of self, that thou mayest behold thine own pure untarnished essence, And behold within thy heart (all) the sciences of the prophets, without book and without preceptor and master."

At another place Rumi says:

"When the mirror of your heart becomes clear and pure, you will behold images (which are) outside of (the world of) water and earth.

If the orifice of heart is open and clean; Divine light without an agent shall it glean."

THE wisdom of this world brings increase of supposition and doubt; the wisdom of the Religion soars above the sky.

—Jalalud-din Rumi—

"The philosopher is in bondage to things perceived by the intellect; (but) the pure (saint) is he that rides as a prince on the Intellect of intellect."

(Jalaluddin Rumi)

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MUSIC, MUSICAL INSTRUMENTS AND SINGING

CONTINUED FROM LAST ISSUE:

HADHRAT Abdul Hasan Khirqani states:

“Sama’ is for those who, when in its midst, are transported into higher regions of spirituality, and all veils are withdrawn and they can see the occurrences of the realm of the angels.”

The seeker of the Truth will realise from the above-mentioned statement of Hadhrat Khirqani (R) that Sama’ is in fact a practice exclusively of the Aulia who observe it adhering strictly to the conditions laid down by them so that no-law of Shariah is flouted.

We have to draw the attention of those, who are in a state of confusion regarding the practice of music, to the fact that books like the “Tadhkaratul Auliya” and “The Ethical Philosophy of Al-Ghazali” are not Islamic LAW books. They are not books which occupy the lofty ranks of the great works on Fiqh or Islamic Law. For Islamic Law it is necessary to resort to the Islamic Law Books and not books which to a large extent contain the ecstatic utterances of Sufis drowned in the effulgence of spiritual states and experiences. Should anyone still persist in quoting and citing the words and actions of the Sufis on matters of Islamic Law especially where the state-

ments of the Sufis conflict with the opinions and verdicts of the Fuqaha then let him ponder with sincerity over the action of the Sufi Abdul Qasim Nasrabadi.

“Such was the state of God-intoxication of Nasrabadi that one day in his ecstasy he went to the temple of the fire-worshippers and began to circumambulate it. The Muslims objected to such heresy. He replied: ‘I sought Him in the Ka’ba but found Him not there. I now seek Him here, in the

hope that I might find Him here.”

“I am going to put Ka’aba to fire that henceforward people might seek Allah direct and not through anybody’s mediation.”

(Tadhkaratul Auliya)

This very same saint said: “Sama’ is the strength of the soul”. Someone asked the great said Hadhrat Malik ibn Dinar (R.):

“Why do you not marry?”

Malik answered:

“I have renounced the world, and woman is also part of the world.”

(Tadhkaratul Auliya)

Dispite this statement of

By Jamiatul Ulama (Eastern Cape)

Hadhrat Malik Bin Dinar (R.) he did get married and raised a family.

We have quoted and cited in some detail the statements and actions of some of the great Sufi saints whom we all revere and accept to be among the true Aulia of Allah Ta’ala. Our purpose in doing so is not that we believe these great Sufis to be heretics, but rather to indicate to the seeker of the Truth that many of the utterances of the Sufis, which contradict the Quran and the Ahadith, were made during times of overpowering ecstasy when

they had no knowledge of their utterances. Hence, their utterances can never be cited in substantiation of a claim in Islamic Law when that claim is contradictory to the Law.

In concluding this article we quote a Hadith of our Nabi (S.A.W.) which appears in the authentic Book of Hadith known as Ibn Majah. This Hadith is ample to eliminate any doubt which may yet linger in the mind of the seeker of the Truth regarding this un-Islamic practice of music.

“Safwaan Ibn Umayya (R.) says: We were with the Messenger of Allah (S.A.W.) when Umar Bin

Qurrah came to the Messenger. Umar Bin Qurrah said, O Messenger of Allah!., verily, Allah has decreed misfortune for me. I am of the opinion that my sustenance or food is in my Daf (drum) which I beat with my own hand. Therefore, grant me permission with regard to singing which does not contain any evil (or songs which are not bad). Rasulallah (S.A.W.) replied:

“I do not give you permission for it. In my sight you have no respect nor am I happy to meet you. O Enemy of Allah! You are speaking a lie. Allah Ta’ala has ordained Halaal Rizq for you, but you have chosen what Allah has made Haraam for you. If before this I had forbidden it then I would have definitely punished you. Begone from me and repent. Now hear: After I have warned you if you again indulge in it (music and singing), I will beat you painfully and spoil your looks by shaving your har; and I will have you ejected from your family; and give the youth of Medina permission to loot your property.”

Hearing this Umar Bin Qurrah left. Allah alone knows the state of extreme shame and disgrace in which he departed. When he left, Rasulallah said: ‘These people are the disobedient ones.’”

May Allah Ta’ala guide us and save us from falling into error, Ameen.

To be Continued

The Inculcation of a Missionary Spirit

By MAULANA MUHAMMAD ILYAS (R.A.)

EVERY Muslim must be very particular not to miss an opportunity of calling the people to Allah and there fore to the right path of success. This he must consider as his most important duty. (The call towards the straight path of Islam and devotion to Allah must be with wisdom, love and kindness.) This was the lifelong mission of the Prophet (P. B.U.H.) and the Sahabas (May Allah be pleased with them!) and should equally be that of every other Muslim. Allah has commanded:

“Call unto the way of thy Lord with wisdom and fair exhortation and reason with them in the better way (XVI:125)

This duty has been the common aim of life of all the Prophets (P.B.U.T.). When the line of Prophets ended with Muhammad (B.P.

U.H.) the Muslims, as a community, were charged with the responsibility of carrying out this task after the Prophet (S.A.W.) As has been said by Allah:

“Say: This is my way; I call to Allah with sure knowledge, I and whosoever follows me - Glory to Allah and I am not of those who ascribe partners with

(XII:108)

We are told that saving of a single soul is more valuable than possessing the riches of the world:

“If Allah cause thee to lead a single person on the right path – it is better for thee than to possess the world with what it contains.”

(Hadith)

This was the spirit behind the spread of Islam far and wide in so short a time and it is the lack of the same spirit which has now plunged the Muslims into a slumber of unconsciousness and forgetfulness.

The True Believers

Syas Allah in the Holy Quran: “Whatever ye are given here is (but) a convenience of this life: But that which is with Allah is better and more lasting: (It is) for those who believe and put their trust in their Lord Those who avoid the greater crimes and shameful deeds, and when they are angry even then forgive; Those who hearken to their Lord, and establish regular prayer; who (conduct) their affairs by mutual consultation; Who spend out of what we bestow on them for sustenance; and those who, when an oppressive wrong is inflicted on them (are not cowed down but), help and defend themselves.”

S.X.LII. V.36-39.

FROM the time of the Hijrah of our Nabi S.A.W. almost fourteen hundred lunar years have passed. After a few years we will be stepping into the fifteenth century Hijri. The ending years of a century are usually those of declining spiritual and moral values; and of a noticable general deterioration. The calamities that have befallen the Islamic world during the last few years; the declining value of human standards and morals; the rapid increase in sufferings and tragedies; and the tests the Muslims are facing will continue at this alarming rate for the next few years; then it is frightening to foresee how low humanity will stoop before this century ends.

It appears that the coming years will be a time in which the Muslims will be faced with ‘fitan’ (trials and tests). It is possible that the undermentioned Hadith in ‘Muslim’ refers to such times:

“Hasten with good deeds before the coming of such ‘fitnah’ (trials) that will be like moments of the darkest night; at such times, a person will be a Mu’min (believer) in the morning

and turn Kaafir (disbeliever) by the evening; and one will be a Mu’min in the evening, and will awaken a Kaafir in the morning. One will go around selling the Deen (faith) for a meager sum’ ‘Mishkaat’

According to some Ahaadith the natural age of this ummah (Muslim nation) was one thousand years. Thereafter it began deteriorating as a result of old age and became a victim of various diseases. The religious reformers kept remedying the ills of this frail Ummah, and aided and maintained its resistance from spiritual aches and pains. Now every part has been paralysed. The spiritual forces have dwindled; and the resistance has collapsed.

Now the Ummah does not even have the ability of getting up on crutches to combat or resist any ailment. Instead it wavers and staggers in the direction of any and every current. In these circumstances the supposed wizards are misusing whatever spiritual energy this Ummah can radiate. They fail to understand what, and how things have to be done. Some hope for

THE NEED OF THE HOUR

by
Hazrat Allamah Muhammad Yusuf Binnuri, Rector, Madrassah Arabiyah, Karachi, Pakistan

recovery is in the ideal of keeping a separate identity; as a few are experimenting on making a potion of Judaism and westernism to cure it. While some endeavour to force the capsule of science and materialism down its throat, others are trying to give it a dose of socialist morphine so that it may be put into a slumber. Of what use are a thousand efforts by self-styled physicians for this Ummah if they cannot even diagnose the nature of the disease? How will one ever be able to pin point the causes if one does not have the ability of dianosis. In this situation one can only expect an obvious death and burial; “And surely whatever Allah has set out is fixed in proportion”.

—Surah 33:38—

The final test of the many difficulties and tribulations since Allah created the universe as referred to above, is that of ad Dajjaal ul A’awar (the squint eyed devil).

There will never come, nor has there ever been a greater fitnah (trial) than this for mankind. So to say that all the difficulties for mankind, problems as well as trials for the human race are paving the way for degraded human

behaviour towards the grand trial of ad Dajjaal ul A’awar. None can ascertain when this calamity of ad Dajjaal ul A’awar will begin; nor does anyone know of its time. The present day change in human behaviour indicate that the period of this agonising trial is not distant. At this stage a solid line of demarcation will be established between the true believers and non-believers; and between good and evil deeds.

It is mentioned in the Hadith that; ‘The one who recites surah Kahaf every Friday will be saved from the fitnah (trial) of Dijjaal’ — Mustadrak Haakim —. Every Muslim must heed this and regularly recite this surah every Friday. One must also encourage the family members, relatives and friends to regularly read this surah of the Qur’aan, thus calling all the Muslim Brethren to this teaching. The respected Ulama must teach this Surah and explain its contents to the masses, and encourage them to observe this devotion.

The main call in this chapter is that a Muslim must at least have faith, aspirations and anxiety resembling that of the As’haabe Kahaf. Such belief

and faith must be developed that will cause one to reject and disregard all cultures and modes of life other than the one shown by Allah.

Then when the time comes he will be able to leave his family and dear ones and migrate into the quietness of the mountains for a place of solitude. The false pomp and joy of this world will never be able to shake his faith. Then his belief will develop to the extent that those who turn away from the preparation of the hereafter and fully work for this material world only will seem as merely a group of fools. They will have at hand nothing but regret, disgrace, loss and damage.

During the course of normal circumstances in any country a soldier is paid his regular allowance only. On the other hand when there is unrest and the ruling powers’ position is shaky, and in this situation if a soldier very courageously shows his loyalty and bravely combats these enemies of peace in his country, he is honoured and abundantly rewarded. He is given precious gifts and raised in rank, and becomes worthy of appreciation and gratitude.

Today humanity is staggering; behaviour and conduct is deteriorating; disobedience and arrogance towards the Merciful Kind Creator has thickly polluted the atmosphere. While the commands of Allah are willfully transgressed a wave of materialistic living has firmly gripped every corner of the world. In these circumstances those who are obedient and loyal to Allah will be greatly rewarded. Rasulallah S.A.W. has said:

“Ibaadah (devotion) during the time of Fitnah (trials and tribulations) is as great as migrating towards me”.

—Mishkaat P262, as related from Muslim—

In another Hadith it is mentioned that:

“At the fall (end) of my Um-

mah there will be a group of people who will be rewarded as much as the pioneers of my Ummah (i.e. the Sahabah R.A.). These people will endeavour to encourage the obedience of Allah; they will prevent from his disobedience; and will confront those who have fallen prey to this mass exodus and could not withstand this fitnah’.

—Mishkaat P 584 —

In this era which has been choked by fitnah (trials and tribulations), those fortunate ones who are mindful of their Imaan and have at heart the importance of obeying Allah; and those who make an effort to help the Ummah, in bringing them towards Allah, and His Rasul (S.A.W.) by means of enjoining what is right, and forbidding what is wrong are all worthy of being blessed.

Nevertheless they should not dread these phases of degradation, as these will be a means of progress for them, and will also be a cause of the elevation of their status. To remain on the Deeni line they will be compelled to stay off the spiral of this materialistic world.

Thus, it is not possible to invite the creation of Allah, except by regularly setting out a time to be present in those refined gatherings of the Ah’lullah. Every Masjid of each locality must be made a centre for the religious requirements of that community. It must be a centre of invitation to Imaan and Amal (faith and practice), and each home be kept humming with the activity of the remembrance of Allah and the recital of the Qur’aan. Such efforts must be made which will attach every Muslim to the home of his Creator — the Masjid. This is the immediate need of the hour for the Ummah.

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BADEE-U-ZAMAN SAID NURSI

Continued from page 4

upon which an Islamic renaissance depended and promised in the future that if the Muslims strived to the utmost, Islamic civilization would replace European culture because the latter was corrupted with the lowest passions and mutual discord and devoid of Divine guidance.

After his journey to Damascus he devoted his time to the founding of a new Islamic university where the religious teachings of Islam would be combined with the modern sciences but World War I interrupted this activity.

When the first world war broke out he joined the Turkish army and due to his outstanding bravery, quickly rose to the position of an officer. At his camp he used to deliver lectures to his friends and followers on the various aspects of the Holy Quran. Hundreds of men used to surround the camp to hear him. Once after nearly all the men in his battalion had been slain, along with three or four comrades, he broke three lines of enemy soldiers and hid in a canal where they stood for 33 hours with rifles in hand despite one of his legs having been broken. Finally he was captured by the Russians.

One day the Russian General, Nicholas visited the prisoner-of-war camp and at once all the prisoners jumped to their feet and saluted him except BADEE U ZAMAN. When the General asked him if he knew who he was, BADEE replied: "Yes, I know you are Nicholas Nikolavich. That is not the point. I am a Muslim. I consider a believer superior to a non-believer. I worship my God. I cannot revere you."

At once he was tried by the Martial Court and when awarded the death sentence, he requested only to be allowed to perform two rakats of Salat and then be shot.

Some of his friends begged him to go and ask for pardon from the General but he only replied, "Perhaps this sentence may be a passport for me to travel into eternal Paradise..."

At last the Russian commander came to him to beg

his pardon. "Please forgive me," he pleaded. "Because of the sincerity of your faith and your courage, your death sentence is hereby annulled."

After two and a half years of captivity in Siberia, he made his escape to Istanbul through Petersburg, Warsaw and Vienna where he was widely welcomed both by the ulema and common people. In 1920 on the successful culmination of the Turkish revolution, Mustafa Kemal Atatürk invited BADEE U ZAMAN to attend the celebration of Independence Day at Ankara. BADEE U ZAMAN went to Ankara and to his dismay found no trace of Islamic faith or practice in Mustafa Kemal. Consequently he left Ankara without attending the celebrations but sent a statement containing ten points to the Parliament which was presided over by Kemal Pasha. The statement commenced as follows:

"O ye members of Parliament! Remember the day when you must present yourselves before Allah, the Lord of the Day of Judgement! Do not ruin the good gained by your defeat of the foreign powers from without by wickedness from within. If you prefer to imitate the European and un-Islamic ways of the peoples of the Muslim world will look to others for help..."

The statement was read in Parliament by Kazim Pasha. It had a miraculous effect on the members of whom no less than one hundred and sixty at once took the vow to lead an Islamic life and offer their five daily prayers regularly. All this frustrated Mustafa Kemal who sent for BADEE and said, "We are proud of you as our leader but, unfortunately, you have at the very beginning created dissension by stressing the importance of prayer." BADEE U ZAMAN sternly rebuked him. "Pasha! The daily prayers are the first signs through which a Muslim is recognised and that you refuse. He who rejects this is a rebel against Allah and hence your rule cannot be accepted."

Remember Death Much To Keep Negligence Away

UBBI Bin Ka'ab related to us that "when two-thirds of the night had passed, the Apostle of God would get up and say, 'O people, Remember God! Remember God! The convulsion of the Last Day (i.e., the first blast of the Trumpet) is near and closely following it is the second (blast). Death, with all the things that go with it, is hovering over the head! Death, with all the attendant details, is about to strike.'"

Commentary. — According to the Traditions, the usual practice of the holy Prophet was to divide his nights into three parts. The first part was spent in attending to his special needs and occupations and in offering up the *Isha* prayers, during the second part he slept in attending to his would get up for *Tahajjud*, and when the third part of the night began, he wanted to wake up, as related by Ubbi in the above Tradition, the members of his household and the general body of the Believers for prayers and *Zikr*. In order to drive away drowsiness and lethargy, he used to remind them, at that time, of the terrifying events of the Last Day and the extreme agony of death which is an unfailing recipe for stirring up people from negligence and slothfulness to the veneration and remembrance of God. Even today, it is most effective for anyone who may be finding it hard to leave the bed for *Tahajjud* to call to his mind the sufferings of death and of the grave and the Day of Final Reckoning.

The Holy Prophet (S.A.W.) said:

"It is not permissible to derive gain from human organs."

THE GREAT IMAM BOKHARI (R.A.)

A Brief History of Imam Bokhari and His Sahih

This article which follows depicts the life and works of Imam Bukhari (R.A.), a renowned Muhaddis of the second century A.H. His world famous Kitaab Al Jaame'us Sahih, popularly known as Bukhari Shareef, has been acclaimed by the Ulemas of the Islamic world as the most authentic book after the Book of Allah — the Holy Quran. Maulana Cassim Sema of Newcastle, Natal has presented a succinct and scholarly exposition of the salient features of the great Imam's life and works. It is an answer to those critics who have made vain and abortive attempts to discredit this monumental work by calling many Ahadith that appear therein as "fabrication and concoction." A dispassionate study of this great Imam's life and works will dispel from the mind of any sincere seeker-after-the-truth this gross misconception created by mental perverts — Editor.

His name was Mohammed, and his lineage runs as follows:

MOHAMMED BIN ISMAIL BIN EBRAHIM BIN MOGHEERA BIN BARDIZBAH.

His forefathers were Persian by birth and Zoroastrians by faith. The first one to embrace Islam from his ancestors was Mogheera of Bokhara, who embraced Islam at the hands of Yamaan el Jo'fee, the ruler of Bokhara.

Ismail, the father of Imam Bokhari, was also a pious Alim and a Mohaddis (narrator of hadith). Hafez Zahabi has stated that he narrated hadith bin Zaid and Imam Maalik, and the Ulama of Iraq narrated hadith from him. He had the opportunity and honour of meeting and being in the company of Abdullah bin Mobaarak, a distinguished scholar of Imam Abu Haneefa. Imam Bokhari in his book TAREEKH al Kabeer writes: "Ismail bin Ebrahim saw Hammaad bin Zaid, shook hands with Ibnul Mobaarak, and heard hadith from Imam Maalik (R.A.)."

Imam Bukhari was born after Juma prayers on the 13th of Shawwaal, in the year 194, after the migration of the Holy Prophet (S.A.W.) to Medina. His father died when he was still a child, therefore he received all his primary education in the care of his mother, and thereafter went for haj, in the company of his mother and brother. After performing haj he remained in Mecca, and engaged himself in acquiring knowledge.

It is narrated that the Imam lost his eye-sight in childhood. One night his mother saw Hazarat Ibrahim (A.S.) in her dream, giving her the glad-tidings, that because of her diligent and sincere supplications, the Almighty and Merciful Allah had restored her son's eye-sight. When he woke up in the morning, she discovered, to her utmost joy,

that he was able to see again.

The Imam began memorising hadith from the tender age of ten. He himself writes: "When I entered the age of 16 years I had already learnt the books of Ibn el Mobaarak (the distinguished scholar of Imam Abu Haneefa) and Imam Wakee'e, and was proficiently versed with the knowledge of the Ulama of Iraq. Thereafter I went for haj with my mother and brother."

"This", writes Hafez ibn el Hajar, "proves that the first travel of Imam Bokhari was in the year 210 A.H."

IMAM BOKHARI AS AN AUTHOR

He writes: "In my 18th year I compiled a book entitled QAZAAYAS SAHAA-BATE WAT TAABE'EN, and sitting near the Holy Mausoleum of the Holy Prophet (S.A.W.) in Medina Monawwarah, I wrote AT-TAAREEKHUL KABEER during the same period."

He says: "I travelled twice to Syria, Egypt, and Algeria, four times to Basra, resided in Mecca for six years, and cannot count the number of times I travelled to Koofah and Baghdad (in search of knowledge and hadith)."

It is narrated that whenever Imam Bokhari went to Baghdad he visited Imam Ahmed bin Hambal and benefited from him, and on every occasion the Imam persuaded Imam Bokhari to forsake Khorasaan and make Baghdad his permanent abode.

But in spite of these numerous meetings, Imam Bokhari scarcely narrated any Hadith from Imam Ahmed. Hafez Ibn el Hajar claims that Imam Bokhari narrated only two hadith from Imam Ahmed: one in KITABUN NIKAAH, and one in Ketaabul Maghaazi.

This may be due to the fact that Imam Bokhari being a contemporary of Imam Ahmed had the opportunity of meeting the Shoyookh (Masters) of Imam Ahmed thus dispensing with the need of interposing Imam Ahmed as a medium in the narration of ahadith. Therefore we find him narrating many ahadith directly from Imam Ali ibn el Madeeni who is the Shaikh (Master) of Imam Ahmed (R.A.A.).

HIS STAY IN BASRA

Imam Bokhari has also written that he resided in Basra for five years. He writes: "I had my (reference and note) books with me, and engaged myself in compiling others. During the season of Haj, I went to perform haj and returned thereafter to Basra. During my one year stay in Medina I carried on there too with the work of compilation."

Imam Bokhari also narrates this interesting episode that when at the age of 18 he went for haj, he met Homaidee there. At that occasion a dispute was raving between Homaidee interposed: "He has now come, he shall give his decision on the matter." The dispute was related to me and I passed my judgement in favour of Homaidee, who of course was on the right.

BOKHARI'S TRAVELS TO ACQUIRE FIQH AND HADITH

In pursuit of fiqh and hadith the Imam travelled far and wide to numerous places, and quenched his thirst by acquiring know-

ledge from great Mohaddiseen and Foquaha. He went to Balkh and became the scholar of Makki bin Ebrahim (R.A.) who was a student of Imam Abu Haneefa (R.A.). Imam Bokhari narrated 13 Solaasee hadith from him in his SAHIH.

In Baghdad he became the scholar of Mo'alla bin Mansoor, who according to Imam Ahmed is the student of Imam Abu Haneefa, Imam Abu Yousuf and Imam Mohammed (R.A.A.), and also of Imam Ahmed and Ali bin Almadeeni who are the distinguished students of Sa'eed Al Qataan, who in turn is the student of Imam Abu Haneefa, and as mentioned before, numerous Ahadith are mentioned in the SAHIH of Bokhari on the authority of Ali bin Almadeeni.

In Basra he became the scholar of Abu Aasim An-Nabeel Ad-dahhaak from whom he narrates six ahadith of very high status called Solaasee. This Abu Aasim is also distinguished student of Imam Abu Haneefa (R.A.) and is one of the associates of the Imam in the construction and compilation of Feqhul Hanafee.

Imam Bokhari has also narrated three Solaasiyaat in his SAHIH from Mohammed bin Abdullah Ansari, who according to the testimony of Khateeb el Baghdadadi was the student of Imam Abu Yousuf and Imam Mohammed, and he was a HANAFEE.

SOLAASEYAAT are those ahadith wherein the mediums between the narrator and the Holy Prophet (S.A.W.) are only three. These ahadith are of the highest rank. There are only 22 of these in the SAHIH of Bokhari, which are a cause of great honour for Imam Bokhari. Twenty of these are narrated by Imam Bokhari through the medium of his Hanafee Shoyookh (Masters) as elucidated above.

Most of the ahadith narrated by Imam Abu Haneefa are SOLAASEE. Higher than these in rank are the SONNAA'EYAAT, wherein the mediums are only two. These are also found in large numbers in the narrations of Imam Abu Haneefa as could be observed by casting a glance at the Masaaneed of Imam Abu Haneefa and Ketaab el Aasaar. In fact, you will also find WOHDAAANIYAAT in the ketaabs of Imam Abu Haneefa, wherein the medium between Imam Abu Haneefa and the Holy Prophet (S.A.W.) is only one, because it is an established fact, beyond the shadow of doubt, that Imam Abu Haneefa had the opportunity and honour of meeting some companions of the Holy Prophet (S.A.W.) and hearing the sayings of the Holy Prophet (S.A.W.) directly from them.

COMPILATION OF SAHIH EL BOKHARI

The person instrumental in the compilation of ALJAAME'US SAHIH was one of his greatest shoyookh (masters) known as Ameerrul Mo'meneen fil Hadith Ishaq bin Rahwaith (R.A.). He once expressed his desire that a great service both to Islam and to the sayings of the Holy Prophet (S.A.W.) would be done if a BRIEF COLLECTION of only the SAHIH ahadith were compiled. The Imam who was

present during that discourse, caught on the idea, which with the help of Allah Ta'ala, motivated him to produce such a collection of SAHIH AHADITH that had no parallel in the history of the compilation of ahadith.

This Imam Ishaq bin Rahwaihi is also a student of Imam Abu Haneefa through the medium of Abdullah bin Mobaarak who was a reputed Imam of Hadith and a distinguished scholar of Imam Abu Haneefa (R.A.A.).

Imam Bokhari says: "I once saw in my dream that I was standing in the presence of the Holy Prophet (S.A.W.) with a fan in my hand with which I was repelling (something) from the Holy Prophet (S.A.W.). I asked an interpreter of dreams to interpret the dream for me. He said: "You will repel falsehood from the Holy Prophet (S.A.W.)." The Imam says: "This encouraged me (more) to compile a book of sahih ahadith." The Imam then goes on to say: "I entered only SAHIH ahadith in my ketaab Al Jameus Sahih, but many sahih ahadith I abandoned for fear of lengthening the Ketaab."

The time when this Great Imam embarked upon this momentous and magnanimous task, fruits and results of the noble efforts of hundreds of Imams, mohaddiseen and Huffaz of a period of 200 years, in the form of voluminous masaaneed and musannafaat were at the Imam's disposal and readily available, from which the Great Imam Bokhari had the envious honour and everlasting glory of sifting and selection 7397 most authentic ahadith and compiling them in his world renowned Ketaab Al Jaame'us Sahih, popularly known in the sub-continent of India and Pakistan as BOKHARI SHAREEF. Of course this number of sahih ahadith in Bokhari Shareef dwindles down to only 2762.

The Great Imam once said: "I know one lakh sahih and two lakh non-sahih ahadith."

In spite of this the selection of only 2762 from this vast treasure of ahadith, for his ALJAAME'US SAHIH after working diligently and relentlessly over a period of 16 years, and applying the most stringent strictures and severest scrutiny in selecting only the most authentic Ahadith is a convincing and illuminating proof that: the Alajame'us Sahih of Imam Bokhari is the most authentic book after the Book of Allah. Therefore its ahadith should be accepted without any vaccination.

Abu Ja'far Aqueelees says that when, after completion, Imam Bokhari presented his SAHIH to his Shoyookh (Masters): Ali bin Almadeeni, Imam Ahmed bin Hambal, and Yahya bin Ma'een they relished his work and UNANIMOUSLY bore the TESTIMONY of its AUTHENTICITY, save four ahadith. "But," says Aqueele, "in these four too, the verdict of Imam Bokhari is correct."

In reality they are the most authentic ahadith, because after applying the most stringent scrutinising principles, which the Imam had formulated to select ahadith for his SAHIH, no room was left for any kind of doubt or demur.

(To be continued)

QUESTIONS and ANSWERS

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Q. Please explain briefly your reasons for saying that religious films are un-Islamic.

A. The issue/s of The Majlis in which you have seen articles to this effect contained the reasons for the Islamic prohibition of films which are wrongly described as "religious" films. Nevertheless, we enumerate here, in brief, the reasons for this prohibition.

- Pictures of animate objects Haraam according to the Shariah.
- The Deen of Islam is subjected to mockery by depicting it (Islam) on screens of amusement and entertainment.
- Music which accompanies films in Haraam.
- Intermingling of sexes takes place in cinema houses.
- Immoral actors and actresses portray roles of holy and sacred personages.
- Squandering of money on Haraam entertainment.
- Attribution of lies and falsehood to the sacred persons of Islam on the screens of amusement.
- Opening a gateway of propaganda for the enemies of Islam to abuse, misrepresent, distort and mock the Deen of Allah.

Q. In the event of one dying with hunger and no other Halaal food is available, the Shariat grants one the permission to consume carrion or swine. Does this concession apply to dead human flesh as well. If one is lost in the desert and on the verge of death because of hunger, can one eat the flesh of a dead companion to save one's life? I am asking this question because recently we have read in our local newspapers of such happenings.

A. Man is described as "Ashraf al Makhluqaat", i.e. the noblest of creation. Every part of the human body-flesh, hair, nails, bones - is an object of respect. The Shariah does make concession for the consumption of carrion under dire circumstances threatening death. But, the Shariah does not permit its adherents to stoop to such a base and bestial level as cannibalism. Cannibalism has no share in a noble and high civilization like Islam. Hence, the Muslim shall rather die than resort to an act of cannibalism. Death comes at its appointed time, and to die honourably is a treasure to be coveted.

Q. When the Muezzin delivers the Iqamat shall everyone (Muqtadees and Imam) reply?

A. The reply to the Iqamat is to be given by all -Imam, Muqtadi and those who happen to have completed their Salaat and are listening to the Iqamat.

Q. When should the Imam commence the Salaat- after the Iqamat has been recited or after the recitation of "Qadqamatis Salat"?

A. It is of the Aadaab (Respects) of Salat for the Imaam to commence the Salaat after the Muezzin recites: "Qad-qamatis Salat". However, it is Afdhal (preferable and meritorious) to forgo the Aadaab for a valid Shar'ee (Islamic) reason and delay the commencement of the Salaat till after termination of the Iqamat. And, the VALID REASON (which technically is termed "Aaridh") in this case being "COMMENCEMENT OF THE SALAAT TOGETHER WITH THE IMAAM". With regard to the general public it could be said that it is Afdhal for the congregants to form the Sufoof (Rows) before commencement of the Iqamat, and the basis for this claim will be the valid reason (Aaridh) of "Tas-wiyatus-sufoof" or THE STRAIGHTENING OF THE ROWS which is a Sunnatul Muakkadah act. The laxity and negligence of the general public nowadays show that the straightening of the rows are not suitably effected if the Muqtadees commence their preparation for the Salaat upon the Muezzin's recital of "Hay-yaa alal Falaah". There is therefore scope under these circumstances to omit the Aadaab so that the Sunnatul Muakkadah could be well preserved: (IMDAADUL FATAAWA).

Q. Some people say that pictures were forbidden by the Holy Prophet (P.B.O.H.) because of the preponderance of idolatry among the Arabs. Idolatry does not exist now among Muslims, the prohibition thus falls away. What is the verdict of the Shariah?

A. What people say, especially unqualified people, is of no substance as far as the Rulings of Rasulullah (S.A.W.) are concerned. There are several reasons for the prohibition of pictures of animate objects, one of these being idolatry. Did any of the Sahaba of Rasulullah (S.A.W.) commit idolatry after the demise of Rasulullah (S.A.W.)? Did any of the Muslims of the Taabieen and Tabi-Taabieen periods lapse into idolatry? Is idolatry reminiscent of the early period of Islam following the demise of Rasulullah (S.A.W.)? Where there vestiges of idolatry in the Sahaba at the demise of Rasulullah (S.A.W.)? Did any of the great Fuqahaa like Imam Abu Hanifah, Imam Maalik, Imam Shafi, Imam Hambal and the numerous others of the age lapse into idolatry? Each and ever Muslim will give the answer in the negative to all these questions. Idolatry - every vestige and trace of it - was eliminated during the very mission of Rasulullah (S.A.W.). No Muslim can ever conceive - even in his dreams - that these illustrious and valiant sons of Islam - the Sahaba and their following - ever lapsed into idolatry after Rasulullah (S.A.W.). Yet, despite the SUPREME REIGN, THE ABSOLUTE REIGN OF UNADULTERATED MONOTHEISM during and after the period of Rasulullah (S.A.W.), the Sahaba and the Fuqahaa maintained rigidly that pictures of animate objects are Haraam. Anyone who claims to have Islamic knowledge and who professes to have respect for the Laws of Allah will not fail to discern this irrefutable fact in the Law Books of Islam.

Idolatry was eradicated by Rasulullah (S.A.W.) from the midst of the Arabs, roots and branches, but Rasulullah (S.A.W.) maintained the ban on pictures of animate objects. If the prohibition hinged on only the existence of idolatry and if its (the prohibition's) maintenance as a Law of Islam was dependent on the existence of idolatry then Rasulullah (S.A.W.), himself would have lifted the ban once the elimination of idolatry from the Arabs was achieved. And, the history of Islam bears ample testimony to the fact that the

Arabs who embraced Islam at the hands of Rasulullah (S.A.W.) were the most diehard (or fanatical in the opinion of the modernist Muslim of today) enemies of idolatry. But, Rasulullah (S.A.W.) decreed that pictures of animate objects are forbidden for even the staunchest monotheist and for the fiercest fighter against idolatry. The Shariah simply rejects as false and nonsensical the allegation that the ban on pictures of living organisms was applicable to the time of Islam's glory - to the holiest of holy times, viz., the age of Rasulullah (S.A.W.) and the age of the Sahaba and the immediate age following, and that in the evil and immoral times such as ours, the ban falls away. Rasulullah (S.A.W.) said:

"The best of ages in my age; then the age following them (the Sahaba); then the age following them (the Taabieen)..."

Furthermore, the assertion that idolatry does not exist now among Muslims, is false. Grave-worshipping, Peer-worshipping, worshipping pictures of one's peer (spiritual mentor), worshipping pictures of Imam hasan, Imam Husain and Hazrat Ali, etc. are acts of Kufr and Shirk committed by a large number of Muslims in the world today. And, Rasulullah (S.A.W.) predicted that even the Arabs will once again lapse into idolatry - worshipping idols. The Shariah's verdict of prohibition is sacrosanct and cannot be contested by one who has true knowledge of Islam.

Q. Why does "The Majlis" indulge in controversial subjects. I feel that instead of creating controversy, "The Majlis" should concentrate on positive preaching to remedy the ills in our community.

A. The greatest "controversy" which sparked off the greatest revolution on earth was created by Muhammad Rasulullah (S.A.W.) when he opposed all mankind to proclaim the Glory of Allah - to proclaim the Unity of Allah. If the proclamation of the Klimah Shahaadat and all its ramifications (i.e. the Laws, teachings, etc. attendant to this Declaration of Faith) is described as "controversy" then we are proud to be the perpetrators of such "controversy". Remedying the ills of the community cannot be achieved by appeasement, sidestepping of issues and raising false slogans of unity. If there is no cure for the cancer, for the rot, then the affected part must be amputated. We pray that Allah Ta'ala grants us the ability, the resoluteness and the courage to proclaim the HAQ- the Sunnah of Rasulullah (S.A.W.) regardless of the remonstrations and the trumpeting of the enemies of the Sunnah. Rasulullah (S.A.W.) has said:

"Whoever clings to my Sunnah at the time of my Ummah's corruption, he will receive the reward of a hundred Martyres."

Q. If the signs of physical maturity are not discerned in a young person, when shall he be regarded as Baaligh or Mukallaf?

A. At the age of fifteen years.

Q. How is it to perform Salaat on a carpet made of velvet?

A. Because of difference of opinion in this matter it is stated in Imdaadul Fatawa:

"... it is permissible, but to abstain is better."

Q. I operate a fleet of trucks for deriving income. Do I have to pay Zakaat on the trucks? If I have to, on what amount shall the Zakaat be calculated, the present value of the trucks or the price paid for them?

A. Zakaat is not payable on trucks, implements, machinery, fixed property, etc. used to derive income. All these items are exempted from Zakaat. Zakaat will only be paid on these items if they are stock-in-trade, i.e. they were purchased with the intention of reselling.

Q. Is it compulsory to pay one's Zakat during the month of Ramzaan?

A. It is not compulsory. Zakaat becomes due after twelve months pass over the Nisaab (the minimum amount which qualifies one as a Zakaat-payer) - approximately seventy five rands - . Once Zakaat becomes due, its payment to its rightful recipients should not be delayed unnecessarily. However, if payment was not effected upon the Zakaat becoming due, it has to be paid as soon as possible.

Q. The Imam in error, forgot to recite the Takbeer for the Ruku aloud. In other words, he went into Ruku without saying "Allahu Akbar" aloud. Is Sujood Sahw to be performed for such an error?

A. The reciting of the Takbeeraate Intiqalaat (the Takbeers for changing from one position to another) aloud is Sunnat, hence Sajdah Sahw is not performed. Sajdah Sahw is only performed for errors of omission or commission concerning the Waajib acts of Salaat.

Q. How is it to delay the performance of the Janaazah Salaat and burial of the Mayyit (deceased) in anticipation of a big congregation?

A. It is stated in Durre Mukhataar that to delay the performance of the Janaazah Salaat and the burial in anticipation of a big Jamaat is Makrooh Tahrimi which means an act which is forbidden.

Q. Who is the owner of gifts which people give to little children? Do the parents have the right to use such gifts as they please? Relatives at times give large sums of money to children of the family as presents. Is it permissible for the parents to use this money freely?

A. Gifts - whether of cash or kind - given to children become the property of the children to whom the items were presented. It is not permissible for parents to use such gifts for their own use or for the use of other members of the family. Such gifts being the property of the children to whom the gifts were made could be utilized for only those children (to whom the gifts were made). The maintenance of a child devolves upon the father firstly. However, if the child has wealth this may be used for the maintenance of the child. (Imdaadul Fataawa).

Q. A man wrote the talaq for his wife and posted the letter, but the wife never received the letter. The husband now regrets his action and wishes to take back his wife. In his letter of divorce he wrote: "I hereby give you talaq." The wife is living with her parents for the last five months. Since the writing of the talaq the

husband has not seen his wife. Please advise if the Nikah is still intact.

A. The Talaq came into force the moment the husband wrote it. It is not a condition for the validity of the Talaq that the wife receive the letter or read the Talaq. The Talaq given in the letter is described as Sareeh Talaq, the effect of which is Raj'i or revocable if the husband takes back his wife within her Iddat which according to the Shafi Mazhab, three periods of Tuhr (period of purity which follow the period of Haiz). The husband has the right in a revocable divorce to take back his wife without renewing the Nikah if he takes her back before expiry of her Iddat. But, once her Iddat has expired, the Talaq becomes Ba'in which cannot be revoked. In this case if the wife's Iddat has already expired then the husband cannot take her back without renewing the Nikah. A fresh Nikah will have to be performed if the Iddat has already expired.

ADAAB of RECITING the QURAAN

ALLAH TA'ALA says in the Quraan: (and recite the Quraan fluently and correctly.) "Surah 73".

The Quraan being the most glorious book and the word The One and only Supreme Monarch-Allah. It is thus most important for every Muslim to recite the Quraan with all due respect and at the same time consider it a privilege to be able to recite the words of Allah.

Those who experienced the emotion of love will know how worthy of adoration a letter or speech of the beloved is for one who has lost his heart. The ecstasy and emotions that follow are beyond all the rules and regulations, as it is said "Love will teach you the rules of love."

While reciting the Quraan, if we attempt to visualize the beauty and limitless bounty of our beloved Allah, our hearts will be swayed with emotions of heavenly love. At the same time, the fact is that the Quraan is the word of the Master of masters and the ordinance of the King of kings. It is the law promulgated by the most powerful Monarch that never was equalled by the greatest of humans and never will be equalled.

Those who have been involved in matters pertaining to the courts of rulers know and those who were not involved can assume or imagine what awe the order of the king has on the hearts of those involved. The Quraan being the word of our beloved Allah and the order of the Supreme Monarch both the love and awe of Allah must be present while reciting the Quraan.

When Hazrat Ikrimah (R.A.) opened the Quraan to recite he would fall unconscious and after regaining consciousness he would immediately say "These are the words of my Allah, these are the words of my Allah."

The above mentioned is briefly the Aadaab of reciting the Quraan. However the few Aadaab that the great scholars and mashaikh have written in great numbers will very concisely be put forward for the readers. A person when reciting the Quraan should recite it as a slave before the Most Gracious whose words these are. The sufis have stated that a person who recites the Quraan with all the rules and yet feels that he is not reciting the Quraan correctly will gain nearness to Allah and that person who feels that he is reciting the Quraan very well is surely drifting away from Allah.

THE AADAAB BEFORE RECITING

- Perform wudhu and also use the Miswaak.
- Sit in a secluded place.
- Face towards the Qibla.
- With contentment of heart sit and recite the

Quraan in such a manner as if one is reciting it in the presence of Allah.

- If one understands what he is reciting then when he recites an ayat of mercy he should ask Allah to have mercy on him, if he recites an ayat in which the punishment of Allah is mentioned then he should ask Allah to save him from that punishment, and if an ayat in which the grace and glory of Allah is mentioned then one should say "Subhaanallah."
- While reciting one should shed tears, if this is not possible then one should at least by force even let a few drops flow.
- If one is reciting the Quraan and the niyat is not for memorising it, then one should recite slowly and not hastily.
- The Quraan should be placed on a desk, rihaal, pillow or any elevated place while reciting.
- While reciting the Quraan one must not talk to any person but if it is very important then the Quraan must be closed. Thereafter if one desires to continue reciting, the "Taawwuz" should be recited first and thereafter the recitation be carried on.
- To recite the Quraan audibly is recommended, however if one is reciting in such a place where others are present i.e. Musjids or gatherings, then it is better to recite softly.
- All the rules and regulations pertaining to the recitation of the Quraan i.e. tajweed and makhaarij should be adhered to.
- One should recite in a melodious tune as this has been mentioned in many ahaadith. However to recite in the tunes of singers and non-believers is strongly forbidden.
- The use of Itr (perfume that does not contain alcohol) is also recommended.
- While reciting from the Quraan one must not lean on to anything or lie down or stretch ones legs out.
- While reciting if one feels tired or sleepy then the recitation should be stopped and only after resting should the recitation be continued.
- One should not recite the Quraan while walking and at the same time looking into the Quraan.

The abovementioned are a few of the important aadaab, if these are given due attention, Inshaallah we will find the true benefits as promised by Allah and his beloved Rasool (S.A.W.).

Continued on page 8

TRADE AND COMMERCE IN ISLAM

MUDHAARABAH

QUESTION

I HAVE started a business enterprise with a Muslim friend in partnership. The terms of the partnership entered into are as follows:

- I provide the entire capital necessary for running the business.
- Besides providing the capital, I have no other function or work to perform in the management of the business.
- My friend will be the

manager and he will operate the business on his own and according to his discretion.

- My share of the nett profits is 70%.
- My friend's share of the nett profits is 30%.
- My friend to receive a monthly salary of R600.

Is this contract valid according to the Shariah? Please advise me of the Shariah's ruling in this matter.

ANSWER

Partnerships in business and trade are recognized by the Shariah. There are several classes of business partnerships as well as many rules governing such contracts. The type of partnership described above is known in the Shariah as MUDHAARABAH.

Mudhaarabah is the joint enterprise of capital and labour — the capital being provided by one partner and the labour by the other — the profit of which to be shared jointly by the partners on a previously agreed proportion. The partner who provides the capital is known as the Rabbul Maal (the proprietor) and the partner who will manage the business is called the Mudhaarib (manager). Let us take your case as an example. You are the Rabbul Maal and your friend the Mudhaarib. The percentage share of the profits is fixed by mutual agreement of the partners. In your case 70% and 30%.

In a Mudhaarabah contract it is not lawful to fix or stipulate any amount of money for any partner. Thus the specification of R600 monthly for your manager (the Mudhaarib) is unlawful and amounts to Ribaa. Furthermore, this stipulation invalidates the Mudhaarabah contract. It is therefore, incumbent upon you to rectify the contract by renewing it. The objectionable condition, viz. R600 monthly "salary" is to be cancelled so as to rectify the situation. Allah Ta'ala is Raaziq. He provides for all. Rizq or sustenance is fixed, and you will get only what has been decreed for you no matter to what extent you multiply and expand your business undertakings. It is incumbent upon a Muslim to conduct all his affairs within the confines of the Shariah. Only then will he be blessed. Only then will the Barkat of Allah enter into his affairs. Your contract could easily be rectified by simply cancelling the "salary" stipulation and increasing the percentage profit of the Mudhaarib (manager).

The Mudhaarib is entitled according to the Shariah to a percentage profit in lieu of his services of management and the Rabbul Maal for his providing capital is similarly entitled to a percentage profit. The reward thus of the Mudhaarabah manager is PROFIT not salary, as the reward of the Mudhaarabah proprietor is also PROFIT. If salary is paid to the manager, he ceases to be a partner in the contract and is not entitled to any profit, he being a pure labourer, his labours being compensated with salary.

The following are some Masaa-il or Rules pertaining to the contract of Mudhaarabah:

- It is not permissible to stipulate that the Rabbul Maal (proprietor) manage the business

now restored to the original amount.

- The Mudhaarib is not responsible for that portion of the losses which exceeds his share of the profits. For example: Total profits in first year equalled R1 000. The Mudhaarib's share of 40% is R400. The second year showed a loss which reduced the capital by R2 000. The loss, if borne by the partners in proportion

will be: R1 200 (60%) by the Rabbul Maal and R800 (40%) by the Mudhaarib. But the profit yielded by the Mudhaarib in the first year was only R400. His proportionate share of the loss is R800 which exceeds the R400 profit he received. According to the Shariah, he is not responsible for the loss which is in excess of his profits, the loss in this case being R400. Hence, the

Mudhaarib in this case contributes only R400 towards the capital and the balance of R1 600 will have to be sustained by the Rabbul Maal (the proprietor).

AGONY OF DISHONESTY

HAZRAT Malik Ibn Dinar (R.A.) said, "I went to see a person who was on his dying bed. I asked him to respect the

name of the Lord. He refused and went on repeating the numbers ten and eleven. I asked, 'What does your refusal mean?' He replied, 'When I try to pronounce the name of the Lord I notice a great fire rushing towards me.' Thus he passed away. When I asked the people about him they told me that he used to extort much interest and employed an incorrect scale of his transactions, always giving less amounts of goods by underweighing with a view to profit through dishonesty."

Continued from last issue.

DISTRIBUTION OF WEALTH IN ISLAM

by MUFTI MUHAMMAD SHAFI

THE SECONDARY HEADS OF THE DISTRIBUTION OF WEALTH

SO far our discussion has been concerned with those who have a primary right in the distribution of wealth. A significant characteristic of the Islam theory of the distribution of wealth is that, in order to strengthen the weaker elements of society and to make those who have no work to do capable of useful work, it has prescribed, beside the factors of production, a long list of those who have a secondary right to wealth, and has laid down a regular system for gaining this objective.

In the introductory part of this article, it has already been indicated that wealth is in principle the property of Allah Himself, that He is the real creator of wealth, and it is He who has bestowed upon man the right of ownership over it. Man is, no doubt, the owner of the reward which he gets in return for his endeavour, but it is Allah who, in His grace, gives him the ability to make this endeavour and it is He who has created wealth. So, man is not altogether free to put his property to any use he likes, but is bound by the Commandments of Allah. Man is hence under the obligation to spend this wealth where Allah Command him to spend.

This basic idea automatically leads to a second category of entitlement to wealth outside the factors of production that is to say, according to the Islamic point of view every such person is entitled to wealth to whom the primary owners of wealth are bound under an obligation laid on them by Allah to convey it. Thus we arrive at a long list of the secondary heads in the distribution of wealth, under each of which there are persons entitled to a share in wealth.

In laying down these categories, Islam in fact wants that wealth should be given as wide a circulation in society as possible, and that the restrictions that have been imposed on the concentration of wealth through the prohibition of "interest" should be further extended. It is not possible to give a detailed account of these categories in this short article. We would, however, enumerate them briefly:—

1. ZAKAT

The first and the widest of these heads is Zakat. The Holy Quran has mentioned this obligation in numerous places along with Salat (the daily prayers). Every person who possesses silver or gold or cattle or merchandise in a certain prescribed quantity and above it, is under the

obligation to spend, after the passage of one year, a certain part of his possessions on other needy persons. And with regard to the man who does not fulfil this obligation, the Holy Quran has this to say:

"Those who treasure up gold and silver, and do not spend them in the way of Allah — give them the tidings of painful chastisement, the day this (wealth) shall be heated in the fire of Hell, and their foreheads, their sides and their backs shall be branded with it. (It will be said to them) 'This is what you had treasured up for yourselves; now taste of what you were treasuring.'" (9 : 34, 35)

Then, the Holy Quran itself has laid down eight items where this Zakat is to be spent. By prescribing eight items of expenditure under the single head of Zakat, the Holy Quran has opened the way to the widest possible circulation of wealth.

The common factor among these items of expenditure for Zakat which entitles a person to receive it is "poverty" and "neediness". And this head (Zakat) is chiefly meant for the eradication of poverty. An indication of how wide the distribution of wealth among the poor and the needy can be made under the head of Zakat, is provided by the fact that the national income of Pakistan was nearly Rs. 15 300 000 000 in 1965; now, if we levy Zakat on this national income at its lowest rate (that is 2.5%), it comes to mean that at least Rs. 302 500 000 can be distributed among the needy and the poor annually. One can easily see what a huge amount of money will every year pass from the pockets of the Capitalists to the hands of the needy and the poor, if all the factors of production pay the annual Zakat regularly, and how soon the glaring inequality in the distribution of wealth will thus be done away with.

2. U'SHR

"U'shr" is in fact a form of Zakat which is levied on land produce. But, since human labour is comparatively less involved in this kind of production, the rate of the levy here is 10%, or in some cases 20% instead of 2.5%. This levy is due only on the produce of those lands which, according to the expositions of the Fiqh, come under the special category of "U'shri lands". "U'shr" is spent on the same items as Zakat.

3. KAFFARAT

Islam has prescribed another regular mode of transmitting wealth to hundreds of individuals in a society — and that is the

mode of "Kaffarat" (Expiation money). If somebody breaks his fast during Ramazan without a proper excuse, or kills another Muslim unintentionally, or compares his wife with the back of a female within prohibited degrees of relationship (— which amounts to taking an oath not to have counubial relations with her), or breaks a vow after having taken it, he has been enjoined to spend (compulsorily in some cases, and voluntarily in others) some of his wealth over the needy and the poor. This can be done in the form of cash, and also in the form of food or clothes.

4. SADAQAT-UL-FITR

Besides this, it has been made compulsory for those whose possessions come up to a certain specified quantity that on the occasion of the 'Id-ul-Fitr they should, before going to the prayers, distribute among the needy, the poor, orphans and widows, wheat or its price at the rate of 1½ seers per number of the family. Every one has to pay this sum not only on his or her own behalf, but even on behalf of one's minor children. To make such charity obligatory the condition is not necessary that the possessions which give rise to the obligation should consist of objects of growth or should have been held for one complete year. So, the sphere of this obligation is even wider than that of Zakat, and it can lead to the greatest possible demonstration of the principle of brotherhood, particularly on the occasion of a collective festivity.

These four categories are To be continued in next issue

ADAAB of RECITING the QURAAN

Continued from page 7

A FEW IMPORTANT MASAAIL

- Whenever the Quraan is recited the listeners must observe strict silence at all times. Allah Ta'Aalah says in the Quraan: ("and when the Quraan is recited listen attentively and be silent so that the mercy of Allah be on you").
- The Quraan, records, tapes or any other item on which the Quraan is written or recorded must at all times be placed in an elevated and secure position.
- No others books, kitaabs, etc. be placed on the Quraan.
- Records, tapes, etc. on which the Quraan is recorded should at all times be looked after and not left laying around, this

should be kept in a suitable container.

- The Quraan must never be handled by a person who is not paak or is in need of wudhu. If one has to handle the Quraan in such a state then he must use a paak cloth or paper to handle it, this cloth or paper should not be attached to the body of the person handling it.
- One must not place his feet and back towards the Quraan.
- The Quraan must not be placed on the floor in a disrespectful manner.
- If the pages of the Quraan or any paper with an ayat of the Quraan is torn and cannot be used it must be buried at the local muslim graveyard and not discarded in the waste bin.

THE TRUTH ABOUT MAUDUDI

Muhtarami,
Assalamualaykum

IT is hoped that you are well. Some time back an invitation was sent to you to participate in the Annual Convention of the Jamaat Islami. Till now it is not known if you have accepted it or not. We realise well your commitments due to the Annual Convention of the Jamiatul Ulama, but there is such a gap between the dates of the two conventions that we hope you will favour us with a little of your time. Insha-Allah our convention will begin

on the 20th April. Since a long time I have been looking forward to meeting you. I had corresponded regard-

ing this too, but unfortunately due to your heavy commitments a suitable time could not be found at that time. Thereafter I tried to fix a time through Maulana Hifzurrahman Saheb. This time too no suitable occasion could be found. In any case, I feel it is of utmost importance that I exchange views with you on a few questions and would also be pleased to seek your advice on many

A LETTER FROM AMIR OF THE JAMAAT ISLAMI TO SHAIKHUL ISLAM, HAZRAT MAULANA HUSAIN AHMAD MADNI (R).

matters. If it is possible for you to attend this convention of ours it will be deemed an honour, and the above mentioned aims will also be fulfilled. Allah forbid, if this is not possible, then it will be appreciated if you can avail me of some suitable time after the Hy-

derabad convention. Insha-Allah I will present myself in your noble assembly. At present the most important question which I feel should be discussed, is the Fatwa of the Darul Iftaa, Deoband, which has been published in Saharanpur under the following

titles: 'Wipe out the Maududi mischief', 'The Maududi movement is a killer and poison', 'Those who think like Maududi have gone astray', 'Do not perform salaah behind the Maududi's'. I do not know if these Fatwas have come before you or not?

These Fatwas are naturally a cause for heart-ache for all those who believe that the Jamaat Islami is on the Haq (truth) and have joined it, or for those who feel it is on the Haq. For such a Fatwa to be published from Darul Uloom, Deoband,

where there are cautious personalities like yourself, is a cause of surprise and anxiety to us, especially in such circumstances, and regarding the questions on which the Fatwa is based. Time and again clear explanations were published on our behalf on these matters regarding which the authorities of Darul Uloom have been directly contacted and which still is in progress. It is hoped that your excellency will favour us with a speedy reply.

Wassalaam.
Abul Lays
Amir, Jamaat Islami.

HAZRAT SHAIKHUL ISLAM'S REPLY

Muhtaramul Maqaam,
Assalamulaykum Warahmatullahi Wabarakaatuhu.

Your letter was received. Before that your invitation also reached me. You have correctly estimated my commitments due to the Annual Convention of the Jamaat. Besides this I have other similar commitments. At present there are even more important commitments, i.e. The Annual Examinations at Darul Uloom which will commence at the end of Rajab and end on the 23rd or 24th of Sha'baan. As it is the end of the educational year at Darul Uloom, the kitaabs of Bukhari Shareef and Tirmizi Shareef have still to be completed, and must be covered by the 27th or 28th of Sha'baan. These commitments are of such a nature that they remain for the whole year, despite having other important matters to attend to as well. The posters you have referred to, have not come to my notice before you had mentioned this in your letter. Only a booklet titled 'Revealing the Truth', i.e. 'The Maududi movement in its true colours' published in Saharanpur was sent to me by some gentlemen.

My first impression about your movement was that it was limited to improving the Ilmi and Amali, worldly and Deeni, shortcomings and their impact on the Muslims. Although there was a difference of opinion in the way matters were promoted, I did not feel it necessary to raise a voice or write against it. Although some members of the Jamaat Islami and its leaders at times wrote and made some indecent and improper statements, it was felt that it would be better to close the eyes regarding these matters. But now, many comments on the books of Maududi Saheb have been sent to me from all corners of India and Pakistan, and have piled up considerably. The water has already flowed over the head. After perusing and understanding these comments I find myself forced to come to the following conclusion:

Your Islamic movement is against the Salaf Saali-

heen (Righteous elders of Islam), just like those old sects of the Mu'tazilah, Khawarij, Rawaafid, Jahamiyyah etc., and like the modern sects of Qadianis, Chakralwis, Mashriqis, Nechris, Mahdawis, Baha'is etc., who wish to establish a new Islam, and to which path they are trying to attract the people. It is based on such foundations, beliefs and practices that are contrary to the teachings of the Ahle Sunnat wal Jamaat and the Salaf Saaliheen. I list them hereunder: 1. It believes in Tafseer Bir Raay (Interpretation according to unjustified opinion). Every professor who possesses the sciences of the modern free thinking Europeans, and has also acquainted himself with the knowledge of a smattering of Arabic, has the right to commentate and interpret the Qur'aan according to his whims and fancies so that it may be a light for the Muslims. This is what is happening in your circles. It does not matter if it refutes the sayings of the Sahaaba and the Salaf.

Actually, this was the first Fitnah that crept into Islam. A Tafseer Bir Raay was made on the judgement of Ali RA. on the words 'Inil Hukmu illa Lillah'. As a result twelve thousand Muslims revolted and separated themselves. Ali RA. says regarding this, "Haqun Uridu bihil Baatil" (Truth through which is intended evil). Ali RA. sent Ibn Abbas RA. to explain to the people that the Qur'aan is Zu Wujooah (of multiple meaning) hence he should explain them through the Sunnat. Ibn Abbas RA. explained this to the people, and as a result of which eight thousand people repented. Four thousand remained adamant on their views and began killing and labelling people as non-Muslims. This movement became popularly known as the Khawarij. Thereafter, this disease spread so sidely that not only on the question of 'Tahkeem', but views were put forth on other matters

too. Fierce squabbles were held on the questions regarding the one who commits a major sin, etc. This was not limited to the Khawarij sect. The disease of Tafseer Bir Raay spread and the mischief of new sects like the Mu'tazilah, Rawaafid, Jahamiyyah, Karramiyyah, Mujassamah, Murjiyyah etc. arose. The Ahle Sunnat wal Jamaat at all times made the Sahaabah Kiraam and the Salaf Saaliheen their leaders and guides, fashioned their views accordingly, and kept on obtaining the certificate of 'Maa Ana Alayhi Wa Ashaabu' (The path that I (Rasulullah SAW) and my Sahaaba - companions - are adopting). These very same mischiefs (of new sects) took place in these latter times. The sects of the Nechris (materialists, atheists), Quraniyyah, Chakralwis, Qadiyaniyyah, Khaksaars, Baha'iyyah etc. also adopted the Tafseer Bir Raay by following their own whims and fancies. They began to stretch and manipulate the Nusus (Quranic Verses) as they desired, Rasulullah SAW. in forecasting this calamity said: 'Man Fassaral Qur'aan Biraa'iyhi Faqad Kafar' (The one who interprets the Qur'aan according to his own thoughts has become a non-Muslim. - Is it not surprising that the interpretations of things according to those Sahaabah and their students whose mother tongue was Arabic; and of those who witnessed the Wahi (revelations) of Allah; and of those who had the honour of the company of Rasulullah SAW.; and had seen his deeds and Sunnats; and of the Taabi'een who were the students of those who witnessed the Wahi be shelved and labelled as incorrect. Instead the views of those non-Arab Ajami speaking people who were born thirteen hundred years later and who do not possess a command over the Arabic language, its related subjects and the Usul of the Deen, or even possess a smattering command of these, are accepted as positive and correct, just because they are graduates of Cambridge, Oxford or some other university where they acquired only the basis of the Arabic language. Those who spend their lives studying and

teaching Arabic and the Deen are labelled as backward and their Tafseer is rejected as incorrect. In its place the views of the free-thinking, ungodly professors of Europe are claimed to be superior and the ones that lead to the path of Allah. Can any intelligent person or nation accept this, that a graduate of a military college or an engineering college, with whatever distinctions, will ever be permitted to work in a medical department or treat patients if he did not obtain a certificate from a medical school? Every person knows and understands that to do so is to cause chaos among humanity. Instead of benefit it will result in chaos. This is the case of those who adopt Tafseer Bir Raay. By rejecting the Tafseer of the Salaf Saaliheen and the fundamentals of the Deen, they are turning away from the straight path and going towards their ruin.

2. It throws away the Sahih and Hasan Ahaadith of Rasulullah SAW. in the waste paper basket on the strength of the view of those who hold incorrect suppositions and theories of historical events whereas the Qur'aan and Hadith announce that every command and advice of the Rasul (SAW) is divine revelation. On the contrary to resort to suppositions and guesses on the basis worldly advice and expediencies is to openly refute the Nusus Qat'iyyah (irrefutable and categoric Divine Commands). It is an open invitation to innovation in the Deen.

3. It accuses the Sahaabah - as the Rawaafid had done - because of some weak Hadith or a Sahih Hadith that apparently does not conform to reason. Whereas those after them solely rely on their trustworthiness for keeping Islam alive. Allah forbid, if these doyens of the Deen are labelled as untrustworthy, then the whole foundation of Islam will crumble. (The orientalists have done the same to undermine our Deen). The Qur'aan and Ahaadith have verified their truthfulness and trustworthiness in many places. Many old writings testify to this and also praise them in strong terms. They are regarded as the best and greatest among the human race. By opening this door every religious foundation will have no value.

4. It regards many Ahaadith of the Sahaabah, however Sahih and correct they may be, as being based on sheer good will (Husne Zan). This

takes one away from the truth. If this door is opened all the Mu'jizaat, high and noble character etc. of the Rasul (SAW.) will become meaningless. The free-thinking heretics will attain a strong weapon by this.

5. It accuses and claims that the narrators of the Sahih Ahaadith are untrustworthy. It presents weak sayings as Sahih, or accepts the sayings of the Ahle Hawa (Followers of their own desires) and enemies of the Deen. The well-known A'immah are regarded as untrustworthy. By doing so the whole treasure of the Ahaadith will be wiped out. It becomes worthy of the saying of Rasulullah (SAW): 'The later one's of this Ummah will curse the forebearers of this Ummah'.

6. It labels Taqleed Shakhsee (i.e. to follow a Mujtahid Imaam e.g. the four celebrated Imaams) as going astray and towards ruin whereas this command is taken from the following Aayats of the Qur'aan: (a) '... and follow the path of him who repenteth unto Me...' Surah Lugman: 15. (b) 'Ask the followers of the Remembrance if ye know not'. Surah Nahl: 43. (c) 'And whoso seeketh as religion other than the surrender (Islam) (to Allah) it will not be accepted from him, and he will be a loser in the Hereafter'. Surah Aali Imraan: 85.

In these times it is Waajib (because there do not exist those who qualify for Ijtihad, as events from the 4th century Hijri show) for all Muslims to observe Taqleed. Those who do not observe it are in a great danger and will go astray. Those who refute it are opening the doors of free-thinking which will eventually make one wary of the Deen. The least effect it has on one is that it makes one indulge in Fisq and Fujur (impiety and wickedness).

7. It has given the verdict that the Taqleed of the A'immah Arba'ah (the four celebrated Imaams) - Imaam Abu Hanifah RA., Imaam Shafi'ee RA., Imaam Maalik RA., Imaam Ahmed bin Hanbal RA. - is Haraam and leads one astray whereas these personalities were guiding lights of their times. They were pinnacles of guidance, Taqwa, Fiqh, religious knowledge and shone like stars.

8. It gives every professor and layman the license and right to free-thinking, and to practise what they feel is correct. They advocate that all Muslims should follow this path, and it does

not matter if one's views contradict those of the Salaf Saaliheen.

Even those groups that deny Taqleed are against this. They have realised this after experiencing its ill-effects. The late Maulana Muhammad Hussain Batalwi Saheb who was an ardent Imaam of the Ghayr Muqalids and an exponent and crusader of this group in India wrote in his book 'Isha'atus Sunnah' Vol. 2 Page 51, 52, 53:

"The experience of 25 years has shown that those who because of not practising, become of those who discontinue Taqleed Mutlaq in the end turn away from Islam. Some of them embrace Christianity, some become atheists. Impiety and wickedness are the simplest result of free-thinking. Among those Faasiqs, some openly disregard the Jum'ah, Namaaz with Jamaa'at, Namaaz, Rozah etc. They do not keep away from interest and intoxicants. Some because of worldly benefits refrain from open sin, but heavily indulge in these in private. They illegally trick women into marrying them. Under false pretence they grab the wealth of the people, saying that it is the wealth of Allah. There are many other reasons in this world for people to turn apostate and commit sin, but for the pious to become irreligious, not having knowledge and discarding Taqleed is a major reason."

To be Continued

SAYS THE HOLY PROPHET (S.A.W.)

ABU Huraira reported Allah's Messenger as saying, "When your commanders are your best people, your rich men are your generous people and your affairs are conducted by mutual consultation, the surface of the earth will be better for you than its interior; but when your commanders are your worst people, your rich men are your niggardly people and your affairs are in the hands of your women the interior of the earth will be better for you than its surface."

(Tirmidhi)

THE SIGNS OF QIYAMAH

by
(Maulana Muhammad Rafi
Uthmani of Pakistan)

QIYAAMAH is that ear-splitting and dreadful sound which will be emitted by the Soor (Bugle) of Israa'fil (A.S.). The devastating upheaval will usher in will cause the universe to quiver and quake. The Holy Quran gives a graphic description of the awesome and terrifying event of Qiyamah in the following verses:

"Verily, the quaking of the Hour is indeed a great event. That Day when you witness it, every mother breastfeeding will forget its babe; And, every pregnant female will drop her load (will miscarry). You will see mankind in a drunken stupor, but they will not be intoxicated. Indeed, the Punishment of your Creator is dreadful."

The dreadful cry and quake will intensify and the crescendo will reach such a shattering pitch that every creature will perish; the earth will split up; mountains will fly like cotton wool; the stars and the planets will disintegrate; the light of the sun will vanish; the universe will be enveloped in darkness and the skies will be rent asunder.

Every Nabi informed his Ummat of this great event. But, Rasulullah (S.A.W.) informed that the approach of Qiyamah is near. The Holy Quran states:

"The Hour (of Qiyamah) is nigh, and the moon is cleft asunder."

(Surah Al Qamar)

"What! Do they await the Hour to come upon them suddenly? Verily (some) of its Signs have already appeared. But from whence will they take warning when it (the Hour) (suddenly) dawns upon them?"

(Sura Muhammad)

WHEN WILL QIYAAMAH TAKE PLACE?

The time of its occurrence is known to none besides Allah Ta'ala. It is a secret which the Creator did not confide to even a Nabi or an angel. Jibr-aeel (A.S.) questioned Rasulullah (S.A.W.) regarding its time, and received the reply:

"The one who is questioned does not know more than the one who inquires."

The following verses of the

Holy Quran confirms that none knows the exact time of the event of Qiyamah.

"Lo! Allah! With Him is the knowledge of the Hour."

(Surah Luqmaan)

"They ask thee of the Hour; when will it be? Why (do they ask)? What hast thou to tell thereof? Unto thy Creator belongeth (the knowledge) of its term."

(Surah An-Naaziat)

"They ask thee of the Hour; when will it occur? Say: Knowledge of it is with my Creator only. He alone will manifest it at its proper time. It is indeed (an event) great in the heavens and the earth. It comes not save unawares. They question thee as if thou be well informed. Say: Knowledge thereof is with Allah alone, but most of mankind know not."

(Surah Al-A'raaf)

THE IMPORTANCE OF THE SIGNS OF QIYAAMAH

Although all the Ambiyaa (Prophets) described to their respective Ummahs (people) the Signs of Qiyamah, Rasulullah (S.A.W.), The Seal of the Prophets, after whom no Prophet will come, furnished more explicit details as to the Signs of Qiyamah so that mankind could prepare itself for the Hereafter; rectify its deeds; and, abstain from giving satisfaction to the dictates of carnal desires and pleasures. Rasulullah (S.A.W.) always informed the Sahaaba — individually as well as collectively — in brief and at times in detail, of the Signs of Qiyamah. An estimation of the importance and emphasis which Rasulullah (S.A.W.) gave to these Signs could be seen in the following Ahaadith:

"Huzaifah (R.A.) reports: Rasulullah (S.A.W.) stood among us (and explained the Signs of Qiyamah), and he did not delete any (important) event that will take place until the Day of Qiyamah. There were those among us who remembered and those who forgot. The Companions are aware of this. Whenever I witness one of those Signs which I had forgotten, I recall it and remember it as one who recalls the face (of the person) he had not met for a long time; when he sees it he recognizes it."

(Sahih Muslim, Vol. 2)

"Abu Zaid (R.A.) reports: (Once) Rasulullah (S.A.W.) led the Fajr Salaat and thereafter ascended the mimbar and delivered a Khutbah until the time of

Zuhr. He then descended and performed the Zuhr Salaat. He then ascended the mimbar and delivered a Khutbah until Asr Time. He (again) descended and performed the (Asr) Salaat. Thereafter he (again) ascended the mimbar and delivered a Khutbah until the sun set. (In the Khutbah) he informed us of those incidents (of importance) which already occurred and of those (important ones) which will come to pass. Those among us who have a strong memory remember well (the Signs mentioned by Rasulullah — S.A.W.)."

(Sahih Muslim, Vol. 2)

The Ummah, like it has preserved with utmost care the other Ahaadith of Rasulullah (S.A.W.), has preserved the Ahaadith pertaining to the Signs of Qiyamah too with the same care so that it may be reliably and authoritatively transmitted from generation to generation. These Ahaadith were assigned such a status of importance that even little children were encouraged to memorise them. A great number of Ahaadith on this subject has been preserved in the books of Hadith, and these have reached us by way of Hifz (memorising) and Riwaayah (narration). No comprehensive Hadith Book is without a chapter dealing with Ahaadith on this subject. In fact, the great Muhadditheen have left for posterity books dealing specially with this subject. There are even elaborate books discussing in detail only one Sign of Qiyamah.

THE EXPLANATION OF THE SIGNS OF QIYAAMAH

Among the Signs of Qiyamah mentioned to us, some incidents have been described in such detail that even minor things have been pointed out. For example, the mischief of Dajjaal and the descent of Isaa (A.S.) have been described in such detail as no other Sign has been. The reason for this being the nature of Dajjaal's mischief. The snares of Dajjaal's mischief will present such a difficult and great trial for the Believers that if their details are not before the Muslims, innocent people would be entrapped in the subtle tricks of mischief deployed by Dajjaal. The physical features of Isaa (A.S.) have been clearly described so as to thwart any would-be impostor claiming to be the Promised Maseeh.

When Isaa (A.S.) arrives, Muslims will easily recognize him and rally under his banner of Jihaad.

The reader may feel that a study of the Signs of Qiyamah (mentioned by Rasulullah — S.A.W.) in relation with latest events and development will make it easy to predict the time of the occurrence of Qiyamah. This is impossible, for the Holy Quran clearly states:

"... It cometh not to you, save unawares ..."

(Surah Al'araaf)

The reason for the impossibility of predicting the time of Qiyamah is, firstly, our inability to comprehend the order of the events (Tarteeb) of the Signs mentioned in the Ahaadith. Which Sign comes first and which one follows next and so on. Secondly, in many Ahaadith the Signs have been stated with some ambiguity so that the exact meaning could not be determined. The reader may feel that there are even contradictions (in some of these Signs mentioned), but the truth of the matter is that these Signs have been mentioned in brief and in an abstruse manner. There are, therefore, no contradictions.

WHY ONE FEELS THAT THE AHAADITH ON THE SIGNS OF QIYAAMAH ARE CONTRADICTORY

Reading casually the Ahaadith dealing with the Signs of Qiyamah one may get the impression that they (the Ahaadith) are contradictory. There are several reasons for this. Some Ahaadith are mentioned briefly and if the detailed Hadith on the subject is not at hand or read in conjunction with the brief Ahaadith a contradiction will appear. For example, it is stated in a Sahih Hadith that Dajjaal will have a blind left eye. And, in Sahih Muslim it is stated that Dajjaal will be blind in the right eye. An apparent contradiction appears here. However, this contradiction is removed when the explanation is read in a Hadith mentioned in Musnad Ahmad where it is stated that both eyes (of Dajjaal) will be defective the left eye will be totally blind and the right eye will have a big white speck in it.

Another reason (for the supposed contradiction) is the fact that in the Holy Quran and the Sunnah the words, "As-Saa'ah" and "Qiyamah" are generally used to refer to the Final Hour. But, in some Ahaadith these two words have different meanings. For ex-

ample, death is also described as "Qiyamah". If one does not have these meanings in mind one will feel that there are contradictions in the Ahaadith. The following Hadith appears in Sahih Muslim:

"Anas (R) says: A person asked Rasulullah (S.A.W.) that when would Qiyamah occur. At that time (when the question was asked) a child of the Ansaar was present, whose name was Muhammad. Rasulullah (S.A.W.) said: If this child lives, it is possible before he becomes old Qiyamah will take place."

This Hadith seems contrary to other Ahaadith on the topic. From other Ahaadith it is established that between the time of Prophethood and the advent of Qiyamah there will be a period of centuries. A narration of Aishah (R) appearing in Sahih Muslim eliminates the contradiction. In the narration it is stated that the term, "As-Saa'ah" used in the aforementioned Hadith does not refer to Qiyamah, but it referred to the death of a few prominent people. Aishah (R) says that whenever the A'raab (Bedouins) came to Rasulullah (S.A.W.) and enquired of the time of the occurrence of Qiyamah, he (S.A.W.) would look at the youngest among them and say: "If this one lives and before he attains old-age, your Qiyamah will take place." (Sahih Muslim, Vol. 2).

It is evident from the terms: "your Qiyamah" that Rasulullah (S.A.W.) meant the death of those he was addressing and not the common meaning of Qiyamah. This view is also substantiated by a narration in Ihya-ul Uloom of Imam Ghizaali (R). In this narration Anas (R) states that Rasulullah (S.A.W.) said: "Death is Qiyamah". Whosoever dies, his Qiyamah has taken place. (Al-Ihya-ul Uloom, Vol. 2)

Similarly, a contradiction will appear if we do not study the following Ahaadith with care. Jaabir (R) says:

"I heard Rasulullah (S.A.W.) say: There will always be a group in my Ummah who will strive for the Truth till the day of Qiyamah."

From this Hadith it is deduced that a group of Muslims will be alive till the Day of Qiyamah, but according to the following Hadith all Muslims will die before the advent of Qiyamah.

"Verily, Allah will send a breeze softer than silk. It-

qamah says that it will not leave anyone who has in him even a grain of Imaan. Abdul Aziz says: even an atom of Imaan, but indeed it will take away his soul."

(Sahih Muslim, Vol. 1)

"Qiyamah will take place when there is none of this earth to say: Allah, Allah."

(Sahih Muslim, Vol. 1)

"Qiyamah will not take place over a person who says: Allah, Allah."

(Sahih Muslim, Vol. 1)

"Qiyamah will not take place, but upon the worst of people."

(Sahih Muslim, Vol. 2)

The first Hadith seems to be contradictory to the last four Ahaadith cited here. The first Hadith has been mentioned in many Kitaabs on Hadith with a different chain of narrators and with variations in the wording. The Hadith in question narrated in Musnad Ahmad, Musnad Abi Ya'laa, Sunnan Abi Amr Ad-Daani, Kanzul Ummaal, Ibn Asaakir, Al-Haawi and Seerah Mughlataa'ee have the words: "till Isaa Bin Maryam (A.S.) descends" instead of: "Till the day of Qiyamah". This then eliminates the contradiction. The Hadith will therefore mean that a group of Believers will remain till the advent of Isaa's descension from the Heavens. Hence, it is concluded from the terms: "till the day of Qiyamah" that the great Day of Qiyamah is not meant, but a great sign of Qiyamah, viz., the descending of Isaa (A.S.). The contradiction, therefore does not remain.

At times a contradiction appears between two Ahaadith because the one may be Da'eef (weak) or Moudhoo (fabricated). If the hadith is Moudhoo then it is to be rejected and treated as non-existent. If it is Da'eef and cannot be corroborated by a Qawee (strong) Hadith, then it will not be accepted in preference to the Qawee Hadith.

At times a contradiction may appear because two different Signs mentioned in the Ahaadith are considered to be the same event. For example, one of the Signs of Qiyamah will be a Fire which will start from Aden (Yaman) and drive people into Shaam (Syria). In many other Ahaadith it is stated that the fire will begin from Hijaaz. Superficial reading of these Ahaadith will produce a contradiction. But, in fact the different Ahaadith mentioning the fires refer to different Signs and not to one Sign. The Fire which will start from Hijaaz is also one of the Signs of Qiyamah as the Fire of Aden is. This will be explained later. The Fire of Aden has not yet occurred. It shall take place shortly before Qiyamah.

(To be continued)

AL-QALAM AND THE KUFR OF DR DR. KARIM

THE PAPER, Al-Qalam has committed a capital blunder by entertaining in its February, 1977 issue an article of Kufr — an article which rejects the Holy Quran. We refer to the book review by one Dr G.M. Karim. In his review of a book written by some non-entity known as Dr Khalifah, Dr Karim states:

"Dr Khalifah has also, by using gametria, computed the term of Islam which enables one to deduce the date of Qiyamat."

This false claim is in direct contradiction to the many verses of the Holy Quran which categorically and emphatically state that the date of Qiyamah is unknown to all. Even the Ambiyaa and even the Arch-Angel, Jibraeel are not aware of the date of Qiyamat. The Holy Quran

declares:

"They ask you (O Muhammad!) about THE HOUR (Qiyamah), that when is its appointed time. Say (O Muhammad!) its knowledge is only with my Creator. None can reveal its time, but HE. ... Say, verily, its knowledge is only with ALLAH." (Surah A'raaf)

"Verily, Allah — with HIM is the knowledge of the Hour." (Surah Luqmaan)

"The ask you of the Hour. When is its appointed time. What have you (to tell thereof? Its term is with your Creator." (Surah Naaziat)

Jibraeel (A.S.) enquired from Rasulullah (S.A.W.) about the time of Qiyamah, and Rasulullah (S.A.W.) replied:

"The one who is questioned does not know more than the

inquirer."

The statements of Kufr made by Dr Khalifa and Dr Karim are to be viewed in a very serious light. Al-Qalam cannot be absolved of the blame of propagating the Kufr of Dr Karim, for by affording space in its columns — by disseminating the un-Islamic article of Dr Karim — the Al-Qalam is guilty of associating with Kufr. And, association with Kufr — supporting Kufr — is itself an act of Kufr, the Kufr in this case being of a very serious nature since the claim of Dr Karim (which is supported by Al-Qalam by virtue of its printing it and not rejecting the Kufr) is in open rejection of the Aayats of the Quran and the Hadith of Rasulullah (S.A.W.).

MUSLIMS BEWARE!!!

Muslims persecuted in Bulgaria

THE deputy leader of the National Salvation Party, Fehmi Cumalioglu, has called on the foreign ministry to solve the problems of the Rhodopi and Danube Muslims. In a written statement issued in Ankara, Cumalioglu alleged that the Muslim Turks in Bulgaria were being subjected to an oppression which was contrary to human rights. He added: The plan to change the religion and nationality of our Muslim kinsmen in Bulgaria is being implemented under pressure. The names and family names of the Muslims are being changed into Bulgarian

names. Muslim girls are being forced to marry Bulgarians. Cumalioglu alleged that the appeals made by the Rhodopi-Danube Turks Culture and Solidarity Association to the Turkish authorities have so far been ignored. Cumalioglu also said that the condition of the Turks in Western Thrace was very bad despite the guarantees of the Lausanne Treaty. Cumalioglu said: Our foreign ministry, which must pursue a determined and effective foreign policy, must take up these issues seriously.

(Impact International)

"The son of Adam grows older (by the day), but two things in him grow younger (by the day, viz., Greed for more wealth and the desire for longer life."

(Rasulullah-S.A.W.)

"If you aid the Deen of Allah, He will aid you and plant your feet firmly."

(Quran)

"He that falls into sin is a man; that grieves at it, is a saint; that boasteth of it is a devil."

(Thomas Fuller)

C.I.T. INDULGES IN RIBA

(ABU MUHAMMAD ABDULLAH AL HANAFI) IN its "News Journal" (December, 1976), the C.I.T., a welfare body in the Transvaal shamelessly boasts of its dealings in Riba, the worst of sins in Islam. Regarding its capital money, the C.I.T. says:

"Presently the bulk of this money is invested and the interest that accrues is being deposited into a separate interest account and is used for on non-Muslim projects and purposes."

This, indeed is a most destardly act perpetrated by an organization which boasts to be the 'premier body of the Transvaal Muslims'. This "premier body" is very vociferous in proclaiming to the world the little work it does in the community and it is quick to broadcast and advertise what it considers "defense of Islam". It claims to defend Islam and makes a

great show of little and essential duties which it executes. Despite all its holy talk of which its News Journal abounds, the C.I.T. apparently relegates to it the "right" to interpret the Laws of Allah Ta'ala in accordance with its logic of materialism, hence it has deemed it "Islamic" to invest Trust funds in Riba-bearing undertakings which in Islam are considered worse than fornication. Rasulullah (S.A.W.) said in connection with the evil of Riba:

"Riba is equivalent to more than seventy great sins, the lightest of which is equivalent to committing fornication with one's mother."

This "premier-body" has also to be told that Rasulullah (S.A.W.) said:

"Verily, Allah Ta'ala is PURE and accepts only that which is PURE."

The contaminated wealth

given in charity by the C.I.T. is thus not acceptable to Allah Ta'ala. Rasulullah (S.A.W.) said further about such contaminated wealth:

"Charity given with unlawful wealth is like washing garments with urine."

The C.I.T. should, therefore desist from its hypocritical slogans of "service to Islam" and "defense of Islam", for an organization indulging proudly and boastfully in the evil of Riba has no Islamic standing. In the Eyes of Islam, therefore, this body of "entrepreneurs" and Riyaa-seeking men cannot demand any respect or recognition.

The C.I.T. which proudly claims to be the "premier body" should at least equip itself with sufficient Islamic Knowledge pertaining to Economics so that it will not sully its name and be an instrument of misleading for its members with regard to the

teachings of Islam. It is the dearth of Islamic knowledge in the ranks of the officials of the C.I.T. which has caused the C.I.T. to invest in interest-bearing dealings and then to crown it, advertise this evil in its so-called "Islamic" magazine. It is not permissible to invest money or deposit money in a savings account with the Niyat (Intention) of accruing interest regardless of the purpose for which such unlawful interest would be utilized. According to the Shariah all unlawful or Haraam monies or goods in one's possession have to be restored to the rightful owners. In the event of this not being possible the Haraam wealth must be given out in charity WITHOUT formulating a Niyat of Sawaab. The purpose of giving the unlawful money in charity as described is to eliminate the Haraam in one's possession.

C.I.T. not the Representative of Transvaal Muslims

by
(ABU MUHAMMAD ABDULLAH AL HANAFI)

THE Central Islamic Trust, an organization in the Transvaal boasts in its magazine:

"... Therefore, we expect the Muslim public to take pride in the fact there is, at least, one Muslim organization representing all the Muslims of the Transvaal ..."

This statement of gross misrepresentation cannot be permitted to pass by unchallenged. The C.I.T. can never be the representative — the Islamic Representative — of the Muslim community of Transvaal no matter how loudly it trumpets its desire for this sacred office. The Shariah does not allow men uneducated in Islamic fields of knowledge to appoint themselves as the custodians of the Trust of Islamic Representation. The C.I.T. is an organization inadequately equipped with Islamic knowledge. It is essentially an organization of laymen which has the audacity of sounding out the false claim of representing the Muslims of Transvaal.

The Shariah of Islam can-

not recognize any organization as the representative of the Muslim public in the presence of the Ulama. The Holy Nabi of Allah (S.A.W.) has said:

"Verily, the Standard-Bearers of Islam are the Bearers of the Quran (i.e. the Ulama)."

"Verily, the Representatives of the Ambiyaa are the Ulama."

"Verily, the Alim is the Trustee of Allah."

The C.I.T. should, therefore, understand it very clearly that it can never usurp the sacred rank and office of the Ulama, no matter how much it may fret and trumpet. The only Representative of the Muslims of Transvaal is the Jamiatul Ulama of Trnsavaal. The Jamiatul Ulama of Transvaal shall speak with authority derived from the Shariah, on behalf of the Muslims of Transvaal and that includes the members of C.I.T. whether they like it or not. If they consider themselves to be members of the Ummah of Islam then they (the members of C.I.T.) have no alternative but to submit to the Rulings of the Shariah.

M.Y.M. REJECTS ISLAM

by
(MUJLISUL ULAMA OF S.A.)

THE M.Y.M. HAS FINALLY REMOVED ITS MASK OF DECEPTION!!!

In the editorial of its paper (February, 1977) the m.y.m. advises Muslims to reject Islam and the Sunnah of Rasulullah (S.A.W.) It states:

"Let us push aside ritualistic Islam out of our lives."

The definition of the term RITUAL is:

"Prescribed order of performing religious service."

The m.y.m. thus advocates that Muslims shun and throw overboard all the Islamic practices commanded by the Holy Quran and demonstrated by our beloved Rasulullah (S.A.W.). The performance of Salaat is ritualistic; the performance of Hajj is ritualistic; the giving of Zakaat is ritualistic; the making of Wudhu is ritualistic; the taking of a compulsory ghusal is ritualistic; in short, the entire life of a Muslim — from head to foot — body and soul — is subjected to the RITUAL OF ISLAM. The RITUAL ordained for the Ummah by Allah Ta'ala via the medium of Rasulullah (S.A.W.) is the "EXAMPLE OF RASULULLAH", and in the words of the Quran: "SIBGHATALLAAH" or the "Colour of Allah". The Example of Rasulullah (S.A.W.) cannot be located anywhere outside the confines of Islam — the Shariah and the Sunnah. But the Munaafiqeen of the m.y.m. passionately appeal to Muslims to cast aside the Law of Allah Ta'ala and don the cloak of Kufr and the culture emanating from the Kuffaar.

In its editorial the m.y.m. in order to justify its hatred for the ritual practices of Islam, aims its devilish assault against the Islamic beard, the Islamic miswaak and the Islamic dress upon which Rasulullah (S.A.W.) laid so much emphasis. It seeks in its abortive attempt to poison the minds of Muslims against the propounders of the Sunnah, to trade the notion that the Lovers of Rasulullah (S.A.W.) restrict themselves to Rasulullah's (S.A.W.) holy teachings on the Islamic beard, the Islamic Miswaak and the Islamic dress to the exclusion of the particular ethical code — the science of morals — propounded by Rasulullah (S.A.W.). All sincere believers and unprejudiced observers will however know the blatant falsity of this allegation.

The members of the m.y.m. who are responsible for the editorial of Kufr — the editorial of veiled hatred of Rasulullah's (S.A.W.) practical Example albeit having removed their mantles of Nifaaq (hypocrisy) under which they have for so long slunk and sulked, are not courageous enough to proclaim that instead of Rasulullah's way of dress and practical example they prefer the dress and the mannerisms of their Kuffaar overlords. They are not courageous enough, despite removing their mask of deception, to say that "we prefer the toothbrush of the Kuffaar to the Miswaak of Rasulullah (S.A.W.)". Of course, if it is LOVE for Rasulullah (S.A.W.) which anyone claims then let him imitate, revere and show respect for all the teachings — for all the acts — for all the forms and etiquette of the beloved Rasool of Allah. On the other hand, if this claimant of LOVE for Rasulullah (S.A.W.) because of weakness of his Imaan cannot muster the courage to imitate Rasulullah (S.A.W.) in the way in which he (Rasulullah) wished to be imitated by

Muslims, then let him at least show respect and reverence for the WAY of Rasulullah (S.A.W.) so that he may not be deprived of the Shafaa'at (Intercession) of Rasulullah (S.A.W.) on the Day of Resurrection.

Minus the RITUALS of Islam, there is no Islam; for all religions even the doctrines of aethiesm are common in their claims and exhortations of honesty, love, charity, tolerance, justice, etc. The Christian and the Hindu too preach honesty and justice, but they like the m.y.m. shun and detest the RITUALS of Islam. The fire-worshipper and the polytheist too preach moral precepts, but like the m.y.m. reject and abhor the RITUALS of Islam. The RITUALS of Islam are designed by Allah Ta'ala for the Faithful — for the followers of Muhammad (S.A.W.) and not for those who are outside the pale of Islam and for those members of the m.y.m. who have exhibited their hatred for these sacred RITUALS of Islam and for the sacred way in which Rasulullah (S.A.W.) acted and dressed.

Muslims should realise that the spirit of sacrifice which Islam requires of its adherents — the quality of superb justice which Islam emphasises upon its subjects — the morals of honesty, tolerance, charity, etc., preached by the Quran and the Ahaadith can never be secured without the observance of the external forms — the RITUALS OF ISLAM — decreed by Allah Ta'ala. In fact it is the RITUAL of Islam which is the salient distinguishing factor between Muslims and Kuffaar. The strict observance of these Islamic RITUALS will foster in the Muslim heart the love for Rasulullah (S.A.W.) and in its turn the lofty spirit which morality generates will permeate the Muslim body and soul.

The m.y.m. in its editorial of Kufr speaks proudly of the "Muslim armies marching and taking over Jerusalem". Let us tell them now who it was who marched against the Kuffaar and who conquered the world for Islam. Those who raised the Banner of Islam on the hills-tops of the world were men with Islamic beards, men who wore the Kurtah of Rasulullah (S.A.W.) men who regularly and constantly used the Miswaak of Rasulullah (S.A.W.) right in the battlegrounds of the world. They were not the womanish type of men like the miserable Muslims youth of today who decorate themselves with womanish bell-bottomed trousers sweeping the streets, with womanish pink and orange shirts resembling womanish apparel. They were not the modern beardless cowards who lack the ability to defend even the honour of their womenfolk at home. The conquerors of Jerusalem were warriors of Islam who sported the rugged beard of Muhammadur Rasulullah (S.A.W.)

The Conquerors of Jerusalem were the valiant sons of Islam who observed RITUALISTIC Islam on the battlefields of the world. But who are the men who today slunk in cowardice; who have lost Jerusalem to the Kuffaar; who are unable to defend the sacred places of Islam; who are unable to sally forth against the enemy in defense of Islam, who are unable to retake Jerusalem for Islam — yes, who are they? They are the modernist, anti-Sunnah men who detest RITUAL Islam. Men who have thoroughly displayed and established their un-Islamic leanings are today at the helm of leadership in Muslim lands, hence the anarchy and chaos prevailing. Because they have adopted the culture of the Kuffaar they were compelled in justification of their evil way of life, to

denigrate the Sunnah of Rasulullah (S.A.W.) and in consequence, Allah Ta'ala has removed His aid from them and substitute in their hearts cowardice, narrow-mindedness, intellectual retrogression, servility to Kufr and the lords of Kufr, mistrust, niggardliness, envy, pride, and all the qualities of Shaitaan. The Quran decrees that whomsoever Allah Ta'ala leads astray, none will be able to guide him. Let the m.y.m. know that the armies of Islam march on their Imaan strengthened and fortified with the observance of RITUALISTIC Islam. The armies of Kufr and Nifaaq crawl on their bellies weakened with the carnalities of the Kuffaar. **MUSLIMS MUST BE ON THEIR GUARD AGAINST THE KUFR-MONGERING OF THE M.Y.M. MUSLIMS MUST NOT ALLOW THEMSELVES TO FALL PREY TO THE M.Y.M.'s HATRED FOR THE SUNNAH WHICH IT (THE M.Y.M.) IS SUBTLY INTRODUCING INTO THE MINDS OF THE UNWARY. IT IS AN ISLAMIC DUTY UPON THE COMMUNITY TO ERADICATE FROM ITS MIDST THE POISONOUS THORN OF THE M.Y.M.**

In conclusion, we remind Muslims of the pre-eminence Islam assigns to the revival of the murdered Sunnats of Rasulullah (S.A.W.). In the holy words of Rasulullah (S.A.W.):

"He who clings to my Sunnah at a time when my Ummah has become corrupt will receive the reward of a hundred martyrs."

So remember, that revival of a Sunnat which has been murdered or which men like the m.y.m. Kufr-mongers are trying to murder, is an Ibaadat of the first order, an Ibaadat of great merit — and no matter how small or insignificant a Sunnat may seem to us, it was the practice of our beloved Rasulullah (S.A.W.) in whose honour and respect even a drunkard Muslim will be too happy to lay down his life and shed his blood.

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MUSLIMS MUST WAKE UP TO THIS MENACE . . .

by
Abu Muhammad Abdullah al
Hanafi

INNALIL-LAHI!! We are living in an era in which the "dynamic" people have become so audacious as to brand and condemn the injunctions of Islam; the invaluable Sunnah; the prodigious habits of Allah's beloved Rasul, Sayyidina Muhammad (S.A.W.). They say:

"We are too busy wrapped up in rituals and customs. Shaitaan is capitalising on this state of affairs by keeping us busy in arguments over the length of our beards, the length of our trousers and how many dates we should eat and how many times a day we should use the miswaak." (Al-Qalam, Feb. Issue)

They further say: "Nowhere in his farewell sermon does he tell us how long we should keep our beards or how long we must wear our trousers and how many dates we should consume." (Al-Qalam, February issue)

also advocate in their ludicrous paper:

"Let us push aside ritualistic Islam out of our lives."

O BELOVED MUSLIMS!

Let us not subscribe to the blasphemous teachings, ideas and views of these so-called enlightened and "dynamic" people, for according to them — it apparently seems so — the teachings of Allah and His Rasul (S.A.W.) are contained and confined to only the "Farewell Sermon". According to their strain of reasoning if any teaching of Islam is not contained in the "Farewell Sermon" it will not be part of Islam. On the basis of their reasoning the Quran and the Ahaadith have to be excluded from Islam since these are not contained in the "Farewell Sermon". Beloved Muslims! Are we to follow these "enlightened, scientific and dynamic luminaries of the age" or are we to follow Allah Ta'ala, our Creator and Sustainer, and His beloved Rasul (S.A.W.)? Are these people to be followed or the

Quran and the Hadith? Sayyidina Rasulallah (S.A.W.) made it quite clear by enunciating:

"Verily, I have left in your midst something upon which, if you are steadfast you shall never go astray — the Kitaab of Allah (the Quran) and the Sunnah of His Nabi (the Hadith)."

Let us therefore adhere faithfully and strictly to the Quran and the Hadith if we earnestly wish to attain salvation in the Akhirah.

Sayyidina Muhammad Rasulallah (S.A.W.) impressed upon the Ummah issues like the lengthening of the beards, wearing the trousers above the ankles, using miswaak, etc. But, besides these, he also taught his beloved Ummah how to eat, how to walk, talk, laugh and even how to answer the call of nature. A Muslim can never be justified in making the acrimonious statement: 'We are too busy wrapped in rituals and customs' when he observes those who practice upon the Sunnah. Such misleading, illaudable and im-

palpable statements will, only bring us closer to the Wrath of Allah, The Supreme. Beloved Muslims! Let us not be carried away by our wicked and diabolic thoughts.

Every person has two duties to fulfil, viz. Duty towards Allah and Duty towards his fellow-men, the latter, in present day parlance is known as "human rights". Therefore, no Quranic Ayah or Sunnah of Rasulallah (S.A.W.) should be treated or considered as "trivial" or "petty". Bear in mind that a Muslim has to follow every Sunnah of Sayyidina Rasulallah (S.A.W.) irrespective of whether it relates to his appearance, mode of dressing, customs, habits, etiquette, morals, character, cleanliness, dietary habits, education, trade and commerce, worship, trend of thinking, social and domestic life, etc. Allah Ta'ala says in the Gracious Quran:

"The one who follows the Rasul, has surely followed Allah."

"And (be good) to the neighbour who is your relative and to the neighbour who is not a relative . . ." (Quar'an).

ISLAM has great respect for the mutual rights and duties of the neighbours. The Holy Prophet (S.A.W.) has said: "Gabriel always used to advise me to be generous with the neighbours, till I thought that Allah was going to include the neighbours among the heirs of a Muslim".

The rights of neighbours are not meant for Muslim neighbours only. Of course, a Muslim neighbour has one more claim upon us - that of Islamic brotherhood; but so far as the right of neighbours are concerned, all are equal. Explaining it, the Holy Prophet (S.A.W.) said: "Neighbours are of three kinds: (1) that one who has one right upon you; (2) that one who has two rights upon you; and (3) that one who has got three rights upon you."

"The neighbour having three rights upon you is the one who is also a Muslim and a relative. The neighbour having two rights is the one who is either a non-Muslim relative or a non-relative Muslim."

"The neighbour having one right is the one who is neither a Muslim nor a relative. Still he has got all the claims of neighbour-hood-rights upon you."

Here are some more traditions which show the Islamic love towards the neighbours:-

The Holy Prophet (S.A.W.) has said: "That man is not from me who sleeps contentedly while his neighbour sleeps hungry".

Imam Zainul-Abideen (R.A.) (son of Imam Husain (R.A.) has said: "These are your duties towards your neighbour: Protect his interests when he is absent; show him respect when he is present; help him when he is afflicted with any injustice. Do not remain on look-out to detect his faults; and if, by chance, you happen to

FABRICATED "HADITH"

IT has come as a rude shock to many Muslims that the Central Islamic Trust of Transvaal, in its "News Journal" of December, 1976 printed an article written by one A.A.S.K. Joommal who has openly professed Qadiani beliefs. Mr A.A.S.K. Joommal has made it abundantly clear that he believes that Nabi Isaa (A.S.) was born through the agency of a human father. Mr Joommal rejects the Quranic version of the miraculous conception of Isaa (A.S.). Mr Joommal, besides this Qadiani belief of his, is notorious for his abuse of the sacred Ahaadith of Rasulallah (S.A.W.). He accuses the Ahaadith of being "fabricated", "dubious" and "suspect", yet he has the naked audacity to fabricate "Ahaadith" himself and then attribute it to Rasulallah (S.A.W.).

In his article, titled: "DEATH" . . . which the C.I.T. has welcomed for dissemination among the Muslims, the arch-enemy of the Sunnah, Joommal, states:

"Yet another Hadith beautifully expresses man's inevitable end:

*'The boast of herald, the pomp of power,
And all that beauty and all that wealth ev'r gave,
Awaits alike the Inevitable Hour,
The paths of glory lead but to the grave.'*"

—(Al-Hadith)

Let the C.I.T. know that these verses are not "Hadith" as is alleged by Joommal. The verses quoted above are from a poem: "The Elegy written in a country churchyard" by Thomas Grey. This quotation also appears in the book: "The public speakers' treasure chest" by Herbert V. Prochnow, page 376. And the word in the first line of these verses is not "herald" as stated by Joommal, but "heraldry". Mr Joommal and the C.I.T. should know that Rasulallah (S.A.W.) said about such fabrications ascribed to him (S.A.W.):

"Whoever speaks a lie on me (i.e. attributes a false statement to Rasulallah — S.A.W.) should prepare his abode in the Fire."

The C.I.T. as a responsible Muslim organization designating itself as "the premier body of the Transvaal Muslims" must desist from propagating the views of Qadianis and the fabricated "Ahaadith" of men who are the enemies of Rasulallah's Sunnah.

DO NOT WORK FOR PERSONAL GLORY

Significance of Riya (Show)

RIYA, in its particular signifies show in religious affairs and duties, while it signifies fame in a general sense. Show in religious duties in any sense or form with the intention of showing off is unlawful, as such has been greatly condemned by Almighty Allah and His Apostle (S.A.W.). Show is more secretly concealed in the minds of religious people than the secrecy of a black ant hidden in the farthest corner of the earth in the darkness of night. If such be the case with those who do religious duties, the condition of ordinary people is better to be imagined than described. It is a hidden door through which the devil enters the minds of the people and is a disease which gradually consumes virtues like fuels underneath a huge refuge. A great effort is required to detect the existence of show in the affairs of man as it is a secret disease. An even greater effort is needed to eradicate this evil from the soil of the human heart.

Show Condemned by the Quran and Hadith:

THE Quran condemns the evil of show in more than one place, as every good action must be done solely for the sake of Allah. Anything done for other than earning the pleasure of Allah will not bear fruit in the next World. Therefore, show, as opposed to sincerity, is a dangerous enemy living in the innermost recess of a man's mind and renders all his actions null and void. The Quran says:

"Woe to the praying ones who are unmindful of their prayers,
Who do deeds to be seen,
And who withhold alms." (107:4-7)

This is further amplified and corroborated by the Holy Prophet (S.A.W.) who said:

"Whoever makes his action published to the people, Allah will convey it to the ears of His creation and He will disgrace and humiliate him." (Baihaqi)

"The most powerful of what I fear for you is the slightest polytheism,"

They enquired: "O Messenger of Allah: What is the slightest polytheism He said: "Show".

"Whoso works for show, Allah will make a show of him on the Resurrection Day . . ."

The Holy Prophet (S.A.W.) said that Allah will er null and void the actions of a Mujahid (fighter in the path of religion), a learned man and a charitable man if done with the object of showing the world. He also said that the man who gives away in charity by his right hand without letting his left hand know will be under the shade of the Throne of Allah on the Resurrection Day when there will be no other shade for protection. May Allah protect us from the evil of show in religious actions, instil into our hearts sincerity so that we may do everything to earn His pleasure only and not crave for fame, glory and respect from men . . . Ameen.

Rasulullah (S.A.W.) and the Miswaak

Rasulullah (S.A.W.) said: "Four things are of the Sunnah of the Prophets. Circumcision, application of perfume, MISWAAK and Nikaah."

(Ahmad and Tirmizi)

N.B. Rasulallah (S.A.W.) places the use of the Miswaak in the rank of circumcision, and Nikaah which are parts of RITUALISTIC Islam.)

Rasulullah (S.A.W.) said: "Make necessary upon you

the Miswaak, for verily, it is healthy for the mouth and a Pleasure for the Creator." (Bukhari Shareef)

(N.B. Rasulallah (S.A.W.) likens the act of using the Miswaak to the Pleasure of Allah, i.e. Allah Ta'ala is pleased with the Mu'min who uses the Miswaak. What greater Bliss can a Muslim hope for than the Pleasure of Rabbul Aalameen?)

Rasulullah (S.A.W.) said: "Was it not for my fear of making it difficult for my

Ummah, I would have commanded that the Miswaak be used for every Salaat." (Bukhari Shareef)

(N.B. The emphasis Rasulallah (S.A.W.) accords to the Miswaak.)

Rasulullah (S.A.W.) said: "I was so much commanded to use the Miswaak that I thought its use would be decreed obligatory."

(Ahmad and Tibrani)

(N.B. The near obligatory nature of the Miswaak from the practical point of view.)

DUTY TOWARDS NEIGHBOURS

know any undesirable thing about him, hide it from others; and, at the same time, try to discourage him from improper habits, if there is any chance that he will listen to you. Never leave him alone at the time of any calamity. Forgive him, if he has done any wrong. In short live with him a noble life, based on the highest Islamic ethical code."

Now, let us ask ourselves a very significant question; "Are we good neighbours?"

BECAUSE OF THE INJUSTICES PERPERTRATED AGAINST THE MISWAAK OF RASULULLAH (S.A.W.) AND BECAUSE OF THE CONSTANT ONSLAUGHT OF THE ENEMIES OF THE SUNNAH AGAINST THIS SUNNAT OF THE MISWAAK WHICH IT SEEMS THEY FEAR SO MUCH, THE MUJLISUL ULAMA WILL SHORTLY RELEASE A BOOKLET DESCRIBING RASULULLAH'S ATTITUDE TO THE MISWAAK SO THAT INNOCENT AND UNWARY MUSLIMS MAY TAKE ADVANTAGE OF THE SUNNAH OF RASULULLAH (S.A.W.) AND THUS COURT THE SUPREME PLEASURE OF ALLAH TA'ALA AND THE SHAFAA'AT OF RASULULLAH (S.A.W.) IN THE HEREAFTER.

The publication of the booklet will be announced in "The Majlis". If you do not receive a copy please write to Mujlisul Ulama of South Africa, P.O. Box 3393, Port Elizabeth for your copy.

Criterion of Superiority

ABU Zarr narrates that the Apostle of God (once) said to him: "You, as a person, enjoy no superiority over a white-skinned or a black-skinned man. You can, of course, be superior through piety and fear of God."

—Masnad-i-Ahmad

Commentary. — It shows that honour and superiority does not rest with wealth, nationality, birth, language or face and figure. It is determined by piety (i.e., fear of God and the way of life stemming from it). Thus, with God, he is greater in honour who is more pious. As the Quran says: *Verily, the most honoured of you in the sight of God is (he who is) the most righteous of you.* (XLIX. 13).

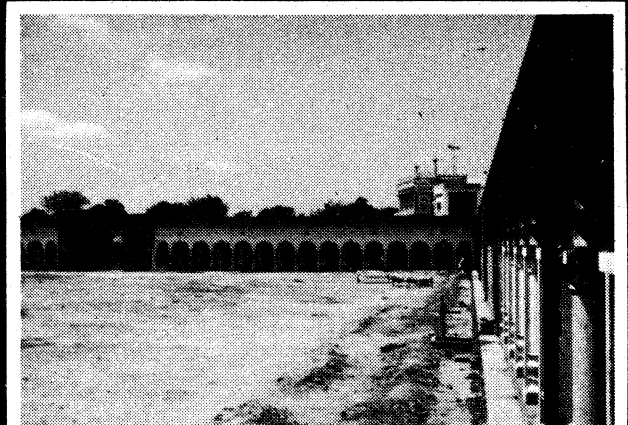
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VOL. 2 NO. 4



THE DUBIOSITY of ICSA and CIT

It has all along been maintained by the Ulama that the Islamically unqualified organizations of ICSA and C.I.T. can never qualify as the Representatives of the Muslim community no matter how loud their wails and laments on the issue may be.

Besides the extreme dearth of Islamic knowledge and lack of Taqwaa in the ranks of these worldly bodies, they have now become infamous for their practice of dubiousity which amounts to downright hypocrisy.

On the surface these organizations endeavour to project an image of brotherhood and co-operation with the Ulama. For Muslim public consumption they attempt to convey the impression that they are supporters and respecters of the Ulama.

It is in their own interests to project this false picture since by far the overwhelming majority of Muslims the world over follow the Ulama who have been appointed as the Representatives of Islam by the authority of a being no less than Rasulullah (S.A.W.).

Publicly these organizations act to court the support of the Ulama and behind the scenes they reveal their true colours of hatred for the guardians of the Shariah. Certain letters supposed to be for only private and exclusive consumpition written by these organizations have come to light.

These letters which we print here will illustrate the dubious measures and tactics of deceit employed by the modernists in order to villify and discredit the Representatives of Rasulullah. The Muslim public will now be in a position to judge from these "secret" letters of these organizations hungry for public acclaim and self-aggrandizement, the Dr. Jekyll and Mr. Hyde personality of the villifiers of the Ulama. Let them all be warned with the Quranic ayat:

"THEY PLOT AND ALLAH PLAN: AND ALLAH IS THE BEST OF PLANNERS."

EDITOR.



THIS "SECRET" LETTER OF ICSA TO STERFILMS, WHICH CONTRADICTS ITS (ICSA'S) "OFFICIAL" AND PUBLIC STAND IS TANTAMOUNT TO A STAB IN THE BACK FOR THE UMMAH OF ISLAM.

ATTENTION: MR. MOD.
Messrs. Ster Films (Pty) Ltd.,
P.O. Box 5318,
2000 JOHANNESBURG.

Dear Sirs,

We have been following with some concern the controversy surrounding the proposed exhibition of the film depicting the life of the Holy Prophet Muhammed (May the Peace and Blessing of Allah be upon him), by your company and also your reply in response to requests made by the Muslim jurisprudence bodies of the Transvaal, Natal and Eastern Cape.

May we suggest that a suitable date be arranged for a preview of the film so that our council may invite our leading officials and Theologians to attend, either in Johannesburg or Durban.

We are sure this arrangement will be to the advantage of all concerned.

Yours faithfully,
Ebrahim Bawa
Secretary General.

FOR PUBLIC
CONSUMPTION

THIS NOTICE (BELOW) WAS PINNED TO MUSJID BOARDS. IN IT ICSA FULLY SUPPORTS THE STAND TAKEN BY THE ULAMA OF THE FILM ISSUE. THE NOTICE ALSO FORBIDS MEMBERS OF ICSA FROM VIEWING THE FILM EVEN IN PRIVATE. HOWEVER, WE VENTURE TO CLAIM THAT THIS SEEMINGLY DISASSOCIATION FROM THE FILM WAS MEANT FOR THE CONSUMPTION OF THE ULAMA-FOLLOWING MUSLIM PUBLIC. THE "SECRET" LETTER OF ICSA WRITTEN TO STERFILMS AND WHICH WAS NOT TABLED AT ICSA MEETINGS PUTS THE SEAL ON THE DUBIOUS ANTI-ULAMA MEASURES BY ICSA TO FRUSTRATE THE ISLAMIC EFFORTS OF THE ULAMA. THIS DUBIOSITY OF ICSA, ESPECIALLY WITH REGARD TO THE FILM ISSUE, IS TANTAMOUNT TO A STAB IN THE BACK FOR THE UMMAH OF ISLAM WHICH WAS FIGHTING ON AN INTERNATIONAL BASIS TO SECURE THE ELIMINATION OF THE VILE INSULT TO THE GLORIOUS CHARACTER OF SAYYIDINA MUHAMMADUR RASULULLAH (S.A.W.). THE EVIL-DOERS HAVE FAILED DISASTROUSLY AND ALL THEIR FUTURE ATTEMPTS TO SUBVERT THE SHARIAH BY SUCH UNBECOMING AND HYPOCRITICAL STANDS WILL BE BROUGHT TO NOUGHT, FOR ALLAH TA'ALA, HIMSELF IS THE ULTIMATE PROTECTOR OF THE SHARIAH.

- MUJLISUL ULAMA OF S.A. -

IMPORTANT ANNOUNCEMENT

1. The Islamic Council of South Africa (ICSA) is wholly opposed to the exhibition of the film entitled "The Message" (former title "Mohamed — The Messenger of God") in terms of a unanimous resolution passed by the Board of Directors of ICSA on the 24th April, 1976 at Durban.
2. In a letter to the Secretary Ministry of Interior, dated 21st January 1977, the President of the Islamic Council re-affirmed the Council's opposition to the exhibition of the said film and welcomed its banning.
3. At a meeting of the Board held in Johannesburg on 16th January 1977, the Board gave a directive that no member of the Board should view this picture even in a private or personal capacity.
4. The Islamic Council fully supports the Ulema on the stand which they have taken on this issue.

M.A.E. BULBULIA
Vice-President (Tvl)

SAYS THE HOLY PROPHET (S.A.W.)

Abu Huraira reported Allah's Messenger as saying, "When your commanders are your best people, your rich men are your generous people and your affairs are conducted by mutual consultation, the surface of the earth will be better for you than its interior; but when your commanders are your worst people, your rich men are your niggardly people and your affairs are in the hands of your women the interior of the earth will be better for you than its surface."

(Tirmidhi)

RIBA - EXTORTION - EXPLOITATIONS OF HIGH - FINANCIERS

A VICIOUS FORM OF EXPLOITATION PRACTICE OF OUR HIGH MUSLIM FINANCIERS AND BUSINESSMEN HAS COME TO LIGHT. THIS PRACTICE OF RIBAA AND EXPLITATION, IF DESCRIBED MILDLY, COULD ONLY BE DESIGNATED AS ABOMINABLE AND WANTON DISREGARD FOR THE LAW OF THE QURAN.

A Muslim cosely connected with the finance-world of Ribaa and exploitation of the hard-pressed, and who wishes to remain unidentified, has revealed to "The Majlis" the iniquitous system of Ribaa and exploitation perpetrated by the "high-financiers" against their hard-pressed clients. This 'new' system of Ribaa which is aggravated by practicing 'extortion' indirectly is based on the system of discounting of bills. Our source reveals that the devourers of Ribaa manipulate the bill-discounting practice to exploit and extort money from people hard-pressed for cash. The following example illustrates the practices of Ribaa, exploitation and extortion originated and practiced by the unscrupulous men of money.

The financier supplies a quantity of material to Mr. A for CMT (cut-make-and-trim), i.e. to manufacture from the material provided a certain number of garments for a certain amount of money mutually agreed upon (say, for example, R1000). Mr. A, after producing the garments, effects delivery and requests payment. The financier, as payment, issues a post-dated cheque. Mr. A, hard-pressed as he is, begs for cash payment for the goods produced and delivered as ordered by the financier. Mr. A is restricted to begging. He cannot demand payment since he is a "small-time" manufacturer depending on future custom of the financier. The financier for whom the garments were made, then offers to discount or cash his own post-dated cheque on the basis of Ribaa, i.e. for interest. The hard-pressed manufacturer in need of the cash 'agrees'. The financier now cashes his own post-dated cheque charging a percentage (say 10%) interest. He deducts the interest from the amount he had to pay the manufacturer and hands over

the balance to the poor exploited man.

Commenting on this form of Ribaa practiced by the "high-financiers", a spokesman for the Mujlisul Ulama of South Africa said:

"This arrangement is essentially cruel and unjust as it combines in a single operation the heinous evils of Ribaa, exploitation and extortion. An aggravating factor is the fact that this evil system is put into operation by men who have wealth in abundance and inflicted upon those who are battling to make ends meet. Islam has forbidden Ribaa in the severest of terms. In fact, it is the only crime against which the Quran gives notice of WAR from Allah and His Rasool (S.A.W.).

This method of discounting one's own post-dated cheques is most cruel and unjust. The injustice and exploitation of this system is compounded and made viler because:

- (1) Ribaa (the worst of sins) is employed in discounting the bill.
- (2) The financier deliberately withholds payment for the goods produced and delivered in anticipation of the manufacturer begging for cashing of the post-dated cheque which will be discounted by the financier for the evil return of Ribaa.
- (3) The financier violates the Islamic demand to pay up for the goods which he has ordered and which have been produced and delivered to him. He withholds payment despite being by the means to effect same.
- (4) The manufacturer dictated by force of circumstances is in no position to bargain and demand payment. He depends on the financier to secure further orders in order to keep him in business.
- (5) The financier by virtue of the weak state of the

Continued on Page 2

ULAMA'S CORNER

رسالہ خطاب النذوہ

فتاویٰ امجدیہ جلد چہارم اصلاح علمی، فلسفہ، الجہودۃ

بھکر کر اس کے گھر آنا یا غیر ذلک۔ تو ایسے تہذیبی تمدن پر قربان جو رسالہ یا جو جمع اس کی تعلیم کرے ہم اس پر نثار لیکن ایک جتنے نمونے دکھلائے گئے ہیں اور دکھلائے جا رہے ہیں جن میں سے ایک رسالہ پیش نظر بھی ہے جس کے لفظ لفظ افکار و شوکت اور ترقی و اہمیت برس رہا ہے اور اس سے زیادہ نمونے وہ ہیں جن کا نام سالانہ جلسے ہیں۔ اس رسالہ کے کاغذ کا ضرورت سے زیادہ قیمتی ہونا میرے پاس جو خط آیا ہے اس کے کاغذ کا بہت عمدہ ہونا اس کے ساتھ بے ضرورت ایک سا کے کاغذ کا کوئی آنا بھی چھوٹے نمونوں میں داخل ہے غرض ایک تمام علامات سے یہی مترشح ہو رہا ہے کہ مقصود اصلی خلق کی نظر میں بڑا بنانا ہے نہ کہ حق تعالیٰ کی نظر میں مقبول ہونا ان نمونوں کو دیکھ کر یہ اختیار زبان پر یہ مصرعہ آتا ہے ح قیاس کن ز گلستان میں بہار مرا + البتہ اللہ تعالیٰ قادر ہیں کہ ان نمونوں کے غیر مستحسن ہونے کا اعتراف کر کے آئندہ کو ترک کر دیں جو کہ اس متبادر کے ممانی تھے تو البتہ توقع ہو سکتی ہے کہ ایسے تہذیب و تمدن پر مضمین ترغیبی لکھے جاویں (۳) عقائد اسلامی کو فلسفہ کے حملوں سے بچانا۔ ان کے کبھی دوطرفہ ہیں ایک وہ جو سید صاحب علی گڑھی نے اختیار کیا تھا کہ عقائد ہی میں تبدیل کر دی پھر ان کو فلسفہ پر منطبق کر دیا۔ دوسرا طریق وہ جو علماء نے ہمیشہ سے اختیار کیا ہے کہ جہاں مسئلہ عقیدہ قطعی ہو وہاں عقائد کی عدم مخالفت ثابت کر دی۔ اور جہاں قطعی نہ ہو وہاں ان سے برہان کا مطالبہ کیا اور جہاں نص قطعی نہیں ملتا وہاں کے خلاف ہو اس کے بطلان کا دعویٰ کر کے دلیل سے ابطال کر دیا اگر طریق اول ہوگا تو اس کی نسبت تو اتنا کہہ دینا کافی ہے کہ حق تعالیٰ زبیں جنس خدمت غنی منت + اور اگر طریق ثانی ہوگا تو مبارک ہو۔ اس وقت یہ امر بہت ہی ضروری ہے کہ اگر علمیان جب ہوگا جب دوچار مضمون نمونہ کے طور پر نظر سے گزر جاویں گے۔ (۴) علوم قدیمہ و جدیدہ میں موازنہ کرنا معلوم نہیں اس کو حفاظت دین سے کیا تعلق ہے۔ (۵) علوم ماخوذہ من اہل البیان کی تاریخ خاص طور پر لکھنا۔ حفاظت دین سے اس کے تعلق کی وجہ بھی سمجھ میں نہیں آتی سب کے اخیر میں بعض متن عربی خوانوں کے علوم جدیدہ کا اردو میں لانا سمجھ مقاصد بیان کیا گیا ہے اس متن سے کیا مراد ہے۔ آیا ہم تقریباً ان کو جواب کا طریقہ بھی بتلانا چاہیے؟ اول پڑھ کر غرضتیں جو ضروری یاد آتا ہے بشق ثانی پر اگر مسائل مع جواب ہوں گے تو بہتر ہے۔ (۶) سے متاثر نہ ہوا۔ اور اگر بلا جواب ہوں گے تو خواہ مخواہ خیالات میں شور و شریک پیدا کرنا اور سلیم طبیعت کو تقسیم بنانا کوئی خدمت حق نہیں یہاں تک کہ وہی ضروریات کا مضمون ختم ہو جائے جس پر مختصر تقریر ضرورتاً غلبہ نہ لے گئے ایسے بعد اس پر مضمون ہے۔ (باقی)

اصل عبارت النذوہ کی یہ ہے اس بنا پر یہ مناسب معلوم ہوا کہ نذوہ کی طرف سے ایک ماہوار علمی رسالہ نکالا جائے جس کے بعد اعراض ہوں۔ (۱) اسلامی علوم و فنون کے مہمات مسائل اس طریق سے اردو زبان میں ادا کیے جائیں کہ اگر کسی انداز و درجہاں جماعت بہ آسانی ان کو سمجھ سکے اور ان سے فائدہ اٹھائے (۲) مسلمانوں کی تہذیب و تمدن پر تاریخی حقائق مضامین لکھے جائیں (۳) عقائد اسلام کو فلسفہ کے حملوں سے بچا جائے (۴) علوم قدیمہ و جدیدہ میں موازنہ کیا جاوے (۵) جو علوم مسلمانوں نے نوان و فہرہ سے لے کر ان کی تاریخ اس طرح لکھی جائے جس سے ظاہر ہو کہ مسلمانوں نے ان علوم میں کس قدر اضافہ کیا اور آج جو روئے ان علوم کو جس حد تک ترقی دی اس سے ان کو کیا نسبت ہے یہ پر یہی اسی غرض سے نکالا جائے اس کے ساتھ اس پر یہ بھی ایک بڑا مقصد ہے کہ علم جدیدہ کے مسائل اردو زبان میں لائے جاویں تاکہ اگر وہ ان کے متن سے مستفیع ہو سکے۔ السبحی والہ من اللہ ۱۳

RIBA - EXTORTION - EXPLOITATIONS OF HIGH - FINANCIERS

From Page 11

manufacturer applies maximum pressure upon the manufacturer to gain maximum exploitation value out of the worthless post-dated cheque issued.

(6) In discounting his own post-dated cheque which was issued as payment for the goods produced, the financier is actually under-paying the manufacturer for the goods for which an amount was mutually agreed upon since he deducts the interest charged from the amount of the post-dated cheque.

The Mujlisul Ulama warns these parasitic financiers and money-lenders to take heed of the ultimatum of war issued by Allah Ta'ala in the Holy Quran. The Quran declares: "O Believers. Fear Allah and shun what remains (for you) of Ribaa if, indeed you are Believers. And, if you do not desist, then take notice of war

from Allah and His Rasool..." Allah Ta'ala has associated these who pollute themselves with Ribaa with satanic attributes. Says the Quran: "Those who devour Ribaa do not stand except like one who has been driven to madness by the touch of Shaitaan..."

A Muslim who hears the following statements of Rasulullah (S.A.W.) will shudder at the thought of indulging in the evil of Ribaa: "Ribaa is worse than seventy great sins, the lightest of which is equivalent to the commission of fornication with one's own mother."

This is more than enough to make men of Imaan ponder and steer clear offcourse from the abomination of Shaitaan. This, of a necessity they must do — will have to do — if they cherish any respect for the Law of Allah and if they profess to be men of Faith."

JAMIAT (TVL) ON ZAKAAT ITEMS

THE JAMIATUL ULAMA OF TRANSVAAL IN REPLY TO A QUERY BY "THE MAJLIS" ON THE QUESTION OF ZAKAAT ON VARIOUS ITEMS ISSUED THE FOLLOWING STATEMENT:

Assalamu Alaikum, Jazakumullah for your query, lakumush Shuk'ru wal Min'nah.

Further we wish to advise that;

1. If precious stones are for use, or for a collection, there is no Zakaat on them. Yes, if these are for trade; then the Zakaat of goods in trade is necessary.
2. Zakaat is not waajib on properties which earn rent for a livelihood. If one trades in properties then this would be regarded as a business, and the Zakaat of a business will be essential.
3. If paintings and rare objects are not for trade then Zakaat is not Waajib on them. If one does purchase anything with the niyyah of reselling it after it appreciates in value, then this is trading; and Zakaat is compulsory.
4. There is no Zakaat on an additional car which is used occasionally.
5. Zakaat is not Waajib on a boat, camper or trailer for use.
6. Zakaat is not necessary on sports and camping equipment for use, nor is Zakaat Waajib on domestic appliances and household goods for use.
7. If a luxury wardrobe in a home is for use; Zakaat is not compulsory on this item.

Wassalaam.
E. SANJALVI
(THE MUFTI).

SOME MASAA-IL ON WUDHU

THE FOUR OBLIGATORY (FARDH) ACTS OF WUDHU

- (1) Washing thoroughly the whole face once from ear to ear and from forehead to below the chin.
- (2) Washing both arms including the elbows once.
- (3) Making Masah (i.e. passing the moist hand over) of one-quarter of the head.
- (4) Washing both feet including the ankles once.

* Once the four obligatory parts (mentioned above) have been rendered the Wudhu is valid regardless whether Niyat for Wudhu was made or not. (N.B. It is obligatory for Shaafis to make the Niyat for Wudhu). For example, one takes a bath and water thoroughly drenches the four obligatory parts, the Wudhu will be valid; or someone goes swimming and thus the four obligatory parts are washed in the process of swimming, the Wudhu is valid. But, it should be remembered that the proper Sunnah method of the Wudhu stipulates that a Niyat for Wudhu should be made. A Wudhu made without Niyat is deprived of Sawaab and special blessings although such Wudhu (without Niyat) will be valid for Salaat, etc.

* Recite Bismil-laahir-Rahmaanir Raheem and Kalimah when starting to wash each part.

* While making Wudhu do not close the eyes tightly so that water cannot enter. To do so is Makrooh Tahrimi which is an act which is forbidden.

* One who wears a ring should turn or move the ring while making Wudhu to

ensure that water reaches the part under the ring. If the ring fits on to the finger loosely then it will be Mustahab (preferable and meritorious) to turn the ring around, and if the ring fits the finger firmly, it will be Waajib (compulsory) to move the ring about.

* If some gum or paste has dried on the finger-nail or any other part which has to be compulsorily washed then it is Waajib firstly to remove the gum or paste before making Wudhu. Gum being non-porous will not allow water to seep through to moisten the part of the body covered by it. If after completing the Wudhu you realise that some gum has dried on you then it will not be necessary to renew the whole Wudhu. Merely remove the substance and drench it with water.

* If one has a wound or sore which is bandaged, and washing it is harmful or loosening and retying the bandage entail much difficulty then making Masah over the bandage, will suffice. It is Mustahab to make Masah over the whole bandage and Waajib to make it on more than half the bandage or palster, etc.

The noor of wudhu

It is reported in the Hadith of Rasulullah (S.A.W.) that one should not indulge in worldly talk whilst making Wudhu. Wudhu is a very great act of Ibaadat provided that a Niyat (Intention) of Wadhu is made at the time to performing the Wudhu.

According to our beloved Rasulullah (S.A.W.) when a Believer sits down to make his Wudhu, four Malaikah (Angels) descend with a "blanket of Noor" (celestial light of mercy) and cover overhead the one who is busy with Wudhu. If the one who is making Wudhu engages in worldly talk, one Angel leaves one corner of the "blanket of Noor" in anger and goes away in anger. And, if he speaks once again the last Angel takes away the "blanket of Noor" in disgust, thus depriving this person of the special grace and mercies which flowed in the wake of Wudhu.

THE CURSE OF MUSIC AND SINGING

Continued from last issue.

by JAMIATUL ULAMA (E.C.)

Allah Ta'ala says in the Holy Quran: "And they (Believers) do not attend ZOOR. And when they pass by futility, they pass by with dignity."

The term ZOOR, mentioned in the above ayat of the Holy Quran, literally means FALSEHOOD. In the context of the verse here it means MUSIC AND SINGING.

The great and authoritative Mufas-sireen (Commentators) of the Quran state unambiguously that by the term ZOOR, music and singing is intended. The following explanation, regarding this ayat, is recorded in the Tafseer Kitab, known as SHAWAHIDUT-TAFSEER.

Muhammad Bin Hanafi said: Zoor, here, means music and singing. Laith reported this from Mujahid.

And Kalbi said: (The ayat means) that they (Believers) do not attend gatherings of falsehood and futility.

LAGHWU (futility) literally means everything which is non-sensical (futile) and which diverts (i.e. the attention). Thus, the meaning of ayat is:

"They do not attend gatherings of falsehood. And when they happen to pass by futility they abstain from it with noble dignity."

And, talks of falsehood and actions of falsehood are also described as ZOOR. Music and singing are among the greatest acts of falsehood.

(Shawahidut-Tafseer) **THE ORIGINATOR OF MUSIC AND SINGING**

The pivot of all evil is Iblis or Shaitaan. Iblis is in fact the father of the evil of singing and music.

"Iblis was the first one who mourned and who sang with music." (Mudkhalush-Shara' - Page 102, Vol. 3).

Hadhrat Qatadah (R) says that when Allah Ta'ala expelled Shaitaan from Heaven he (Shaitaan) asked: "O Allah! You have made me accursed. Which voice will be my beloved voice?"

Allah Ta'ala said that his (Shaitaan's) beloved voice will be MUSIC AND SINGING. This is also reported in the Kitab, Mudkhalush-Shara', on page 104, vol. 3.

THE ORIGINATORS OF MUSICAL INSTRUMENTS

Hadhrat Abu Ja'far Tibr (R) states:—

"The very first person who made musical instruments was Thoebaal. Thoebaal was of the progeny of the irreligious Qaabil."

Muhlal-eel Bin Qainan was the name of the man who invented the flute, drum and harp. Muhlal-eel was the contemporary of Thoebaal.

Because of this the progeny of Qaabil involved itself in the practice of music and singing. Steadily this practice spread in the nation of Sheeth² (may Allah be pleased with him)." (Talbeese Iblis, page 291).

MUSIC, SINGING AND DANCING ARE PRACTICES FULL OF ILL-LUCK AND MISFORTUNE

Shah Abdul Muhaddith Dahlawi (R) writes in his Kitab, MADAARIJUN-NUBUWWAH, on page 498: "The greatest Arabian musician and singer was Tuwaylis. This Tuwaylis was such an ill-omened, dismal and unfortunate character that he was born on the day when the Holy Prophet (S.A.W.) died. And, he (Tuwaylis) was weaned from his mother's milk on the day Hadhrat Abu Bakr (R) died. And, he attained puberty on the day Hadhrat Umar (R) was martyred. He was married on the day Hadhrat Uthman (R) was martyred. And, a son was born to him on the day Hadhrat Ali (R) was martyred."

MUSIC AND SINGING — AND INVENTION OF THE INFIDELS

The great Imam Shafi (R) states that in Baghdad he saw the practices of music and singing which were the inventions of the ZINDEEQ (Infidels). Imam Shafi (R) in explaining the reason for this invention of the infidels says: "They (the infidels) desire to divert the Muslims with it (music) from the Book of Allah and from Salaat." (Mudkhalush-Shara' - Page 100, Vol. 3).

Commenting on the above-quoted statement of Imam Shafi (R), Imam Ibn Taimiyah (R) says:

"Imam Shafi is correct and in order to say that this (music and singing) is the invention of the Zindeeq. This is the statement of such a Jurist who is fully aware of the Principles of Islam." (Risalah-Wajd wa Simaa' of Imam Ibn Taimiya - Page 44).

SAMA' OF THE FALSUFIS

Shaikh Nasruddin Muhaqqi says in his Fatawa book: "When the false sufi, sways to and fro in his Sama' sessions, the devil pokes him from behind with his finger so that he sways swiftly to and fro — right and left." (Fatawa Borhanah, page 94).

Mujaddid Alf-Saani (R) says that those saints who listened to Sama' (i.e. the true Sama' with all its restrictions) are amongst the imperfect saints.

Hadhrat Junaid Baghdadi (R) says that those saints who listened to Sama' had in them a contamination of the lower self.

SOME EVILS INHERENT IN MUSIC AND SINGING

Muhaddith Ibn Jauzi (R)

writes:

"Several things are inherent in music and singing.

(1) One becomes forgetful of the pondering about the greatness of Allah.

(2) It excites sexual lust.

(3) It attacks and overpowers the intelligence of man."

Ibn Walid (R), while addressing his people, said: "Beware of Music and Singing. It reduces shāme, and it increases lust (or passion); and it destroys dignity and respect. Its effects are like that of alcohol." (Igaathatul Lufhaan - Page 132).

For the benefit of only those who are enslaved to western thought and mentality we quote Goethe who is one of their idols. Says he:

"Poetry and Music cannot be related to spiritualism. These do not constitute a cure for the heart."

(N.B. These are not the original words of Goethe, but have been translated from the Urdu version of Goethe's work, entitled in Urdu, "Foenone Latifah aur Roohaaniyat", page 61).

For the benefit of the Mu'mineen — Believers who have faith in Allah and the Hereafter — we quote Allamah Ibn Taimiyah (R): "It has already been revealed to the Ahle Mukaashafaat³ that Shaitaan is present at gatherings of music and singing. At such gatherings Shaitaan overpowers those dancers of his desire and involves them in ecstasy. At these gatherings the devil dances above the heads of the audience as well. Certain of the Aulia have seen Shaitaan actually lifting some (members) of the audience and dance with them. Then Shaitaan let out a loud scream causing the dancer to collapse."

These are such things which only people possessing the deep insight of Iman can understand. However, a person who is a strict adherent of the Pure and Holy Shariah becomes the owner of Hidayat (Guidance) even though he may not be informed of the mysteries of these Realities (i.e. which the Aulia learn by inspiration). (Wajd and Sama', page 72).

The great and illustrious Imam Ahmad (R) quotes a Hadith of our Nabi (S.A.W.) to this effect:

"Aisha (R) once said 'Once a female singer came to me and sang a song.' Rasulallah (S.A.W.) then said: 'While this woman was singing Shaitaan was blowing in her nostrils.'"

(Kaffur-Riaa', page 15).

Finally, all Muslims should know that the singer and the one for whom the song is sung — both are cursed by Allah Ta'ala. Said our Nabi:—

"Allah has cursed the singer and the one for whom sung." (Baihaqi — Fatawa Azizi, page 66, Vol. I).

LETTERS TO THE EDITOR

SALAAT WITH HAIR PLAITED

ASSALA MU ALAIKUM WARAH MATULLAAHI WA BARAKAATTUHU

Beloved Brothers in Islam,

Athamdulillah, we received a supply of your most wonderful paper, "The Majlis". Please be advised that it was warmly appreciated, and that the papers are being well read and put to good use. We of Masjid Sajdah would like to commend you on the job you are doing in publishing such a paper which not only is spreading the Deen but keeping the public well aware of what is going on. We pray that Allah Wa ta'ala continues to bless you with the opportunity to reach people and bring to them His Deen.

We have a question which we would like to ask of the Ulama, Insha'Allah. It concerns a Hadith which is to be found in Sahih Muslim. The Hadith deals with plaits in one's hair and is as follows:

"Abdullah b. Abbas reported that he saw Abdullah b. al-Harith observing the prayer and (his hair) was plaited behind his head. He (Abdullah b. Abbas) stood up and unfolded them. While going back (from the prayer) he (al-Harith) met Ibn Abbas and said to him: why did you touch my hair? He (Ibn Abbas) replied: (the man who observes prayer with plaited hair) is like one who prays with his hands tied behind."

We would like to know your opinion on the above Hadith. If you do not agree with it, please inform us on what do you base your opinion. We have many brothers who like to wear their hair in plaits because it has become the style. Some brothers hold that because it was not reported that so and so saw Prophet Muhammad (S.A.W.) do such and such or heard him say such and such, it has no validity.

My personal opinion is that it would be best to leave the plaits out of one's hair until it can/is ascertained that making Salaat with plaits is not haraam. On behalf of our Imaam and Ummat I once again thank you for the papers, and pray that Allah Wata'ala bless you and the entire Ummat of Africa. We hope that you will send more papers whenever possible, Insha'Allah.

WAS-SALAAM, SAALIH A. RAHIM, ISLAMIC CENTRE, MASJID SAJDAH, GRATEFORD PRISON, U.S.A.

(Masjid Sajdah, like several other Islamic Centres of U.S.A. prisons, is an Islamic body established in Grateford prison by Muslim converted

internees. They are organizing themselves along Islamic lines and by the grace of Allah Ta'ala have secured many Islamic concessions from the prison authorities. Consequently they perform regular

Salaat in prison and have regular and organized Islamic classes. We pray that Allah Ta'ala strengthen them and establish them firmly on the Path of the TRUE SUNNAH OF RASULULLAH (S.A.W.)

ANSWER

ASSALAA MU ALAIKUM WARAH MATULLAAHI WA BARA KAATUHU.

Dear Brother Saalih,

In reply to your query on the Hadith regarding the plaiting of ahir, we furnish hereunder the actual Tafseer of the Hadith in question. The Tafseer of this Hadith is from the great and authentic Commentary of Sahih Muslim by the illustrious Imaam Nawawi who was one of the greatest jurists among the Shafi Ulama. The Tafseer is recorded in the Imam's work known as Sharhul Muslim. Before giving the authoritative Tafseer of the hadith it has to be observed that the Hadith or the English version of it quoted by you is not the same as the authentic Arabic version recorded in Sahihul Muslim. The correct version of the Hadith in question is as follows:

"...Abdullah Ibn Abbaas saw Abdullah Bin Haarith performing Salaat with his hair plaited behind. He (Abdullah Ibn Abbaas) then stood up and began loosening the plaits. When he (Bin Haarith) completed (his Salaat) he advanced towards Ibn Abbaas and said: What concerns you with my hair? He (Ibn Abbaas) then said: I heard Rasulallah (S.A.W.) say: Verily, the likes of this (i.e. plaited hair for men in Salaat) is like one (who performs Salaat) with his hands tied behind his back." (Sahihul Muslim, Vol. I)

From the above Hadith you will observe that the last part of the Hadith was in actual fact the statement of Rasulallah (S.A.W.). Ibn Abbaas (R) clearly states: "I heard Rasulallah (S.A.W.) say..." But, the English version quoted by you omits this very important fact. And, on the assumption that Ibn Abbaas (R) did not state that Rasulallah (S.A.W.) said so and so, then too the verdict of such a great Sahabi cannot be ignored. It is inconceivable that a Sahabi (and such a great Sahabi as Abdullah Ibn

Abbaas) would issue a verdict which would be contrary to the order of Rasulallah (S.A.W.). According to the Shariah the verdicts of the Sahaba are considered as the Verdicts of Rasulallah Sahaba reported the Deen as they learnt from Rasulallah (S.A.W.) and as they saw Rasulallah (S.A.W.) practice it. The following is the explanation of the Hadith given in Sharhul Muslim:

"The Ulama are unanimous in prohibiting the performance of Salaat with hair plaited. ... If he (whose hair is plaited) performs Salaat, the Salaat will be valid, but he has committed a bad act. Abu Ja'far Tibri (R) has claimed this 'by virtue of the Ijmaa' (Consensus) of the Ulama. The overwhelming majority of the Jurists maintain that the prohibition applies generally for a person (male) who performs Salaat regardless of whether he plaited his hair for the specific purpose of performing Salaat in that manner or whether he plaited his hair before the Salaat for some other reason ... This is the accepted and most authentic opinion which is narrated from the Sahaba and other (learned authorities of Islam). the Ulama state that the philosophy underlying the prohibition of performing Salaat with hair plaited, is the hair performing Sujood along with the person, hence he (Rasulallah-S.A.W.) likened the person performing Salaat with hair plaited to one performing Salaat with hands tied behind."

From the above Tafseer of the Hadith the following facts emerge:

(1) Salaat should not be performed with hair plaited. (2) However, if the Salaat is performed in this state, it (the Salaat) will be valid, but the Musalli (the one who performs Salaat) is guilty of flouting the command of Rasulallah (S.A.W.). This is indeed most unbefitting for a Muslim.

Was-Salaam, The Editor.

PICTURE-MAKING - THE MOTHER OF TELEVISION

In the technical discussion on TV it was shown that photography which is merely a method of picture-making is the actual basis of TV. Without the institution of photography television is not possible. Whether shows are "live" or otherwise, the institution of photography is employed. Now, according to the Law of Islam PICTURE-MAKING of animate objects is severely criticised and banned. In our booklet on PICTURES and PHOTOGRAPHY (which shall be released soon, Insha'Allah) the Islamic ban on pictures of animate objects has been explained in detail. Since we have outlined the Islamic Law pertaining to photography or pictures of animate objects in a separate booklet, we shall content ourselves to mention here only the relevant Ahadith of our Nabi (S.A.W.) and his noble Companions (R.A.) pertaining to the prohibition of pictures of animate objects.

1. Abu Talha (R) reported that the Messenger of Allah said: "Angels do not enter a house in which there is a dog or a picture".

(SAHIHUL MUSLIM)
2. Aisha (R) said: "The Messenger of Allah (S.A.W.) returned from a journey and I had screened my door with a curtain having on it pictures of winged horses. He commanded me to remove it".

(SAHIHUL MUSLIM)
3. Rasulullah (S.A.W.) said: "The most grievous punishment on the Day of Resurrection will be for those who imitate Allah in the act of creation (i.e. making pictures and images)".

(SAHIHUL MUSLIM)
4. Aisha (R) reported that she had bought a carpet which had pictures on it. When the messenger of Allah (S.A.W.) saw it, he remained outside and did not enter. I perceived signs of disgust on his face. She said: "O Messenger of Allah, I offer repentance to Allah and His Messenger — what is the sin which I have committed?" Thereupon Rasulullah (S.A.W.) said: "What is this carpet?" She said: "I bought it for you so that you might sit on it and take rest". Rasulullah (S.A.W.) replied: "The owners of these pictures will be punished and they will be commanded to give life to what they tried to create". He then said: "Angels do not enter the house in which there is a picture".

(SAHIHUL MUSLIM)
5. A person came to Ibn Abbas (R) and said: "I am a person who paints pictures, therefore give me a verdict upon them". Ibn Abbas (R) said: "Come near me". He approached near, so much so that Ibn Abbas (R) placed his hand upon his head and said: "I shall narrate to you what I heard from Allah's Messenger (S.A.W.). I heard him say: 'All the makers of pictures will be in the fire of Hell. A soul

will be breathed in every picture prepared by the picture-maker and it will torment him in the fire of Hell.' Ibn Abbas (R) then said: "If you have to do it all, then paint pictures of trees and lifeless objects".

(SAHIHUL MUSLIM)
6. Ibn Abbas (R) reported: I heard the Messenger of Allah (S.A.W.) say: "Every picture-maker will be in the fire of Hell. A body will be created for every picture made by the picture-maker, and this body will torment him (the picture-maker) in Hell".

(MISHKAAT)
7. Abu Hurairah (R) reported that the Messenger of Allah (S.A.W.) said: "Jibraeel came to me and said: 'I came to you last night, but was prevented from entering because there were pictures at the door and a fine screen with pictures on it, and there was a dog in the house. Cut off the head of the picture so that it may resemble a tree. And, cut up the screen and convert it into pillows. And, have the dog driven out of the house'".

(MISHKAAT — ABU DAWOOD, TIRMIZI)
8. Abu Hurairah (R) reported that Rasulullah (S.A.W.) said: "A neck from hell will emerge on the Day of Resurrection. It will have two eyes, two ears and a tongue. It will say: 'I have been entrusted to torment three types of persons — every rebellious oppressor, everyone who associated another in the worship of Allah, and the picture-makers'".

(MISHKAAT — TIRMIZI)
9. Aishah (R) reported that during an illness of Rasulullah (S.A.W.) some of his wives spoke about a church which they had seen in Abyssinia. Umme Salamah (R) and Umme Habibah (R) had been to Abyssinia, and they were describing the pictures which they had seen there. Rasulullah (S.A.W.) then raised his hand and said: "They (i.e. the Christians) are such people who, when a pious one among them dies, build a place of worship over his grave and then draw pictures on it (the place of worship). They are the worst of the creation of Allah".

(MISHKAAT — BUKHARI, MUSLIM)

10. Ibn Abbas (R) reported that Rasulullah (S.A.W.) said: "The most grievous punishment on the Day of Qiyamah will be meted out to one who killed a Prophet, who killed one of his parents, the picture-makers and a learned man who did not benefit by his knowledge".

(MISHKAAT — BAIHQI)
11. The Messenger of Allah (S.A.W.) said: "Every picture-maker will be in the Fire".

(BUKHARI)
There are many more Ahadith of our Nabi (S.A.W.) which sterily and emphatically prohibit pictures of all living objects. However, we shall

content ourselves with the abovementioned Ahadith as these are more than sufficient for all seekers of the Truth. These Ahadith are highly unambiguous and leave no doubt as to the attitude Islam takes with regard to this picture of idolatry and immorality — viz. picture-making, the root of all idolatry and evil.

Another point we have to stress here is the fact that ALL FOUR MAZHABS — Hanafi, Shafi, Maliki and Hambali — unanimously brand the practice of pictures PROHIBITED and the perpetrators as participants in KABIRAH (great) sin and as such they qualify for the epithet FAASIQ given by the Shariah to all rebellious sinners. It has been necessary to make this statement because there are many who hoodwink the unwary Muslim public criminally and cruelly by claiming that the practice of pictures is permissible in Islam. These are "the learned men" who have sold the Deen down the river. They have betrayed Allah Ta'ala; they have betrayed Rasulullah (S.A.W.) and they have betrayed the sacred TRUST of SAFE-GUARDING and DEFENDING the DEEN which

accompanies the Trust of Islamic Knowledge.

(to be continued)

TELEVISION INFLUENCES SON

An 80-year old woman, whose son pleaded guilty to trying to hire someone to kill her, said her son loves her very much and was influenced by violence on television if he actually offered to pay a "hit man."

"He was pressured into it," Mrs. Zephyr Tatarian said, calling the charges against her son Gregory (50) "the silliest thing I ever heard."

She said she had warned her son, who has lived with her most of his life, to stop watching so much television at night when some of the more violent shows are aired.

Mr Tatarian was originally charged with soliciting someone to murder his mother but pleaded guilty on Monday to a reduced second-degree felony charge.

VIDEO CRIME FRIGHTENING

by Leslie Lightfoot

Sometimes I wish South Africa was never going to have commercial television

Logically, its arrival in a little over a year is inevitable. The SABC has incurred breathtaking debts to give South Africa a service. In due course, the income from advertising will also help the corporation to buy the more expensive overseas programmes.

I know that advertising will be kept to the minimum and that a very tight control will be kept over the commercials and their placing. We can only hope the situation will be in line with commercial television in Britain, where some fine programmes are being produced by the ITV companies.

Still, one cannot help fearing that we will land up with the American setup, where programme production is entirely ruled by commercial considerations. True, the Americans do turn out some good programmes, but we don't see the rubbish that is the American viewer's daily diet.

An American organisation recently did a survey of

programme content on the three main channels available to viewers in Washington DC.

In a week, in the period between 3pm and 11pm, there were 113 stabbings, 92 shootings, 168 beatings, nine stranglings and 179 other acts of violence. Viewers were seeing a killy every 43.8 minutes, an act of violence every 16.9 minutes.

The average American watches television for six hours every day. Thus, the survey showed, the average American child has seen 13 000 people killed before the age of 14.

It is quite frightening. SABC-TV does have its share of violence, mostly in the second half of the week and with varying degrees of savagery — "Quest" on Thursdays, "Bonanza" and "Opdrag" on Fridays and "Hager en Kie" on Saturdays.

Once "The Villagers" finishes at the end of the month, there will also be a crime series in the 7.30 slot on Mondays. "Jordan", the new serial, looks pretty violent.

"Jordan", "Bonanza" and "Hager en Kie" are all slotted for times when children are still watching.

(Courtesy E.P. Herald).

RELIGIOUS STRUGGLE

The Pakistan Government is steadily losing ground in its battle with the opposition Pakistan National Alliance Party. Strikes have stopped air and rail services. People have died in riots. Most of Pakistan's big cities have been under martial law. The opposition wants Prime Minister Zulfikar Ali Bhutto to resign and new elections to be held — impartially and unsupervised by the army.

What kind of government would Pakistan get if the Pakistan National Alliance succeeds? At present the opposition is supported almost entirely by the new alienated urban middle classes — the people who have left their whole way of life behind in the villages. Lost in the cities, they turn to the one permanent influence in their lives — religion. Religion is one of the hallmarks of the National Alliance Party. Personal liberty is another banner flown by the opposition, which feels suppressed by a corrupt dictatorship.

There are startling social differences between the governing People's Party and the opposition. Premier Bhutto and his leaders are fond of alcohol. They sport Western suits and smoke Cuban cigars. The hospitality of the National Alliance, on the other hand, is confined to soft drinks and tea. They believe devoutly in the Islamic way of life.

OBSESSED WITH PAST

A journalist in Lahore has described Mr Bhutto as a "Westernised, secular leader trying to run an Islamic, theocratic state". "The reason that Pakistan exists at all is Islam. If you take that away we might just as well be the most western province of India." Bhutto followers are quick to point out, however, that Pakistan was founded by a man who was as Westernised as Gandhi was Indian. He was Mohammed Ali Jinnah, a Muslim whos is said to have realised the economic

advantages of a separate state from the Hindus.

Thus the basis for Pakistan's foundation, according to the People's Party, was economic rather than religious. Mr Bhutto's delving into history is for a good reason. His opposition is obsessed, with Pakistan's past. The manifesto of the National Alliance states that it would re-open the Kashmir issue with India and "organise the people of Kashmir for their freedom struggle".

Bangladesh would be brought once again into some confederation with West Pakistan and "the traitors — those responsible for the country's break-up in 1971 — will be put on trial". Mr Bhutto is obviously included among these "traitors". His stance on India and Bangladesh is seen by the National Alliance as "weakness, cowardice and vanity".

DANCED WITH DR K

He is also accused by his opposition of being a man of "un-Islamic moral looseness". One of his graves crimes in their eyes is that his wife is known to have danced with Dr Henry Kissinger. Not to mention the fact that he admits to the odd whisky ... None of that would be permitted by the National Alliance Party if it were to gain power. It aims for a Pakistan in strict conformation with the ethical code laid down in the Koran. Adulterers would be stoned to death, the hands of thieves cut off, usury — applying also to bankers' interest — abolished, women announcers banned from television.

Yet the Alliance also stands for freedom of speech and the right to a fair trial. It sees Pakistan as part of a pan-Islamic empire stretching from India to the Atlantic, however, and wants to teach Arabic in schools and receive more aid from rich Arab countries.

(Courtesy Evening Post).

THE POWER OF ALLAH'S NAMES

YA-AHAD (O THOU, THE ONE AND ALONE!)

Before seeking employment or before going for an interview,

(i) recite YA-AHAD nine times. Insha'Allah the outcome will be successful.

(ii) Recite YA-AHAD forty one times morning and evening and be assured to die with Imaan.

(iii) If someone has been bitten by a poisonous snake, recite YA-AHAD-YA-WAAJIDO one hundred and one times and blow over the snake-bitten person. Insha'Allah, he will recover.

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R3,00 Annual Subscription, 12 issues. (South Africa, Rhodesia, Malawi, Zambia) \$6,00 (U.S.) Overseas Air Mail. 12 issues. Subscription includes other literature also.

The importance of growing a beard according to the Ahaadith of Rasulullah and the teachings of the Fuqahaa (Jurists), and the pious spiritual leaders is recorded herein. It has been explained that the growing of the beard was a Sunnah of Rasulullah. It was also the way and the Sunnah of all other Ambiya A.S.

A concise and authentic thesis on re-establishing the Sunnah of Rasulullah and all the prophets of Allah.

'Say (O Muhammad) if you wish to love Allah, follow me; Allah will surely love you'.
Al-Qur'aan.

During my journey to India this year 1395 Hijri I noticed something strikingly new. This humble servant left Jeddah for India on Wednesday 28th Rajab, 1395 — 6th August, 1975, and reached Bombay on the same day. I had planned to stay in Bombay for two or three days. On reaching Bombay I learnt that Maulana In'aamul Hasan Saheb was about to leave for Malir Kotla for the purpose of Tabligh. He had written to our associates that Zakariya should not stop over in Bombay for too long and for this reason I stayed in Bombay for one day only and left for Delhi on Friday. After one nights stay, Maulana In'aamul Hasan Saheb departed for Malir Kotla and I proceeded to Saharanpur. The return from Saharanpur this year was through the border post instead of the usual air journey. On the 2nd Zil Qadah (according to the date in India) on the morning of Friday we reached the border post. The Tablighi Ijtimaa of Pakistan commenced on Saturday and lasted for three days. After making several other calls in Pakistan I returned to Mecca on the 12th Zil Qadah — 21st November.

During this stay in Saharanpur, I was quite unusually infuriated with the question of the beard. I personally had noticed, and many friends close to me pointed out that I never took such a relentless stand before, I was enraged whenever I saw person shaved his beard and I denounced this act in every gathering. While performing the Bay'at too, I admonished in very strong terms the prohibition of shaving the beard. I could not determine the cause of this strong feeling towards this Sunnah except that I had noticed that more people were neglecting this Sunnah and that recently admonishment in this matter was dwindling. The late Maulana Husain Ahmad Madani (may Allah's mercy be upon him) during his last three or four years denounced the shaving of the beard very strongly. Whenever I observed a person who by shaving his beard chooses the appearance other than that of Rasulullah, I visualise that if this person has to die in this state - and the moment of death is not known to anyone — then when he is placed in his grave he will first be shown

the countenance of Rasulullah. How will this Muslim then be able to face Rasulullah when his appearance is contradictory to what it should have been. It also often came to my mind that there are many major sins, viz; adultery, sodomy, consuming of intoxicants and usury etc. The offender in these is only transgressing while actually carrying out that evil act. Rasulullah has said; *'when an adulterer is committing adultery, he is not a Mo'min (believer)'*. The Mashaaiik have explained that at the time of adultery the noor of Imaan is separated from the adulterer. After he has finished this sinful act the Imaan returns into a Muslim. The shaving of the beard is such a act that it is continuous, exhibited all the time. When performing salaah too, this sin remains with him. Similarly during Sowm (fast), Haj and all other Ibaadaat this sinful act accompanies him.

On several occasions I contemplated writing a brief booklet about the beard but unfortunately I did not get the opportunity while in India. After returning from India my enthusiasm was not the same but nevertheless the thought to write this booklet remained. Thus today on Wednesday the 29th Zil Hijjah, 1395 Hijri at Zuh'r time, in the Masjidun Nabawi I commenced in the name of Allah. May Allah grant me the good fortune to complete it, for during these days meeting and bidding farewell to friends and acquaintances take up much time. *'And Allah alone aids to conform with His likes and pleasures'*.

I propose to write two chapters in this booklet. The first chapter will be Ahaadith of Rasulullah and the teachings of the Sahaba RA. The second chapter will comprise the rulings of the Mashaa'ikh and Ulama.

CHAPTER ONE
HADITH NO. 1
Aa'isha RA. relates that Rasulullah said: 'Ten things are of nature, in which cutting the moustache and growing a full beard are mentioned'.
Abu Dawood.

It is mentioned in 'Bazlul Maj'hood' that the 'fitrat' means the way of all the Nabis. These ten things, amongst which are the cutting of the moustache and the growing of a full beard, were

COMPULSION OF GROWING THE BEARD

by Shaikh Maulana Muhammad Zakariya,
Shaikhul-Hadith, Mazaahirul-Uloom,
Saharanpur,
India.

(Translated from Urdu by Waterval Islamic Institute)

the practice of all the Amibiya A.S. We have been commanded to follow these. Allah says in the Qur'aan: *'Those are they whom Allah had guided; so follow thou their guidance'*. Saratul An'aam : 90.

This is an Aayat in the seventh juz, wherein, after mentioning the names of various Nabis, Rasulullah is commanded thus: 'that these personalities were such that Allah had guided them, so you too (O Muhammad) follow their way'. Bayanul Qur'aan.

It is stated in 'Bazlul Maj'hood' that this is the way most Ulama have translated the word 'fitrat'. Some have however translated it as the Sunnat (way) of Sayyidina Ibrahim A.S. Some have explained that it means 'that which is acceptable to normal, well bred people'; implying that those who are not abnormally wicked will accept all these things of the 'fitrat'. In essence 'fitrat' means the 'Deen' (religion). Allah says in the Qur'aan: *'And follow thou the constitution fo Allah according to which He hath constituted mankind'*.

Suratur Roum : 30.
This Deen is that which Allah has chosen for the first human created. And these ten things are. of that Deen. Reference has been made in 'Bazlul Maj'hood' to another Aayat of the Qur'aan in the twenty first Juz; *'And follow thou the constitution of Allah according to which He hath constituted mankind. No altering let there be in Allahs creation. That is the right religion, but most men know not'*.

Suratur Roum : 30.
When the cursed Shaytaan was humiliated in Allahs court he vowed; *'And surely I will lead them astray, and I will fill them with vain desires, and I will command them so that they will slit the ears of the cattle, and I will command them so that they will alter the creation of Allah. And whosoever taketh Satan for a patron, instead of Allah, shall surely suffer a manifest loss'*.
Suratun Nisaa : 119.

Maulana Thanwi (may Allah enlighten his resting

place) has written that in the Aayat 'And I will command them so that they will alter the creation of Allah', includes the shaving of the beard. There are numerous other Ahaadith that command the cutting of the moustache and the growing of full beards.
HADITH NO. 2

In the book 'Hukmul lih'ya fil Islam' quoting from Ibn Hibbaan the following Hadith is reported by Abu Hurairah; 'Rasulullah has said: 'Amongst the fitrat (Deen) of Islam is the cutting of the moustache and the lengthening of the beard for surely the Majoos (fire worshippers) lengthen their moustaches and cut their beards so oppose them by cutting your moustaches and lengthening your beards'.

In this Hadith Rasulullah has declared the keeping of the beard a fundamental requirement fo Islam and has described the shaving of the beard as a symbol of the Majoos (fire worshippers). In a well known Hadith it is related that 'Whomsoever imitates a people, will be regarded as of them'. That is why Rasulullah has commanded us to oppose the Majoos. It is obvious that the growing of the beard is an Islamic injunction and all the Ambiya A.S. without exception are agreed on this, as has already mentioned in Hadith number one. Therefore those who hold this false notion that it was a custom amongst the Arabs to grow beards therefore Rasulullah has commanded it are totally wrong in their assertions and their argument is baseless.

May Allah through His grace and kindness guide us all to act according to the teachings of Rasulullah and also give the strength to refrain from committing wrong actions and protect us from the various warnings that have been sounded time and again.

Ibn Umar has also related from rasulullah that the Mushrikeen (those who set partners with Allah) should be opposed by lengthening the beards and cutting the moustache closely. There are numerous other Ahaadith to the same effect.

Abu Hurairah reports that

Rasulullah said: 'Lengthen your beards and cut your moustaches, and in this matter do not imitate the Jews and Christians'. It is indeed unfortunate that today, by apeing the Christians, we are neglecting and destroying this blessed and very important Sunnat of rasulullah. I recall that during my childhood even the elders among the Hindus were accustomed to having beards.

In a Hadith quoted in 'Musannaf Ibn Abi Shaybah' it is reported that a Majoos who had shaved his beard and had a long moustache came to Rasulullah. On seeing this Rasulullah said: 'What is this you have done?' He said: 'This is our religion'. Rasulullah said: 'In our religion we are commanded to cut the moustachè and lengthen the beard'. Hukmul Lih'ya fil Islam.

Ibn Asaakir and others have reported that Hasan relates that Rasulullah said: 'There were ten such habits amongst the people of Loot

A.S. which were the cause of their destruction. Amongst these habits is listed the shaving of the beard and the lengthening of the moustache'. haarith bin Abi Usaama relates from Yahya bin Abi Katheer that an Ajami (a non-believer who was not an Arab) who had shaved his beard and lengthened his moustache came into the Masjid. Rasulullah said to him: 'What has prompted you to do this?' He replied: 'My Lord (the king) has ordered me to do this'. Rasulullah said: 'Allah has commanded me to lengthen the beard and to cut the moustache'.

In another Hadith Zaid ibn Habib relates that Rasulullah could not bear looking at two emissaries that came from the court of King Kisra because they had shaven their beards. He told them; 'Be destroyed! Who has told you to make your appearance like this?' They replied: 'Our Lord, Emperor Kisra ordered us'. Rasulullah said: 'But I have been commanded by my Lord, Allah to lengthen the beard and cut the moustache'. Hukmul Lih'ya fil Islam.

This incident is described in detail furter on. After death in the grave we will first be shown the countenance of Rasulullah. Those will be moments of regret and utter hopelessness. Allah forbid, if at such a time of need, and with hope that Rasulullah will intercede on one's behalf, he sees a face and a appearance that is not according to his Sunnat, and he turns his face away! How unfortunate will this be?

(to be continued).

FESTIVAL FILMS “ABOMINATION OF SHAITAAN”

Several organizations in Natal describing themselves as “Muslim” organizations, viz. Arabic Study Circle, Muslim Youth Movement, and Orient Islamic Educational Institute, are guilty in the eyes of the Shariah of committing the heinous act of heaping insult and mockery against the fair name of Islam. These organizations are presently involved in the dastardly crime of insulting Islam by way of a series of evil films initiated by the so-called World of Islam Festival

Our Durban correspondent writes:

“About a month ago these films or some of them were previewed at Shiraz Cinema, Durban. Viewing was by invitation only, the organizers wanting, understandably, to limit the audience to the ‘really dynamic’ luminaries of the community. The showing started a short while before Maghrib Salaat (on Sunday) and carried on right through.”

These organizations must take notice of their naked effrontery to the Sacred Deen of Allah Ta'ala. On the one hand they designate themselves with the laudable appellations of “Islamic”, “Muslim”, etc. and on the otherhand, they indulge in evil activities — activities (like the exhibition of sin, and inviting others to indulge in sin are sins, the gravity of which cannot be adequately

emphasised. it is flagrant violation — rebellion — of the Sacred Law of Allah Ta'ala.

MUSLIMS WHO HAVE SOME CONCERN FOR THE SPIRITUAL PROGRESS OF THEIR IMAAN MUST TAKE COGNIZANCE OF THE EVIL PERPETRATED BY THESE BODIES UNDER THE GLORIOUS NAME OF ISLAM. MUSLIMS-FOLLOWERS OF MUHAMMADUR RASULULLA (S.A.W.) WILL AND MUST OF AN ABSOLUTE NECESSITY REFRAIN FROM SUPPORTING THESE MOCKERIES OF ISLAM SHOWN IN THE FORM OF THESE IMMORAL FILMS.

IT IS THE HOLY AND INCUMBENT DUTY OF EVERY MUSLIM TO VOICE HIMSELF/HERSELF AGAINST THIS GROSS ABUSE AGAINST ISLAM. ISLAM CANNOT BE SUBJECTED TO THE MOCKERIES OF THE AMUSEMENT AND ENTAINMENT SCREEN. ALLAH TA'ALA WILL MOST ASSUREDLY CALL TO BOOK THE GUILTY CULPRITS RESPONSIBLE FOR THE COMMISSION OF THIS SACRILEGE AGAINST THE DEEN. THESE FILMS INTRODUCED BY THESE ORGANIZATIONS COULD ONLY BE DESCRIBED AS “THE ABOMINATION OF SHAITAAN”.

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EDITORIAL

WE CHALLENGE THEM!
WE DEFY THEM!
LET THEM COME FORWARD

The cries of woe and lament of the modernist element; the trumpets of desperation sounded by the anti-Sunnah league; the venom-spitting against the Ulama by these men of frustration and defeat fired from their fortresses of anonymity and cowardice are all indicative of the mental instability and the intellectual retrogression which reign supreme in the camps of the so-called intelligentsia whose inordinate desires and aspirations for the LEADERSHIP OF THE MUSLIM COMMUNITY have been powerfully and diligently checked and blocked by the propounders of the Shariah- the upholders of the Shariah- the Ulama-e-Haq.

No matter how frantically the opponents of the Sunnah may kick against the beloved Teachings of Islam enshrined in the bodywork of the SUNNAH and the QURAN, the TRUTH can never be eliminated, for the glorious Word of Allah Ta'ala declares:

"AND, TRUTH HAS COME, AND FALSEHOOD HAS VANISHED, FOR VERILY, FALSEHOOD (BY ITS VERY NATURE) MUST PERISH."

Allah Ta'ala has coupled the preservation of the everlasting Truth of Islam with the existence of the Ulama-e-Haq. Since we abide in a material world dominated with material agencies created by Allah Ta'ala for the fulfilment of the needs and requirements of man, Allah Ta'ala in His Infinite Wisdom chose material agencies to preserve the Law of Islam unto the Last Day. And, these material agencies backed and fortified solidly with the Sunnah of Rasulullah (S.A.W.), appointed by Allah Ta'ala to act as the Standard-Bearers of His Law are the Ulama-e-Haq, hence Rasulullah (S.A.W.) observed:

"Verily, the Ulama are the Standard-Bearers of Islam."

"Verily, the Ulama are the Representatives of the Ambiyaa."

How closely the preservation of Islam is interlocked with the existence of the Ulama-e-Haq is borne out by the following statement of our beloved Nabl, Muhammadur Rasukullah (S.A.W.):

"If the Ulama becomes non-existent, Islam (too) becomes non-existent."

No matter how unpalatable this may sound to the denigrators of the Ulama, they will just have to learn to live with it and learn to swallow this bitter (bitter to their western-oriented minds) pill by subduing their egoistic demands for cheap-publicity and self-aggrandizement. There is no alternative for them. The Ulama's rank and pedestal-their position and command- is bolstered by and based upon Divine Sanction. Nothing, therefore, and we reiterate, NOTHING -be it organizations, kings, governments- will be able to dislodge the Ulama-e-Haq from the position of leadership of the Muslim community vouchsafed to them by Allah Ta'ala. Bearing in mind our sacred responsibility and the sacred Trust of Islam placed upon us by the Shariah of Islam we forthrightly and most undiplomatically tell I.C.S.A., and C.I.T., and M.Y.M. and all the league of Dajjals to unite and try their level best to uproot and dislodge the Ulama. We defy them, we challenge them to bring into play all their material resources of anti-Sunnahism, and all the aid which they can muster from their Kuffaar associates to dislodge the Ulama and usurp their sacred position of Trust. With conviction born of faith in Allah Ta'ala and submission to the "centuries-old" Quran and Sunnah we notify them all that they will fall dismally.

For decades now, the Ulama of this country have maintained silence and resorted to "diplomacy" and have suffered the indignities which the enemies of the Sunnah have heaped upon them. Let them all be told now that gone are those times when you, O league of modernists - destroyers of the Sunnah! trampled roughly over the Sunnah and in the process strived to obliterate the Ulama. Gone are the times when you laboured under the extremely false notion that the Ulama had no tongue to reply to your charges of falsehood. The time has now come for whipping and lashing out against all those who dare betray the audacity to revile the Sunnah of Rasulullah (S.A.W.). The ball is now in their court. Let them then come forward

THE ISLAMIC MEANING OF THE ZAKAAT CATEGORY OF "FI-SABEELILLAHAH"

(MUJLISUL ULAMA OF S.A.)

Some people in order to channel Zakaat funds into causes not sanctioned by the Shariah, are attempting to seek justification for their un-Islamic act by resorting to interpreting the Quranic verses by distortion. In substantiation to their claim that Zakaat monies should be utilized for all Muslim charitable purposes, they adduce the Quranic phrase: "Fi-Sabeelillaah" which appears in the verse of the Quran fixing the recipients of Zakaat. Because, literally, "Fi-Sabeelillaah" means "in the Path of Allah", they argue that all Muslim charitable causes and institutions are in the Path of Allah, hence utilization of Zakaat monies in these "in the Path of Allah" activities is fully justified. Insha'Allah, the fallacy of this argument will be exposed in this article.

The phrase: "Fi-Sabeelillaah" appears in the Quranic verse dealing with Zakaat as one of the eight Masaarufuz-Zakaat (i.e. the categories of Zakaat-recipients). In the context of the Zakaat-verse, the phrase: "Fi-Sabeelillaah" does not have a literal application. Besides the authoritative interpretation advanced by the Sahaba and the Fuqahaa of this term, even superficial reasoning requires that the literal meaning could not be applied here since the very stipulation of eight categories of Zakaat-recipients would be defeated and rendered meaningless. The Holy Quran restricts the spending of Zakaat to EIGHT categories of persons. This is unanimously accepted by all, even the modernists. The restriction will have no meaning if the literal meaning of "Fi-Sabeelillaah" is construed to apply, for then, the classes of Zakaat-recipients will cease to be EIGHT, but will multiply into numerous classes because charities in the Path of Allah exceed eight by far. Such a contradiction is not conceivable in the Quran, and no Muslim would even tolerate to hear of such a suggestion. The very fact that Zakaat-recipients have been classified into eight groups, is clear proof that "Fi-Sabeelillaah" must be a class on its own and must have a meaning other than its literal meaning. For this other meaning it is imperative that we turn towards the great Authorities of the Shariah.

Rasulullah (S.A.W.) used the term: "Fi-Sabeelillaah" synonymously with JIHAAD in the Path of Allah. Basing their claim on the interpretation of Rasulullah (S.A.W.), the Fuqahaa (Jurists of Islam) state:

"and, Fi-Sabeelillaah means the 'masraf' in Jihaad (or the soldier who requires aid in

Jihaad). And, Imam Abu Hanifah (R) stipulated that the soldier (in Jihaad) must be a needy one (so as to qualify as a Zakaat-recipient). Imam Ahmad (R) says that Hajj also is "Fi-Sabeelillaah".

(QUSTULAANI)

Imam Aini (R) said: **"Fi-Sabeelillaah refers to soldiers (of Jihaad) stranded, according to Imam Abu Yusuf (R), and according to Imam Muhammad (R), stranded Huj-jaa".**

In the great authoritative work on Islamic Jurisprudence known as Mabsoot it is stated:

"And, Fi-Sabeelillaah means the poor soldiers according to Imam Abu Yusuf (R), and according to Imam Muhammad (R), the poor Hujjaaj (i.e. those who went on Hajj and for some reason became destitute)."

"Imam Shafi (R), Imam Abu Yusuf (R) and the overwhelm-

ing majority of Ulama say that the meaning of Fi-Sabeelillaah is "MUNQATA-UL-GHUZAAT" (or soldiers stranded or prevented by lack of material agencies to join up with the Muslim army)."

(TAFSEERUL MAZHARI) **"Fi-Sabeelillaah means stranded soldiers according to Imam Abu Yusuf (R), and stranded Huj-jaa, according to Imam Muhammad (R)."**

(HIDAAYAH)

In Wabri it is recorded: **"They (i.e. the Fi-Sabeelillaah recipients) are those Hujjaaj and soldiers who have been cut off from their wealth."** In Isbahaani it is stated: **"Allah intended by it (i.e. the phrase: Fi-Sabeelillaah) the soldiers of Jihaad."**

Kaaki (R) said: **"Stranded soldiers is the meaning of Allah Ta'ala's statement: Fi-Sabeelillaah according to Imam Abu Hanifah (R), Imam Abu Yusuf (R), Imam Shafi (R), and Imam Malik (R). And, according to Imam Ahmad (R) and Imam Muhammad (R), stranded Hujjaaj."**

Ibn Munzir (R) said: **"The view of Imam Abu Hanifah (R), Abu Yusuf (R) and Muhammad (R) regarding Fi-Sabeelillaah is the soldier who is not wealthy."**

Abu Thaur (R) narrates: **"According to Imam Abu Hanifah (R), verily, it (fi-**

Sabeelillaah) means the soldier, not the Haajji."

Imam Surooji (R) says: **"These people narrate on the authority of Abu Hanifah. I then observed in KHA-ZAANATUL AKMAL that which corresponds with what this Jamaat narrates (i.e. the view that Fi-Sabeelillaah refers to soldiers)."**

"And, Fi-Sabeelillaah means stranded soldiers, i.e. those soldiers who have become destitute and stranded according to Imam Abu Yusuf (R), and, according to Imam Muhammad (R), the stranded Hajjee."

(SHARHUN NIQAAYAH)

"Verily, one of the Classes (of Zakaat recipients) is Fi-Sabeelillaah, and they are the Mujaahidoon (soldiers fighting in the Path of Allah)."

(LAAMIUD DURARI)

"And, Fi-Sabeelillaah, according to Imam Abu Yusuf (R) refer to stranded soldiers, and according to Imam Muhammad (R), to stranded Hujjaaj."

(SHARHUL WIAQAYAH)

"Fi-Sabeelillaah refer to stranded soldiers, i.e. those who are unable to join up with the Muslim army by virtue of their poverty brought about by the depletion of their money, means of transport, etc., and even though they may be having wealth at home."

(UMDATUR RIAAYAH)

The above quotations from the authentic Law Books of Islam will be more than sufficient to convince the unbiased Muslim that the Quranic phrase: "Fi-Sabeelillaah" does not have a general application in the context of Zakaat. The Ruling of the Shariah -right from the time of the Sahaba - has been that "Fi-Sabeelillaah" signify a specific class of Zakaat recipients, viz. "Munqataul Ghuzaat" and/or "Munqataul Hujjaaj".

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ULAMA TO INITIATE ISLAMIC ZAKAAT FUND

Recently, in Port Elizabeth, Ulama of the Jamiatul Ulama of Natal, Jamiatul Ulama (Eastern Cape) and the Mujlisul Ulama of South

Africa held preliminary discussions in order to establish a country-wide Islamic Zakaat Fund.

Maulana Abdul Haq Omarjee, senior member of Jamiatul Ulama (Natal) emphasised the dire need for the establishment of such a Fund on a nationwide basis. Maulana Omarjee said:

"Zakaat is one of the fundamentals of Islam. Many Muslims are not aware of the Islamic Laws pertaining to the giving and spending of Zakaat. In the interests of the Muslim community it is necessary to initiate a Zakaat organization governed strictly on the basis of the Shariah so that all those who entrust their Zakaat charities to the

Fund could be assured that their obligation has been discharged by the expert operation of the Fund along the lines of the Shariah."

Maulana Yunus Patel, Secretary of Jamiatul Ulama (Natal) said:

"The establishment of a national Islamic Zakaat institution will be hailed by the Muslim public as a step in the right direction. The support for such a Fund, I am sure, will have the overwhelming support of the Muslim community of the country. The establishment of a Zakaat organization by the Ulama will dispel the anxiety of many a Muslim in so far as the correct levying and disbursement of Zakaat is concerned. I do hope that this contemplated move will attain early realization."

Maulana Ali Moosagie, Secretary of Jamiatul Ulama (Eastern Cape) urged that a nationwide campaign be initiated to educate the Muslim public on all aspects of Zakaat.

A committee of Ulama has been authorised to proceed with the work of setting up the machinery for the speedy establishment of the Islamic Zakaat organization which will function under the supervision of the Ulama in strict accordance with the Shariah. As soon as the Zakaat Fund becomes operative the Muslim community will be advised.

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QUESTIONS and ANSWERS

MUJLISUL ULAMA OF S.A.
P.O. BOX 3393,
PORT ELIZABETH.

- Q. Can a Muslim perform Salaat with dry-cleaned clothes?**
- A.** Garments "cleaned" by means of the dry-cleaning processes in vogue today cannot be considered as "Paak" or purified as the same liquid as used over and over again to "wash" the garments. For purification of impure garments the Shariah stipulates that the impure fluid be squeezed out and discarded as waste. It is not permissible to re-use impure washing liquid to wash other garments. Muslims should, therefore refrain from having their garments dry-cleaned.
- Q. The solution, perchlorethane is used for dry-cleaning. Is it considered paak (pure) or na-paak (impure)?**
- A.** We are now aware of the composition of this solvent. Whether it is pure or impure, we do not know. But regardless of it being pure or impure, garments being cleaned in this solvent will Islamically not be considered Taahir (pure) because in the dry-cleaning process the solvent is re-used several times. The liquid is not squeezed out and discarded after washing an impure garment.
- Q. Most cheeses contain rennet-curdled milk from calf's stomach, for curdling cheese. Please comment.**
- A.** Rennet in Arabic is known as "INFAHAH". Rasulullah (S.A.W.) and the Sahabas (R.A.) used to eat cheeses which were produced by the non-Muslims of Persia, and which contained rennet which is "curdled milk found in the stomach of the unweaned calf, used in curdling milk for making cheese".
- Q. We say: "INNA LIL-LAAHI WA-INNA ILAYHI RAAJI-OON" when we hear of the passing away of a fellow Muslim. Could we say the same in the case of the death of a non-Muslim?**
- A.** We utter this statement in order to remind ourselves of our journey unto Allah Ta'ala, and that we will have to return unto Him. Hence, we are of the opinion that this formula could be recited even upon hearing of the death of a non-Muslim. However, we remain open to correction on this score. And, Allah knows best.
- Q. Many Muslims are of the habit of saying the phrase: "FEE NAARI JAHANNAM" when they hear of the passing away of a non-Muslim especially so, if it was their enemy who passed away. Please comment.**
- A.** Rasulullah (S.A.W.) stated that actions will be judged with the final act committed. A man may have led a life of kufr, but he may have repented and embraced Islam a few minutes prior to the fateful appearance of the Angel of Death. It is, therefore wrong to utter: "Fee Naari Jahannam" when a person dies (whether Muslim or non-Muslim) for one's end and true condition of heart is known unto only Allah Ta'ala. Assigning one to Heaven or Hell is the sole prerogative of Allah Ta'ala. Man may utter "Fee Naari Jahaanam" a million times, but it is of no consequence in so far as the final position of repose of the deceased. Muslims should desist from making such statements.
- Q. The preparation of sugar or the process whereby sugar is bleached from its natural state to white sugar is well known to many jurists, yet we consume white sugar in abundance. Please comment.**
- A.** We are not aware of the process "whereby sugar is bleached". Please be good enough and furnish us with a detailed description of the process so that we may be in a position to issue a verdict on the matter.
- Q. Monopoly is considered un-Islamic, yet Muslim businessmen monopolise certain commodities in the economic field. Please comment.**
- A.** Your statement is very vague. Please define what you mean by "monopoly" and furnish specific examples of the types of "monopoly" practiced by Muslim businessmen. Only then will we be in a position to elaborate.
- Q. Assuming that a Muslim is critically ill and he is suffering before his death, is it true that his sins are being forgiven?**
- A.** The Hadith of Rasulullah (S.A.W.) states that illness too is a form of expiation for one's sins. But, whether the illness or suffering of a particular person is a punishment or expiation for sin on his behalf is not known to us. Let us hope his sufferings are in fact a means of his sins being forgiven so that he may stand before Allah Ta'ala on the Day of Qiyamah with a clean slate, Ameen.
- Q. When performing Salaat alone, it is necessary to call out the Azaan and the Iqaamah?**
- A.** If the Azaan and the Iqaamah have already been called in the Masjid of the neighbourhood then it will be Mustahab (preferable and meritorious) for the individual who performs his Salaat at home to call the Azaan and the Iqaamah. However, if there is no Masjid in the neighbourhood or the Azaan was not given then it will be Sunnatul Muakkadah (a Sunnat which has necessarily to be observed) for the individual to recite the Azaan and the Iqaamah. The question of Azaan and Iqaamah is applicable to only males and not women.
- Q. A friend of mine says that the practice of Azaan is not a Sunnah practice.**
- A.** Your friend has erred grievously in holding this opinion. The importance and Sunnah position of the Azaan is established by both the Holy Quran and the Ahaadith. In the Islamic Book of Law, Sharhut Tanweer it is recorded: "Azaan is SUNNATUL MUAKKADAH for men for the five Salaats, and has to be called from a high place in their stipulated times, and even if it be for Qadhaa Salaat."
- Q. If a person is suffering from athlete's feet and he applies medication after ghusal each morning, is it necessary for him or her to wash the feet for each Wuzu or can he/she just pass the wet fingers over the feet?**
- A.** If one suffers from a wound, sore or ailment and medicine or ointment has been applied to the affected part, it is not necessary to remove the medication. Water should be run

over the medication. However, if running water over the medication is harmful then it is permissible to pass the moist hand over the affected part and, this is known as "Masah". If even the Masah proves to be harmful for the affected part then one is allowed to leave alone that part, neither washing it nor making Masah. This is recored in the Islamic books known as Muniyatul Musalli as well as Behesti Zewer.

In your particular case, the rest of the foot besides the affected or ailing part will have to be washed during Wudhu.

Q. Does a woman have to perform Qazaa of the Salaat missed during her states of Haiz and Nifaas.

A. No. She does not have to make Qazaa of the Salaat missed during her states of Haiz and Nifaas. She is absolved of it.

Q. If a person did not perform the Salaat of a part of the day, e.g. he did not perform Fajar, Zuhr and Asar, how should he go about performing the Qazaa of these prayers just before Maghrib?

A. If the person in question is SAAHIBUT TARTEEB he must firstly perform Qazaa of his missed Salaats, and the Qazaa will have to be made in order, i.e. he must first perform Fajar, then Zuhr and then Asar. After execution of the missed Salaats, Maghrib must be performed. However, if the time remaining for Maghrib Salaat (not the Maghrib Jamaat) is so less that if he engages in the execution of the Qazaa Salaat, his Maghrib Salaat will also become Qazaa, then in such a case he should first perform the Maghrib Salaat and then engage in performing the Qazaa Salaat.

On the other hand, if the person is not SAAHIBUT TARTEEB, he may firstly perform his Maghrib and then his Qazaa. And, when performing Qazaa, the non-Saahibut Tarteet is not bound to fulfill his Qazaa in sequence, i.e. in the order, Fajr, Zuhr, Asr, Maghrib and Ishaa.

N.B. SAAHIBUT TARTEEB refers to a person who is not liable for more than five Salaats. All past Salaats have already been fulfilled by him/her and the Qazaa Salaats amount to not more than five. Once one is liable for six or more Qazaa Salaats, one ceases to be SAAHIBUT TARTEEB.

Q. Can a person perform any Nafil or Qazaa Salaat between Fajr and Zuhr prayers?

A. Yes, but no Salaat should be performed while the sun is rising and for about fifteen minutes after sunrise, and at the time of Zawwaal (i.e. when the sun is directly overhead, when it is in the meridian).

Q. I am in the habit of reciting silently while performing Salaat behind the Imam, especially Zuhr and Asar namaaz. Is this objectionable according to the Hanafi School of Thought?

A. According to the Hanfee School of Thought it is not permissible to recite any Qiraat behind the Imaam in the first two Rakaats of Fardh Salaat.

Q. When slaughtering a chicken in the Islamic manner can the knife pass over the neck more than three times?

A. The Islamic method of slaughtering an animal consists of cutting with a very sharp knife, swiftly severing the four vessels, viz., the gullet, windpipe and the two jugular veins. The number of times of passing the knife over the neck of the animal is not a stipulation. However, the Zaabih (slaughterer) should ensure that his knife is so sharp that he secures the cutting of the required four vessels with a single stroke of the knife. Repeating the strokes more than once is to ensure that none of the veins or vessels remained uncut.

Q. After having a swim in a swimming pool is it necessary for one to bath again?

A. The water in a swimming pool will be regarded as pure provided that Najaasat (impurity) have not "over-powered" the water, i.e. the effect of the impurity is noticeable. However, it is most unbecoming for a Muslim to utilize public swimming pools as these places according to Islam are places of immorality. Revealing and displaying one's satar is a requirement of public swimming pools. Immoral intermingling of the sexes is another vile practice of the Kuffar prevalent at public swimming pools. A Muslim must not be diverted from his goal, viz. the Aakhirah, by the immoral "pleasures" and attractions of this world. The Holy Quran says:

"The life of this world is but play and amusement; And, the Life, Hereafter is best for those who fear (Allah)." A Muslim's eating and sleeping, work and play should all form part of a life of Ibaadat pivotted to the Remembrance of Allah.

Q. May Allah give you Jazaa-e-khair for the good work you are doing to keep up this wonderful Deen of Islam, Ameen... I have a problem concerning interest money. I have received from the bank some interest money and I would like to know what I am to do with the money?

A. Jazaakallah for your sincere duas for us. It is not permissible to utilize the interest money for any of your requirements. It is Waajib (compulsory) to give the impure interest money to some poor persons WITHOUT making any Niyyat or Sawaab. The Islamic Ruling for all unlawful wealth or property in one's possession is firstly to locate the rightful owners and restore same to them. In the event of being unsuccessful in discovering the rightful owners (as is the case with interest monies received from the bank or post office) of the unlawful wealth in one's possession, the Rule of WAAJIBUT TASADDUQ applies, i.e. to donate the money (preferably to the poor) without making any intention of gaining Sawaab, for Sawaab is obtained only when spending wholesome and lawful wealth.

Q. I am a very sick widow unable to do any type of work for a living. I have no income whatsoever. Now and then somebody will give me a few rands which is hardly enough to cover even my medical expenses. However, there is a

person who always gives me interest money which I use for my needs. Is this permissible? I have three items of gold jewelry, but I have no intention of selling these. I have been told that it is not lawful for me to make use of the interest money while I am in possession of the gold. Please let me know the correct Islamic version.

A. You will agree that interest money is money of filth. Ribaa of which interest is one form, is one of the most abhorrent and detested crimes and sins in terms of the Shariah. Even in cases where Islam grants the poor permission to use such monies for their requirements, uprighteous and sincere believers will only do so as a last resort. You are not totally destitute since you possess three items of gold which must be of considerable value. Get rid of the gold and use its price for your requirements. Thereafter, you will have some justification for using the interest money for your personal needs. A Muslim should never fix his/her heart to a bit of gold. Soon we shall have to depart from this earthly existence leaving behind all our gold and wealth. Gold will not avail you when you have to answer to Allah Ta'ala for your actions. Our advice to you is to discard the gold and pin your hopes in Allah Ta'ala. Supplicate unto Him, and believe firmly that He is the Provider and the Sustainer. May Allah Ta'ala alleviate your condition, Ameen.

Q. If there is place in the first Saff (row of Musallees), how is it to stand in a second Saff?

A. To stand in or form a second Saff when place is available in the first Saff is Makrooh and forbidden. (Shami).

Q. A man during his lifetime had a life insurance policy taken out on his behalf. During his lifetime he paid in the form of premiums the sum of R5000. After his death the Insurance company pays to his heirs the sum of R25000. What is the ruling of the Sharia in regard to this?

A. Life insurance policies are haraam, therefore participation in such policies is strictly forbidden. However, since the deceased had such a policy, the money offered by the company should be taken. Of the total sum R5000 belongs to the heirs of the deceased since that was the actual amount he paid into the coffers of the company. The balance of R20000 which he receives in excess falls under the Islamic category of Ribaa which is unlawful. This excess, therefore becomes WAAJIBUT TASADDUQ, i.e. it has to be donated to some charitable work or to the poor without the Niyyat of gaining Sawaab. The heirs are not entitled to claim this unlawful excess.

SOME PERTINENT QUESTIONS REPLIED

By the late
MAULANA ABDUL
ALEEM SIDDIQUI
AL-QADRI

SINCE my arrival in the island (of Trinidad), I have found the Muslims entangled in certain controversies. The following are the questions which I have been asked to reply time and again.

- Whether Jesus (P.B.U.H.) was born without a father, or through the agency of a father?
- Whether Jesus died a natural death or is still alive?
- Whether the Miraj (Ascension) of the Holy Prophet Muhammad (P.B.U.H.) was of a spiritual character or physical?
- Whether a Muslim should read twenty Rakaats in Taraweeh or eight?

I have been replying to the individuals on these points, but I have been asked to state the verdict of Islam in these matters for the benefit of the general Muslim public.

Let me now state that, during the past thirteen (now fourteen) centuries, the overwhelming majority of the learned men of Islam have unanimously held in the light of the Quran and the Sunnah, that:

- Jesus (P.B.U.H.) was born without a father.
- Jesus was neither killed nor crucified, but Allah saved him from the clutches of his enemies and has preserved him alive under His protection at a place He chose for him.
- The Holy Prophet Muhammad (P.B.U.H.) performed the Miraj with his body which was Light personified.
- Keeping before him the Saying of the Holy Prophet (S.A.W.), which referred to the blessings to be obtained by increased among of worship performed during the nights of Ramadan, and considering thoroughly the Sunnah of the Holy Prophet (S.A.W.), Amir-ul-Momineen Omar (Allah be pleased with him) fixed twenty Rakaats of congregational Taraweeh prayers behind the Imam. Twenty Rakaats of Taraweeh are the Sunnah of Omar (R.A.), and it is followed in obedience to the Holy Prophet's command: "You should follow my Sunnah and the Sunnah of the righteous Caliphs."

THE TRUTH ABOUT MAUDUDI

Continued from previous issue.

The laxity in practising religious deeds described by Maulana Muhammad Husain Batalwi Saheb Marhum is generally found among the educated elite, especially the professors and those who attain a Western education. This group is as unaware of Islamic teachings, Arabic Arts and literature, as the ordinary uneducated Muslim layman. If any of them claim to have a little knowledge, it is in reality nothing. Generally this group make use of Urdu, Persian and English translations. Those among them who obtain an M.A. or Honours in the Arabic language from an Indian or European University are like primary school children to those who obtain an Honours degree from an Arabic Madrasah. They are not capable of even reading a sentence correctly according to the laws of Arabic Grammar nor write or speak this language. If by chance some are found with these qualifications, they are surely lacking in the other necessary sciences on which rely the science of Ijtihad in the Deen and Arabic literature. It has been seen and experienced that in such cases these professors by observing Ijtihad and discarding Taqleed, and expounding this belief, destroy the roots of the Deen, spread falsehood and lead others astray. We have ourselves witnessed the outcome of the activities of such downright 'Mujtahids'. 9. It has resolved that the orders of Tasawwuf and Suluk and its teachings are from the Jahiliyyah and is the worst form of Kufr. Tasawwuf is billed as Buddhism and Yoga whereas this path and its teachings complete one's faith in Islam in our times. Without it, it is impossible to attain the desired Ihsaan and complete devotion, just like, in our times, it is impossible to correctly recite the Qur'aan if it does not have diacritical symbols (Zabar, Zer, Pesh etc.), or if one does not know Tajweed. In the same manner it is not possible to understand the Qur'aan, Hadith, Arabic poetry etc. if one has not learnt Sarf, Nahw, Ma'aani, Bayaan and books on language etc. In the early centuries, for reciting the Qur'aan and understanding it, these sciences were not necessary, but in our so-called 'Modern' times there is no alternative, but to study them. The Arabs themselves (whose mother tongue and daily language is Arabic) are in need of these sciences just as we need them. It is a different matter that they need them less than we do. They have become like the Ajamis because of their association with them. In the early days and during the first century it was not necessary to follow the present-day path of Ihsaan and devotions because those were periods attached to the age of the Rasul (SAW.). Today, without this, one cannot normally reach one's goal. To bill it Buddhism and Yogaism is a great injustice. 10. It stretches its tongue

and literally uses abusive language regarding the Salaf Saaliheen and Awliya. It degrades these personalities among the common people. Rasulullah (SAW) has said: 'Those who insult and degrade my Awliya, I have declared war on them'. He has also said: 'Remember your dead by their good deeds'. In yet another place he has said: 'The modern one's from among this Ummah will curse its forebearers'. By all the above Ahaadith it is meant that one should exercise caution and refrain from such acts. 11. It has declared that the following personalities are the ones who have led the Muslims astray and have injected them with opium: Mujaddid Alf Thaani, Shaikh Ahmed Sirhindi, Shah Waliullah Dehlawi, his followers and offspring; Khwaja Mu'nuddin Chisti; Abdulkadir Jilani; Shaikh Shahabuddin Suhrawardi, etc. etc. These are those great giants who have rejuvenated Islam and kept the Sunnat alive. Through their guidance countless people gained true Taqwa and knowledge of Allah. History books are filled with their noble deeds and Barakaat.

12. It claims that the above Mashaa'ikh are the ones who by their teachings spread Buddhism and Yogaism. The teachings of Tariqat, be it of the Naqshabandiyyah, Chistiyyah, Qaderyyah or Suhrawardiyyah etc. orders are heavens apart from the teachings of Buddhism or Yogaism. The teachings of Tariqat are a collection from the teachings of the Qur'aan and Sunnah, wherein it is strongly stressed that every footstep of Rasulullah (SAW) be followed. The writings of the Mashaa'ikh bear testimony to this. The books, Awaariful Ma'aarif and Futuhul Ghayb, should be read in this regard. 13. It uses derogatory remarks on the Ulama Zaahir and the guardians of the Shar'ee Uloom. The layman is incited to hate them. It practically degrades and taunts them and regards them as unreliable. It wants to lead the Muslims towards a new religion and wants them to make Taqleed and be loyal to its leader.

In these turbulent times when open sinning, free-thinking, Kufr, arrogance and carnal greed are widespread in every corner of the world, people are becoming remote from the teachings of Allah and His Rasul (SAW.), and are lax in practising the Deeni injunctions. The correct thing to do is to instil respect into the public for the teachings of the Shari'ah, its Muballighen and guardians. Avenues and means of rebuilding the true Deen and bringing it back to life must be given priority. To do the opposite, by creating hatred and disregard for the Salaf, is like wiping out the Deen. This is the manner which the innovators have always resorted to, and was also adopted by the Nechris (materialists, atheists), Qadiyanis, Khaksaars, etc. Mashriqi's book "The fault of the Molvi" is an example on this subject. Every innovator and heretic has used this method to conceal his own faults and spread ignorance among the masses. 14. It comments on the Sahih Ahaadith according to its own tastes and thinking, and is turning away the general Muslims from it. On the contrary the Salaf Saaliheen, Sahaabah Kiraam the great Taabi'een and those of the Khayrul Qurun accepted these. Whatever grade we confer to our intellect, it still remains defective. Experience and incidents have proven this. The most dull and stupid person thinks that he possesses a good understanding and sound intellect. 15. Like the Khawaarij, it uses the labels of 'Inil Hukmu illa Lillaah' and 'Wa mal lam Yahkum bima Anzalallah' to proclaim Muslims as heretics. This is the result of faulty interpretations, out of context explanations, and 'A truthful word through which is intended evil'. It has rebelled against the accepted views of the Salaf Saaliheen. 16. It has proclaimed the Ahaadith collection and literature as unacceptable just as the Chakralwis have done, even though it does not contain Akhbaar Aahaad. From the beginning of Islam till this day it has been accepted as the foundation of the Deen and in relation to historical narrations it is accepted as more powerful. 17. Like the Qadiyanis it regards its Grand leader and Amir to possess such power, that if he wills, he shall reject any Hadith according to his taste or if he wishes, may throw it in the waste paper basket. Such dictatorship was not experienced or accepted by anyone during the times of the Salaf Saaliheen or during the Khayrul Qurun nor can it be accepted in these turbulent times of Fitnah and Fasaad. Ibn Mas'ud RA. has said: 'If anyone among you wants to follow anyone, let him follow those who are dead, because the one that is alive is not free from Fitnah'. The existence of such a state of affairs within the ranks of the people of these times is the beginning of a great calamity and a means of leading the masses astray. 18. It labels the Fiqhi treasure as incorrect and a collection of falsehood. It orders that this should be renovated and changed. The deeds of all the Muslims for the past 1300 years are regarded as a loss and a product of ignorance. It believes all those previous Muslims will not gain salvation. This is such a Fitnah that in whatever manner one mourns and laments, it will still not be enough. 19. Like the Mu'tazilah and Rawaafid they write on their signboards etc. "The office of: Actual Tawheed; Jamaat of Muwahhids; The complete and true Islam." or other similar slogans. The Mu'tazilah called themselves 'Ashabul Adl' (People of Justice) and Ashaabut Tawheed (People of Tawheed). The Shi'ah (Rawaafid) call themselves the 'Lovers of the Ahle

Bayt'. This will mean that those who are not amongst them, and do not belong to their group are not from the People of Justice, or the People of Unity or from amongst those who have love for the Ahle Bayt.

The poison that these types of signboards spread in the past is evident from those historical incidents that took place between the Mu'tazilah, Khawaarij, Rawaafid etc. and the Ahlus Sunnah. In the modern times too these types of incidents took place between the Ghayr Muqallids, Qur'aaniyyah, Nechris, Qadiyanis, Khaksaars etc. Each one of them used these types of signboards to attack the other group, indicating that they do not possess this quality. The Ghayr Muqallids call themselves Ahle Hadith wat Tawhwwd, and proclaim that the Hanafis are deprived of the Hadith of Rasulullah (SAW) and Tawheed, etc. Your organisation also makes the same claim, that those who do not belong to it are not faithful Muwahhids (unitarians, believers in the unity of Allah) and, as such, they do not possess complete Islam. By this the public is thrown into such confusion and disunity, that it is an open truth that the least effect it has is that those who do not join the Jamaat Islami are considered Mushriks, un-believers who will not gain salvation. It will become adamant on its own views, and will heat up the stock market of accusations, swearing, debates, bickering, fighting, gang warfare, etc. Then the Muslim public will be beyond control and the Muslim Ummah will fall into chaos and face unsurmountable difficulties.

Muhtaram, Muslim India is faced with great difficulties. The difficulties and trials that they are surrounded with and are experiencing emanate from the majority group, i.e. the communalistic mind of the Hindu Mahasaba; the anti Islamic stand of the R.S.S.; the policy of the Arya Samaj to forcibly convert all Muslims to their religion; the spiritual and materialistic degeneration of the Muslims suffering from inferiority complex; the poisonous wind and materialistic flood that is engulfing the schools and colleges fed by the non-believing heretics of the west, etc. etc. These situations necessitate that Muslim organisations be cemented together and made stronger and stronger. A sound and accepted organisation should have been established to save the Muslims from fear, cowardice, terror, bewilderment, irreligiousness and laxity in practising religious deeds. We see that your movement is creating an air of religious and worldly degeneration. An order is created, as a result of which the whole community will become involved in this poisonous trend in the future. Therefore I feel it appropriate to advise Muslims to keep away from this movement, and refrain from reading the literature of Maududi Saheb.

As for your claim that

we 'are not concerned regarding the beliefs and thoughts of Maududi Saheb' we have time and again clarified our stand. It is like Mashriqi Saheb's announcement after seeing the people objecting and becoming an obstacle to his Khaksaar movement, that we "are creating the spirit of war and its tactics among the Muslims, and are trying to spread it and that Muslims should have nothing to do with our beliefs and publications". What happened subsequently? Were the members of the Khaksaar movement free from the beliefs, morals, and filthy writings of its leader? This could be heard from the tongue of Maududi Saheb himself. See 'Al-Furqaan' No. 2 and 3, page 9 and 10, Safar and Rabiul Awaal issue on the subject of the Khaksaar movement and Allama Mashriqi.

Muhtaram, when a movement is attributed to someone, that person will become its source of inspiration. The beliefs, morals and views of that person will surely have an effect on its members, especially when the literature of Maududi Saheb is being published with such abundance and members and non-members are induced to read it. At such times, the effects of the poisonous substances which have been included with such craftiness in such 'inspiring' writings cannot escape one's thinking.

My Muhtaram, taking into consideration the above points it cannot be understood what benefit will be derived from a meeting with you. I am of the orthodox Muslims and a Muqallid Hanafi, who is also a servant of the Mashaa'ikh of Tariqat. You people are of the 'enlightened new Islam'. I wish to guide the Muslims on the path of the Salaf Saaliheen (Pious predecessors) and believe their salvation to be in it. You people wish to lead the Muslims on to the 'New Islam' of Maududi Saheb and are trying to reform it, a task which Mujaddid Alf Thaani RA., Shah Waliullah RA., Sayyid Ahmed Shahid RA., and others were not fortunate enough to achieve, and you proclaim it as the only way to salvation for the Muslims. You are trying to salvage the Muslims by leading them on the path of those ignorant ones who opposed the Salaf Saaliheen, the pious Imaams etc. On such foundations it is possible that you may try to influence me, and I will not be able to guide you. You are running this movement for a long time and many years have passed. In this period you did not take the trouble to visit Deoband once, nor did you come to the offices of the Jamiat and exchange views with its workers so that a solution could be chalked out for the betterment of the Muslims. I am at a loss to understand today the reason for your thinking in such terms. Anyway, I am thankful for your kind attention. With all this, there is no hope of any benefit, especially when the

As for your claim that

Rampur convention has elevated your status. I can now only say 'You have your Deen and I have my Deen', and free you from any inconveniences. I cannot think of anything else.

Due to the Hyderabad convention and other commitments I could not complete this letter, when a second registered reply letter was received from you. I thank you for this letter too, as I thank you for the first one.

My Muhtaram, the above matter has been taken from many reviews which in themselves are disheartening. You have complained about the articles from the Darul Iftaa and have ordered that they be stopped. Regarding this, I wish to state, that the Darul Iftaa of Deoband is an independent department, the head of which is Maulana Mufti Mehdi Hassen Saheb. He is an elderly, experienced researcher. About thirty to forty, or even more Istiftaas come to him daily, the replying of which is incumbent on him. When people began asking about the Jamaat Islami and Istiftaas regarding this movement began to increase, it became necessary to study Maududi Saheb's literature and write on it. He has a considerable volume of Maududi literature. It is not in my hands to stop it. May the grace of Allah be with us.

'O Allah show to us the truth as the truth, and grant us the following of it. And show to us falsehood as falsehood, and grant us the strength to abstain from it'. (Aameen).

Nang Aslaaf (A disgrace to the Aslaaf)
Husayn Ahmed — May Allah forgive him — Deoband.
Translated from Maktubaate Shaykhul Islam — Part two.

The Islamic Meaning of the Zakaat Category of "Fi-Sabeelillah"

Continued to Page 8

The observer will also note from the many references cited above that the difference of opinion among the Authorities of Islam on the meaning of "Fi-Sabeelillah" is restricted to "stranded soldiers" and "stranded Hujjaaj". The four Aimmah (Imaams of the Four Mazhabs) are unanimous on this score. Hence, any third meaning, any "modern" interpretation assigned to this Quranic category must of a necessity be rejected as baseless. This is what the Holy Quran commands:

"Verily, those who dispute in the (Laws) of Allah after these have been accepted (by the Authorities of Islam and the Ummah), their dispute is baseless by their Creator. Upon them is the Wrath (of Allah), and for them is a dreadful chastisement."

The question of "Fi-Sabeelillah" has been explained and authoritative verdicts issued on its meaning from the times of the Sahaba (R). Therefore, in terms of the above Declaration of the Quran the innovators of interpretation -modernistic interpretation- of the Quran should realise and concede the baselessness of their case.

THE FRIDAY KHUTBAH

By ABU MUHAMMAD ABDULLAH AL-HANAFI

The question that is commonly asked by the Modernist today is: Who understands Arabic? Why must the Khutbah be in Arabic? How many people understand Arabic? It is pointless driving at a thing that is not understood. It apparently seems that they have become arch enemies of the Arabic language. they detest, abhor and loathe the language of the Quraan, the language of Allah, the language of Jibreel, the language of Sayyidina Muhammad-ur-Rasulullah (SAW). What a tragedy! What a catastrophe! What a dreadful thing to say!

It seems as if Ata'turkism and Maududism is slowly creeping into the Muslim Ummah of our domain. May Allah curse, uproot and destroy every belief that is contrary to the teachings of Sayyidina Muhammad-ur-Rasulullah (SAW). In this advanced scientific age, every sunrise heralds a new moral and spiritual catastrophe. Woe to those who have become victims of this moral and spiritual degeneracy. May Allah save us all.

The answers to the questions posed by the "dynamic" forces are as follows:

The khutbah has to be delivered in the Arabic language because it is a Sunnah of Sayyidina Rasulullah (SAW) of the Sahaabah (RA), and the Taa'be'een (RA). There is no authentic record that the Friday Khutbah was ever delivered in a language other than Arabic during the lifetime of Sayyiduna Rasulullah (SAW), the Sahaabah (RA), or the Taa'be'een (RA). Whereas it is an established fact that when the Muslims conquered foreign lands they not only learnt the foreign languages, but they also intermingled, married and lived with the people of those lands, but never did they deliver their Friday Khutbas in a language other than Arabic. Their Sunnah, their actions and examples are sufficient proof that it is essential and necessary that the Friday khutbah be delivered in the Arabic language and no other language.

To deliver the Khutbah in Arabic is an established Sunnah of our most beloved Nabi Sayyidina Muhammad-ur-Rasulullah (SAW). A true Muslim will never shirk this established Sunnah of Alla's Rasul (SAW). A true and sincere Muslim will never forsake a single Sunnah of Allah's beloved Nabi (SAW).

the Khutbah in a language other than Arabic is Makrooh-Tah'ree'me which according to the Jurists is akin to Haraam.

The Khutbah is an Ibaadah just as is Salaah, Tilaa'vah, Tasbeeh, Tahleel, Tahmeed, Azaan and Iqaa'mah etc. The one that poses the question: "Why the Khutbah in Arabic"? Why drive at a thing that is not understood"? Admittedly he will also say: I don't understand Arabic, why must I pray in Arabic? why the salaah in Arabic? Why the Tilaa'vah in Arabic? Why the Tasbeeh in Arabic? Why the Azaan and Iqaa'mah in Arabic? Is this what Allah and His Rasul (SAW) has taught this Ummah? Is this the Sunnah of Allah's Rasul (SAW)? Nay, this is not the Sunnah of Allah's Rasul (SAW), but this is a confirmed sunnah of the enemies of Allah and His Rasul (SAW), and the enemies fo the Ulamaa, and the entire Ummah.

Does this mean that an English speaking Muslim will have to perform all his Ibaadah in English? An Afrikaans speaking Muslim all his Ibaadah in Afrikaans? a Gujrati speaking Muslim all his Ibaadah in Gujraati? A Turkish speaking Muslim all his Ibaadah in Turkish? Is this the unity and uniformity that Islam teaches? Are these the languages of Allah and His Rasul (SAW)? Are these the languages of Jibreel, the Quraan and the inhabitants of Jannah?

As far as it is known, Islam teaches unity, and not disunity and non-uniformity. For this reason Allah has made one Qiblah, one Quraan, one Kabah, one Deen, one Ummah, and one language — Arabic —. It must be clearly understood that in Islam, Ibaadah and understanding are two separate issues, they must not be mixed up. If every language group is going to decide to have its Friday Khutbas — and eventually its Tilla'vah, Tasbeeh, Tahmeed, Azaan and Iqaa'mah etc. in its respective languages. Then surely unity; the true message of Allah and his Rasul (SAW); the true spirit of the Deen; the Ahaadith; and ultimately — Allah forbid — the original Arabic text of the Quraan will not only be lost for ever, but the entire Deen will be distorted, perverted and destroyed, just as it happened with the Tau'rah and the Injeel. O beloved Muslims! Let us not subscribe to the beliefs and views of the devil and his forces.

What is the meaning of Khutbah? According to the modernist Khutbah means —

the weekly talk from the Mimbar — They also firmly believe and at the same time advocate that:

"The main purpose of the Khutbah sermons in the mosque every Friday is to disseminate knowledge, to throw light on problems facing the Muslim Umma, and to give hope and courage to fellow Muslims who are drowning in today's sick society. The Khutbas are supposed to strengthen our Muslim community with the dynamic teachings of the Holy Quraan — the message of All-mighty Allah — and the beautiful pattern of conduct and the life and personality of our beloved Rasulullah (SAW). Unfortunately the present Khutbah system is not functioning effeciently, the Khutbas lack punch, power and dynamism."

It is evidently clear from the above statement — and previous statements — that modernity is at total war with the Sunnah — and subsequently Islam —. The Sunnah says that the Friday Khutbah is a ZIKR, and modernity on the other hand says that the Friday Khutbah is a weekly talk. Every sane person knows the difference between "weekly talk" and ZIKR (remembrance of Allah).

According to the Mufas's-sireen, Fuqahaa, Muhad'di-theen and the Salaf-us-saaliheen, the word Khutbah here means ZIKR, and not a lecture, weekly talk, conversation or advice as is understood by modernity and the uneducated. The Ulama's verdict is substansiated from the Quraan, Sunnah and the Ijmaa'.

The Quraan says: "Hasten to the ZIKR (Khutbah - remembrance-) of Allah". The Ahaadith of Bukhaari and Muslim which are narrated by Sayyidina Abu-Hurai'rah (RA) says: "And when the Imaam makes his appearance (for the Khutbah), the angels attend and listen to the ZIKR. "The Ulama of the Ummah are unanimous that the Khutbah is a ZIKR. Imaam Sarakhshi (R) also enunciates in his Mabsoot: "And according to us the Khutbah is a form of Zikr." For this reason the Ulama and Jurists have considered the Friday Khutbah to be equivalent to two rakaat Salaah. Therefore, if a person speaks whilst the imaam is delivering his Khutbah, or even tells another "keep quiet", his Jumah will be rendered invalid. It is unimaginable that a literate and religiously educated person will ever talk about soccer, pop music and the like whilst the Khutbah is being delivered. Moreover, The Friday Khutbah which is a form of ZIKR (remembrance of Allah), and not a lecture or a weekly talk, the understanding of the ZIKR is not really necessary, just as is the case with the Tilaa'vah, Tasbeeh, Azaan and Iqaamah etc.

This does not mean that we should not learn the Arabic language. If we truly and sincerely want to understand the Deen — not only the friday Khutbah — that surely everyone of us will have learn Arabic. In other words we will have to study Arabic, Tafseer, Hadiih etc in depth, which means that each one of us will have to become an Aalim, which is rather difficult or practically impossible. Thus to believe, or say that the Friday Khutbah is a weekly

talk and has to be delivered in English, Afrikaans, Zulu, Turkish, or in any language from the languages of the A'jan, is totally redundant, and is a flagrant denial and rejection of the Sunnah of Allah's beloved Nabi Sayyidina Muhammad-ur-Rasulullah (SAW). May Allah give us sound understanding, and guide us to righteousness. Aameen.

VICE ADVERTISED

by (Abu Muhammad Abdullah Al-Hanafi)

The audaciousness with which Muslim businessmen are violating the sacred injunctions of the Quran demonstrates the low ebb which their Imaan has reached. Many, if not most, of our big businessmen have printed on their statements:

"INTEREST WILL BE CHARGED ON OVERDUE ACCOUNTS."

This naked audacity to advertise and exhibit a crime — a sin viler than fornication — viz., RIBAA, makes one wonder: How will these rebellious perpetrators of Ribaa face Rasulullah (S.A.W.) on the Day of Qiyaamah? with regard to Ribaa, Rasulullah (S.A.W.) said that it (Ribaa) is worse than committing fornication with one's own mother. Will a Muslim — any Muslim who knows that he is a Muslim — ever dare to advertise that he has committed fornication, if by some folly he indulged in that crime, Allah forbid? Will a Muslim advertise that he has committed theft? Will he advertise that he has defrauded? Yet all these

crimes fade into insignificance in the face of Ribaa. The evil of Ribaa is such that Allah Ta'ala and His Rasul (S.A.W.) have declared war upon the perpetrators of Ribaa.

Muslims who imitate and succumb to all facets of the methods of the Kuffaar should take stock of their lives and actions. They should bear in mind that the Meeting with Allah Ta'ala is sure to take place. Let them, therefore take a reckoning of themselves before a time comes when it will be too late for regret. Said Rasulullah (S.A.W.)

"Take stock (of yourselves) before a reckoning is demanded from you."

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Moreover, at certain places, a man can, if he so wishes dispose of his whole property by will to any person, thus depriving even his male offspring of a share in the inheritance. As a result of this system, wealth gets concentrated instead of being circulated. On the other hand, according to the Hindu Code, the male members of the family jointly inherit the property, and the females are totally excluded from inheritance. This is an obvious injustice to women. Moreover, the sphere of the circulation of wealth is even here narrower than what it is under the Islamic System.

On the contrary, the system of dividing inheritance laid down by Islam does away with all these evils. The characteristics peculiar to this Islamic system are as follows:—

- (a) A long list of inheritors has been prescribed in accordance with the degrees of relationship, because of which the inherited wealth gets a very wide circulation. It should be noticed here that, in order to give a wide circulation to wealth, it could be as well enjoined that the whole inheritance should be distributed among the poor or be deposited in the *Bait-ul-Mal* (Public Exchequer). But, in that case, every one would have tried to spend all his wealth during his own lifetime, and this would have only upset the economy. It is for this reason that Islam has laid down a system which requires that the inheritance should be divided amongst the relatives of the deceased — an arrangement which should be the natural desire of the owner of this wealth.
- (b) As against all the other systems of inheritance in the world, Islam has given to woman also the right to inherit property. The Holy Quran says:

"There is a share for men from what is left by parents and kinsmen, and there is a share for women from what is left by parents and kinsmen, whether it be little or much — and it is a determinate share". (4 : 6)
- (c) The deceased has not been given the prerogative to deprive a legal heir of his or her share, nor to make any kind of modification in the prescribed share of any heir. This injunction puts a complete end to the possibility of a concentration of wealth resulting from inheritance. The Holy Quran says:

"You do not know which of them, among your fathers and your sons, is nearer in profit to you. This is the law laid down by Allah". (4 : 10)
- (d) No distinction has been made among children on the basis of priority of birth. An equal share has been allotted to the elder and the younger.
- (e) It has been forbidden to make a bequest in favour of an heir, in addition to the

DIST. OF WEALTH IN ISLAM

FROM LAST ISSUE

prescribed share. Thus, no heir can receive any thing from the estate of the deceased over and above his or her own share of the inheritance.

- (f) A part of the property can be bequeathed to one who may not be an heir. This also helps in the circulation of wealth, for a part of the property is given away as legacy before the sharing of inheritance takes place.
- (g) But a testator cannot dispose of all his property by will. He is allowed to bequeath upto one third of his property; and has no legal right to exceed this limit. This injunction thus serves to avoid that danger of the concentration of wealth which would arise if a man were allowed to dispose of all his property by will. At the same time, it also safeguards the rights of the near kindred.

7. KHIRAJ AND JIZYAH

Beside the above categories, there are two more which require the owners of wealth to pay a part of it to the government of the country — one is 'Khiraj' (Tribute), the other is 'Jizyah'.

"Khiraj" is a kind of levy on land which is imposed only on those lands which come under the category of "Khiraji" according to the expositions of the Fiqh, and the government can spend it on community projects. "Jizyah", on the other hand, is received from those non-Muslims who are the citizens of an Islamic state and the protection of whose life, property and honour is the responsibility of the state, and also from those non-Muslim states with which peace has been made on the condition of their paying the "Jizyah". This sum as well is to be spent by the state on projects of collective utility.

The secondary categories of the distribution of wealth outlined above are only those in which it has been enjoined upon the primary owners of wealth to spend a part of it as a matter of individual responsibility. Besides these categories, there are, in the Quran and the Sunnah, exhortations to spend wealth on the poor and the helpless and for the collective good of the Muslims. Says the Holy Quran:

"They ask you as to what they should spend. Say — 'What is left over'" (2 : 219).

This verse makes it clear that what is commendable in the eyes of Allah is that a man should not confine himself to spending only, as much as he is under an obligation to spend, but should consider it to be a great blessing for himself to give everything that exceeds his own needs to those members of his society who are destitute of wealth. The Holy Quran and the

Traditions of the Prophet are full of exhortations on the subject of "spending in the way of Allah".

ERADICATION OF BEGGARY AS A PROFESSION

The measures adopted for giving the weaker members of society the right to have a share in the wealth of the rich were at the same time likely to produce another evil in society — that this section of society might become parasitical, and live as a permanent burden on society. In order to check this tendency, the Shariah has subjected these people as well to certain special regulations:—

- (i) A man who is healthy and physically fit has not been given the right to beg, except under special circumstances. According to the Holy Quran, the commendable quality of the genuine "Fuqara" (beggars) is that "They do not beg of men importunately." (2 : 273).
- (ii) The man who has the wherewithal for a day has been forbidden to beg.
- (iii) A tradition of the Holy Prophet condemns begging as a humiliation.
- (iv) The man who possesses wealth upto the prescribed quantity has been forbidden to accept charity even without begging.
- (v) The poor and the helpless have been persuaded to shun charity, to earn their livelihood through their labour as far as possible, and to look upon hard work as noble.
- (vi) Those who possess wealth have been admonished that it is not enough merely to set apart a sum of money for charity — they are also responsible for seeking out those who are really needy and thus genuinely entitled to charity, and for distributing it among them.
- (vii) Through the department of moral censorship, provision has been made for the eradication of beggary.

In consequence of the healthy system of the distribution of wealth which Islam has instituted by means of these injunctions, our history offers instances of a state of society where one sought in vain for a man who would accept charity.

There are only some of the salient features of the Islamic system of the distribution of wealth. In this short article, we have not been able to do more than to show a glimpse of this system. But we hope that these scanty observations must have made it clear how the Islamic economy differs from Capitalism and Socialism both, and what its fundamental characteristics are. Concl.

THE AHLE - SUNNAH

by Huseyn Hilmi Isik of Turkey (Extract from: The Sunni Path)

THE Ahl as-Sunna 'ulamâ' differed slightly from one another in understanding some pieces of knowledge pertaining to 'bâdat. Hence various madhhabs arose. Each sahâbi had a madhhab, too. Only four of all madhhabs are known today. Others were forgotten before being committed to books. The i'tiqâd or imân of these four real and correct madhhabs are the same. There is no difference among them. All of them are of the Ahl as-Sunna i'tiqâd. Those who do not believe the Ahl as-Sunna i'tiqâd are called the "non-madhhabite". They call themselves "members of the fifth madhhab". They lie; there is not anything called the "fifth madhhab".

Today there is no way other than learning the knowledge pertaining to ibâdât from the books of one of these four madhhabs. Everyone chooses the madhhab that is easy for him to follow. He reads its books and learns it. He does everything compatibly with it and becomes a member of it. Because it is easy for a person to learn what he hears and sees from his parents, a Moslem usually belongs to the madhhab of his parents. The madhhabs' being not one but four is a facility for Moslems. It is permissible to leave one madhhab and join another, yet it will take years to study and learn the new one, and the work done to learn the former one will be of no help and may even cause confusion. It is by no means permissible to leave one madhhab because one dislikes it, for Islamic scholars said that it will be kufr to dislike the Salaf as-sâlihîn or to say that they were ignorant.

Recently some people like Maudoodi of Pakistan and Sayyid Qutb of Egypt have appeared, who say that the four madhhabs should be united and that Islam should be made easily practicable by selecting and gathering the rukhsas of the four madhhabs. They defend this idea with their short minds and deficient knowledge. A glance over their books will show at once the fact that they know nothing about taf-sîr, hadîth, usûl ('ilm al-usûl al-fiqh and 'ilm al-usûl al-kalâm) and fiqh and that they reveal their ignorance through their unsound logic and false writings; because:

1. The 'ulamâ' of the four madhhabs say, "The mufliq's decisions are incorrect," that is, an 'ibâda performed by following more than one madhhab at the same time will not be sahîh when this performance is not sahîh in one of these madhhabs. A person who does not obey this unanimity of the 'ulamâ' of the four madhhabs will not be in any madhhab. Deeds of such a non-madhhabite person will not be compatible with the Sharî'a. They will be false. He will have made game of Islam.
2. Uniting the madhhabs will be confining Moslems to a single way and making the 'bâdât more difficult. Allah and His Prophet would have declared everything clearly if they wished it so and everything would be done by following only that one way. But, pitying human creatures, Allah and His Messenger did not declare everything clearly. Various madhhabs came out as

a result of different interpretations of the Ahl as-Sunna 'ulamâ'.

When a person encounters a difficulty, he chooses the easy way in his own madhhab. In case of a greater difficulty, he follows another madhhab and does that action easily. There will be no such facility in the case of a single madhhab. The non-madhhabite people who think that they are collecting the rukhsas to establish a single system of easy ways are, in actual fact, raising difficulties for Moslems, probably unaware of what they are doing.

3. An attempt to do one part of an 'ibâda according to one madhhab and another part to another madhhab will mean to disrespect the knowledge of the aiâm of the former madhhab. As it is already written above, it will be kufr to say that the Salaf as-sâlihîn were ignorant.

History has witnessed many people who wanted to make changes in 'ibâdât and who insulted the Ahl as-Sunna 'ulamâ'. It is obvious that the people who say it is necessary to select the rukhsas of the four madhhabs and to abolish the four madhhabs cannot even correctly read and understand one page of the a'immat al-madhâhib's books. To understand the madhhabs and the superiority of the a'imma, it is necessary to be deeply learned. The one who is profoundly learned will not lead people to ruin by opening an ignorant, stupid path. Those who believed in the ignorant, deviated people, who have appeared in the course of history, have rolled down into great loss. Those who followed the Ahl as-Sunna 'ulamâ' who have come in every century for thirteen hundred years and who have been praised in the Hadîth have attained happiness. We, too, should hold fast to the right path of our ancestors, of those pious, pure Moslems, of those martyrs who have sacrificed their lives for the sake of Allah and for the spread of Islam. And we should not believe the poisonous, harmful articles of upstart reformers!

Unfortunately, the poisonous ideas of 'Abduh, chief of the Cairo Masonic Lodge, have recently spread in Jâmi' al-Azhar in Egypt, thus in Egypt there have appeared the religion reformers such as Rashîd Ridâ, Mustafâ al-Marâghî, rector of the Jâmi' al-Azhar, 'Abd al-Majid as-Salim, muf-tî of Cairo, Mahmûd ash-Shaltut, Tantawî al-Jawhârî, 'Abd ar-Râziq Pasha, Zakî al-Mubârak, Farîd al-Wajdî, Abbâs 'Aqqâd, Ahmad Amîn, Doctor Tahâ Husain

Pasha and Qâsim Amîn; more unfortunately, as done to their master 'Abduh, these were regarded as "modern Moslem scholars" and their books were translated into many languages. They caused many religious men to slip out of the right path.

Great Moslem scholar Sayyid 'Abdulkâim-i Arwâsi, the mujaddid of the fourteenth century of the Hegira, said: "'Abduh, Muf-tî of Cairo, could not understand the greatness of the 'ulamâ' of Islam but sold himself to the enemies of Islam and at last became a freemason, one of the ferocious disbelievers who have been demolishing Islam insidiously."

Those who rolled down into disbelief or deviation like 'Abduh sort of competed with one another in leading astray also those young religious men who succeeded them. They pioneered those disasters which were prophesied in the hadîth, "Ruin of my umma will come through fâjir (deviated) men of religious authority."

'Abduh's novices who were trained in Egypt did not stay idle; they published numerous harmful books which caused the manifestation of Divine Curse and Wrath. One of them is the book *Muhâwarât* by Rashîd Ridâ. In this book, like his master, he attacked the four madhhabs of the Ahl as-Sunna and, thinking of the madhhabs as idealistic differences and misrepresenting the methods and conditions of ijihâd as reactionary controversies, went so far into deviation as to say that they had broken Islamic unity. He sort of made fun of millions of true Moslems who have been following one of the four madhhabs for a thousand years. He walked away from Islam as far as to search for meeting the contemporary needs in changing Islam. It is common among religion reformers that each of them introduces himself as an Islamic scholar of extensive culture who has comprehended real Islam and modern needs, while saying "imitators who think vulgarly" about those real, pious Moslems who have read and understood Islamic books and who have been walking in the footsteps of the Ahl as-Sunna 'ulamâ' who were given the good news that they were Rasûlullah's inheritors and who were praised in the hadîth. "Their time is the best of times." The reformers' speeches and articles show clearly that they know nothing of the rules of the Sharî'a and of the teachings of fiqh, that is, they are devoid of religious knowledge and that they are vulgarly ignorant. In the hadîths, "The highest human beings are the scholars who have imân," "The 'ulamâ' of the religion are the prophets' inheritors," "The heart's

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C.I.T.'s SECRET REPORT IN AID OF STERFILMS

A REPORT ON MUSLIM ORGANIZATIONS/ ASSOCIATIONS RESPONSIBLE FOR SERVING AND MAINTAINING VIGILANCE ON MATTERS AFFECTING THE MUSLIM COMMUNITY OF THE REPUBLIC OF SOUTH AFRICA

by
The Director : CENTRAL ISLAMIC TRUST

The CENTRAL ISLAMIC TRUST takes cognizance of the following facts:

(1) In every dorp, suburb, town and city of the Republic having a sizeable Muslim community, is to be found a Muslim "Jamaat", or body representing, or being the spokesman for that community. For example, in the Transvaal alone there are ± a hundred such bodies.

(2) In each of the Provinces of the Republic excepting the O.F.S., there is a body called the JAMIATUL ULEMA (Council of Theologians), apart from many other bodies. These three Jamiats are:

(a) Jamiatul Ulama, TRANSVAAL

(b) Jamiatul Ulama, NATAL

(c) MUSLIM JUDICIAL COUNCIL, CAPE TOWN.

(3) These bodies are supposed to provide guidance to Muslim on religious aspects governing the everyday life of Muslims.

(4) Whether these Jamiats are validly constituted bodies or not, whether regular elections are held or not, whether an Annual Report is prepared and Audited Statements of accounts presented to the Muslim Public or not, NO ONE knows. It appears that these bodies are "closed shop" affairs. The impression the public has of them is that THEY EXIST IN NAME ONLY.

(5) The Jamiats do, however, hold a little stranglehold on a segment of the Muslim community. This is because of temerity and fear (the Ulama drum damnation and fear of Eternal Hell in the untutored Muslim mind!), and a lack of Islamic knowledge on the part of these Muslims that some of the dictates of the Ulama are meekly followed.

(6) Therefore, how representative they are, how much popular support and confidence of the people they enjoy, and whether the vast majority to the people really wish them to be their spokesmen, is HIGHLY QUESTIONABLE INDEED!

(7) A so-called body, "THE MAJLISUL ULAMA OF SOUTH AFRICA" has sprung up overnight in Port Elizabeth, Cape, claiming to represent ALL Muslim organizations of South Africa. This body comprises only 3 Ulama!

(8) With the exception of the Muslim Judicial Council of the Cape, the Jamiatul Ulama of Natal and Transvaal, and so-called "Majlisul Ulama of South Africa" hold retrogressive reactionary, perverted and extremely constricted views on religion. They hardly refer to the Holy Koran (Muslim Bible) to substantiate their views. Nine out of ten times they quote from their books on theology which were written centuries ago, and which books have very little relevance in the Modern World of today.

(9) Nevertheless, there are other major Muslim organizations such as THE ISLAMIC COUNCIL OF SOUTH AFRICA (ICSA), THE MUSLIM YOUTH MOVEMENT (MYM) OF SOUTH AFRICA, THE CENTRAL ISLAMIC TRUST (CIT) (W.O. 2171), the MUSLIM ASSEMBLY of CAPE — all of whom are bona fide and fully constituted bodies with a constitution, having records of meetings, holding regular elections and supply annual reports and audited statements of accounts to the public. Muslims take part in all the multifarious activities of these bodies, and regard them as truly representative of them.

(10) These bodies represent a cross-section of the Muslim Public — the laymen as well as people from the medical, dental, nursing, teaching and legal professions, businessmen and also theologians. In short, they enjoy the support and confidence of the vast majority of the people. They are elected by the people, and they stand for the people.

Signed: M. MAYET.

THE ORIGINALS OF THESE "SECRET" DOCUMENTS OF I.C.S.A. AND CIT ARE AVAILABLE FOR INSPECTION AT THE OFFICES OF THE APPEAL BOARD, PRETORIA.

MAULANA MAKDA SLATES C.I.T.

—CALLS FOR JAMIATS WITHDRAWAL FROM ICSA

Commenting on the "secret" anti-Ulama report prepared by C.I.T. to be used by Sterfilms against the stand of the Ummah of Islam in the Appeal against the banning of the film, "The Message", Maulana Abdul Haq Magda, Treasurer of the Jamiatul Ulama of Natal observed:

"The anti-Ulama feelings and blatant lies contained in the C.I.T. report which was prepared for the benefit of Sterfilms so that the Ulama suffer defeat at the hands of the Kuffaar comes as no surprise to me. Such clandestine, un-Islamic and shady dealings just have to be expected from the modernist elements who have no respect for the Sunnah of our beloved Rasulullah (S.A.W.)

It seems that the C.I.T. is desperately trying to trade the false image that it is the representative of the Transvaal Muslim community. It is for this very desperate reason that this organization has now transgressed all bounds of decency and resorted to issuing reports behind the scenes to be used

by non-Muslims against the Ulama. The C.I.T. is fully aware of the irrefutable fact that Islam has ordained the Ulama to be the Representatives of the Ambiyaa. Therefore, there can be no other group who could Islamically claim for itself the lofty and sacred position of being the representative of the Ummah.

I would like, in particular to refute most vehemently the C.I.T.'s lie that the MUJLISUL ULAMA OF SOUTH AFRICA "comprises only 3 Ulama". Where they have sucked this blatant falsehood from only they know. For the information of the Muslim public I must place on record that the Mujlisul Ulama of South Africa is a body comprising of

approximately forty Ulama throughout South Africa. I, myself, although a member and official of the Jamiatul Ulama of Natal, am a member — and a founder member — of the Mujlisul Ulama of South Africa. A number of Ulama who are members of Jamiatul Ulama of Natal and a number of Ulama who are members of Jamiatul Ulama of Transvaal as well as about ten Ulama from the Western and Eastern Cape are members of the Mujlisul Ulama of South Africa. The Mujlisul Ulama of S.A., by the Grace of Allah Ta'ala, is a body dedicated to the preservation of the SUNNAH of RASULULLAH (S.A.W.) in its pristine purity — unadulterated by the desires of the modernist anti-Shariah elements. I must further add that The Jamiatul Ulama of Transvaal (the Representative of the Transvaal Muslim community) and the Jamiatul Ulama of Natal (the

representative of the Natal Muslim community) regard the Mujlisul Ulama of S.A. as a sister organization, and we applaud and fully support the Mujlisul Ulama in its holy crusade against the blasphemy being introduced into the Deen by those who have no knowledge and no true love for Rasulullah (S.A.W.).

In view of the underhand activities (issuing statements and reports to disparage the Ulama) designed to assist the Kuffaar to fight Rasulullah's Representatives, I call upon my colleagues of the Jamiatul Ulama of Natal to seriously reconsider their position in ICSA. I firmly believe that co-operation with BAATIL will bring in its wake disastrous results and in the final analysis create greater hatred and acrimony than existed prior to the union or identification with those who are set on a path in opposition to the Sunnah of our Beloved Nabe (S.A.W.)"

TRUE COLOURS OF C.I.T.

In a scathing and traitorous "secret" report prepared by the so-called Central Islamic Trust (CIT) of Johannesburg for Sterfilms to be used as ammunition by the latter against the Ulama in the appeal against the banning of the sacrilegious film on the Holy Life of Rasulullah (S.A.W.), this organization (CIT) has finally proved its incompetence and dubiousity and thereby unwittingly sealed its own fate — its abortive attempt to secure for it the image of it being the Representative of the Muslim community of Transvaal. Islam can never tolerate that enemies to the Guardians of the Shariah, viz., the Ulama, be the Representatives of the Muslim community, for the enemies of the Ulama of Islam are in fact the enemies of Rasulullah (S.A.W.). Let these enemies of the Sunnah know that our beloved Nabi (S.A.W.) decreed:

"When the Ulama no longer exist, Islam (too) will not exist."

Allah Ta'ala will safeguard the purity of the Shariah until the Last Day through the agency of the Ulama-e-Haq, and no C.I.T., and no ICSA, and no MYM or the myriad of anti-Islamic forces will ever be able to frustrate this Divine arrangement for the protection of the Deen.

In this issue of "The Majlis" we print the "secret" report of the C.I.T. Insha'Allah, in the next issue, the Mujlisul Ulama of S.A. will reply in detail to the false points furnished by the C.I.T. to Sterfilms in order to fight and frustrate the Islamic stand adopted by the Ulama and the World of Islam. Allah is Great! Glory unto Him, Who has devastated the false desires of the enemies of the Sunnah and inflicted upon them a disastrous defeat in their "lost case" in the form of both the banning of the satanic film and the rejection of their case by the Appeal Board.

EDITOR.

NUZUL-E-ISA

(Continued from last issue)

by
HAZRAT MAULANA
MOHAMMED
BADRE ALAM.

TO DISPUTE THE
MEANING IS TO BE
DEPRECATED

What we have to remember is that the incidents and prophecies relating to Jesus have become the subject-matter of authentic national history. Right from the Old and New Testament up to the Holy Qur'an and traditions of our Holy Prophet sallallahu alaihe wasallam pieces of Jesus's history are variously incorporated. To take up words like "Rafaa" or "Tawaffee" separately and probe into its origin on variations with a view to changing the meaning of that history can hardly be considered just or appropriate.

On the other hand the correct method will be to judge the meaning of the words in the light of the trends of relevant history in such cases because words only provide a medium for the expression of events. No sane person who is anxious to know the truth would be prepared to ignore the factum of events and engage himself instead in a general discussion of the literal or figurative connotation of words. For a correct determination of meaning of words it would be necessary to notice the circumstances or events which have been narrated. For example, the literal meaning of the Arabic word "Asad" is lion but figuratively it may also be spoken for a very brave human being. If we hear some one saying, "This is Asad" and do not know the whole story then a question may arise as to the exact meaning of the speaker.

Opinions of listeners may differ on the point but if one of them insists that it refers only to a brave person and in support of his contention he goes on to cite pieces of composition by renowned authors and poets wherein the word had been so used, you can easily imagine the foolish mistake which is made by him. Before discussing the meaning it would be necessary to ascertain where the sentence was uttered — whether in forests and mountains or in thickly populated cities and whether there is any preceeding indication of an attitude to admire someone or of expression of fear and anxiety. Suppose further, that the phrase comes from the mouth of a person who is already trembling in jungle before a lion and you still stick to the figurative connotation thereof that it only denotes a brave person and try to

support your arguments by reading out standard pieces of literature, can you in such an event be credited with the least commonsense? Likewise it is necessary in the case in dispute relating to Jesus to keep in view the detailed story about him which is handed down to us from reliable sources. We then go on to consider that the series of expressions which occur in Holy Qur'an and traditions in respect of Jesus have not been applied to any one else and you have to admit as a result that this is a peculiar matter altogether. Accordingly, we find that the words "Tawaffee" and "Rafaa" do occur in Holy Qur'an in numerous places but for no other person both the words have been used together in single context (please see verse no. 55 chapter 3). Similarly the frequency of the

Continued on next page

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BENEFITS OF THE MISWAAK

(1) Eliminates bad odour and improves the sense of taste. Allamah Ibn Daqiq (R) says:
"The wisdom underlying the use of the Miswaak after rising from sleep is that during sleep bad vapour rises from the stomach towards the mouth. This causes bad odour in the mouth as well as a change in the sense of taste. Use of the Miswaak eliminates the bad odour and rectifies the change occurred in the taste."

(Nale Wa' Ta'leeq).

(2) Sharpens the memory. Hadhrat Ali (R) said:
"Miswaak increased the (power) of the memory."

(3) Increased the intelligence. "Four things increase the intelligence, viz., shunning nonsensical talk; use of the Miswaak; sitting in the company of pious; and, sitting in the company of the Ulama."

(TIBBE NABAWI)

(4) Eliminates slime. Hadhrat Ali (R) said:
"The Miswaak removes slime."

(IHYA UL ULOOM)

(5) A curse for illness. Aishah (R) said:
"Miswaak is a cure for illness excepting death."

(Dailami in Firdaus)

- (6) Miswaak creates fragrance in the mouth.
(7) Miswaak strengthens the gums.
(8) Miswaak prevents tooth decay.
(9) Miswaak arrests tooth decay which has already set in.
(10) Miswaak is a cure for headaches.
(11) Miswaak creates Noor (celestial lustre) on the face of the Mu'min who constantly uses it.
(12) Miswaak causes the teeth to glitter.
(13) Miswaak removes the yellowishness of the teeth.
(14) Miswaak strengthens the eyesight.
(15) Miswaak is beneficial for the health of the whole body.
(16) Miswaak assists in the process of digestion.
(17) Miswaak is a cure for a certain disease of the mouth known as Qilaa. (We are not aware of the English name for this disease. Some of our readers may be able to assist. — Editor).

(18) Miswaak clears the voice. (Tibbe Nabawi).
(19) Miswaak strengthens the tongue. (Tibbe Nabawi).
(20) Miswaak creates appetite. (Tibbe Nabawi).
(21) Miswaak increases the eloquence of speech. Hadhrat Abu Hurairah (R) said:
"Miswaak increase a person in eloquence."

(AL-JAAMI)

(22) The constant use of Miswaak will aid in lessening the pangs of death. Continuous use of the Miswaak will facilitate the easy separation of the Rooh from the body when Maut (death) arrives.

(SHARHUS SUDOOR)

- (23) Miswaak increases the Sawaab of Salaat by seventy to four hundred times. (Hadith).
(24) The user of the Miswaak will earn higher ranks in Jannat.
(25) The Malaaiikah (Angels) sing the praises of the person who uses the Miswaak.
(26) Use of the Miswaak displeases Shaitaan.
(27) Use of the Miswaak graces one with the companionship of the Malaaiikah.
(28) And, of the greatest benefit of using the Miswaak is the obtainal of Allah Ta'ala's Pleasure.
(EXTRACT FROM THE MUJLISUL ULAMA'S BOOKLET:
"THE SUNNAH OF THE MISWAAK"; this booklet will be released shortly for distribution, Insha'Allah.)

DEFILING THE QURAN

ALLAH TA'ALA STATES IN THE HOLY QURAN:
"None touches it (Quran), but those who are pure."

The Holy Quran is the Eternal Word of Allah Ta'ala. Besides the explicit command of Allah Ta'ala, reason as well demands that only those purified of impurities touch the Holy Quran. The Shariah has designed the practice of Wudhu for obtainal of purity from HADTH (or the lesser impurity), and ghusl for purity from JANAABAT (or the great impurity).

In the state of Hadth (i.e. when one requires Wudhu) it is not permissible to touch the Holy Quran or any verse of the Quran regardless of whether the verse is written on paper or engraved on plates, lockets, disc-holders, etc. This brings us to the question of the appearance of Quranic ayats on many an item, e.g. eid cards, licence-disc-holders, letter-heads and worst of all, on newspapers and pamphlets. It is common knowledge that these items are soon discarded by even Muslims, and this indeed, is an act of great disrespect for the Word of Allah Ta'ala. Muslims should refrain from commercialising the Holy Words of Allah Ta'ala, for their actions are directly responsible for the indignity of disrespect shown to the Quran. Muslims have become so careless that they even have the effrontery to justify touching these items and the

verses of the Quran appearing thereon without being in the state of Wudhu. This is most tragic. It is a clear sign of the degenerate state of our Imaan.

Eid cards and calenders with Quranic ayats printed on them have been discovered in profusion in the waste-bins. Non-Muslim printers have been encouraged by Muslim demand to print calenders and Eid cards with Quranic verses. How many spoilt papers with Allah Ta'ala's glorious Words are dumped into the refuse bins of these printers, only Allah Ta'ala knows. Is our feeling then for the Quran so little that we stubbornly insist upon our fancies to have such calenders, Eid cards, wedding cards, etc. printed so as to defile the sanctity of the Word of Allah? May Allah Ta'ala preserve us from such detestable neglect.

CONFLICTS OF SCIENCE

Dr M.C. Botha, head of the Provincial Blood Testing laboratory claimed to have a 99.85% accuracy test for paternity cases. But, other doctors and scientists slammed and dismissed Dr Botha's claim. Dr Maurice Shapiro, medical director of the South African Blood Transfusion Service, asked Dr Botha to clear-up "misrepresentations and mis-statements" about HLA-type tests. he said that there was no

definite test and that it was unlikely there would ever be.

Professor H.A. Shapiro, Professor of Forensic Medicine at Unisa and editor of Medical Proceedings said:

"Blood group tests cannot be used for positive identification in the way that fingerprints can. In a paternity case a doctor is dealing only with a set of probabilities."

(Sunday Times).

THE AHLE - SUNNAH

CONT. FROM PAGE 10

knowledge is a secret of Allah's mysteries." "The 'alim's sleep is worship." "Revere the 'ulamā' of my umma! They are the stars on the earth." "The 'ulamā' will intercede on the Day of Judgement." "The fu-qahā' are estimable. It is 'ibāda to be in company of them." and "An 'alim among his disciples is like a prophet among his umma," does our Prophet praise the Ahl as-Sunna 'ulamā' of thirteen hundred years or 'Abduh and his novices of the last hundred years? The question is answered by our master Rasūlullāh, again: "Each century will be worse than the century previous to it. Thus they will go on worsening till Doomsday!" and "As Doomsday draws near men of religious post will be more rotten, more putrid than putrefied donkey flesh." These hadiths are written in Mukhtasaru Tadhkirat al-Qurtubi. All Islamic scholars and thousands of awliyā', whom Rasūlullāh praised and lauded, unanimously say that the path which has been given the good news of being saved from Hell is the path of those 'ulamā' who are called Ahl as-Sunnat wa 'l-Jamā'a, and that those who are not Ahl as-Sunna will go to Hell. They also say unanimously that talfiq (unification), that is, selecting and gathering the rukhsas of the four madhhabs and making up a single false madhhab, is wrong and absurd. There is detailed information on this subject in the article '2—' of my book Answer to an Enemy of Islam. Please read it.

Will a reasonable person follow the Ahl as-Sunna path, which has been praised unanimously by the 'ulamā' of Islam who have come during the period of a millennium or will he believe the so-called "culture, progressive" people who are ignorant of Islam and who have sprung up during the last hundred years?

The outstanding, talkative

ones of the seventy-two heretical groups, about whom it was told in the Hadith that they will go to Hell, have always attacked the Ahl as-Sunna 'ulamā' and attempted to blemish these blessed Moslems, yet they have disgraced with answers documented with āyats and hadiths. Seeing that they are unsuccessful through knowledge against the Ahl as-Sunna, they have begun brigandage and violence and caused bloodshed of thousands of Moslems in every century. But the four madhhabs of the Ahl as-Sunna have always loved one another and lived brotherly. Rasūlullāh declared, "Disagreement (on the 'amāl, practices) among my umma is (Allah's) compassion." But such religion reformers as Rashid Ridā, who was born in 1282 A.H. (1865) and died suddenly in Cairo in 1354 (1935), said that they would establish Islamic unity by uniting the four madhhabs. Whereas, our Prophet commanded all Moslems over the world to unite in one single imān path, in the right path of his four caliphs. By working together, the 'ulamā' of Islam searched and studied the imān path of the four caliphs and transferred it into books. They named this path, which our Prophet had showed, Ahl as-Sunnat wa 'l-Jamā'a. Moslems all over the world have to unite in this single path of Ahl as-Sunna. Those who wish for unity in Islam, if they are sincere in their words, should join this union. But unfortunately, freemasons and zindiqs, who have been trying to demolish Islam insidiously, have always deceived Moslems with such false words as 'unity' and, under the mask of their slogan, "We shall bring cooperation," have broken the "unity of imān" into pieces.

NUZUL-E-ISA

word "Nuzul" and various particulars of the event shown in the traditions are peculiar features of the story of Jesus alone. How wrong will it then be to tear out single words here and there from this entire well-knit mass of history and religion and to impose your own fancies on the basis of linguistic niceties. And we know that there is ample direct information in Holy Qur'an and traditions concerning him.

JESUS IN THE LIGHT OF HOLY QURAN ISLAM AND ITS PRACTICAL VALUE

It has to be borne in mind that Islam is not merely written dogma which was produced by mental labour; its practical shape as a whole has been conveyed to us from remote generations whose thoughts and deeds are fully recorded. its founder is our

Holy Prophet sallallahu alaihe wasallam who taught his Companions the canons of faith as well as the code of action and exhorted them to believe and behave in a given fashion. Without the slightest break our religion has passed on from mouth to mouth and hand to hand by precept and example. The Holy Prophet Sallallahu alaihe wasallam has characterised three successive generations including his own to be the best ones in Islam. It was during this period that essential principles and details of Islamic theology were fully settled for all time to come. Hence so far as a problem of religion is concerned it would not be an appropriate method to tackle it afresh by mere efforts of imagination or resort to dictionary. Research, as it is understood in relation to science and philosophy, has nothing to do with religion. Such power has

not been delegated even to apostles of Allah who are absolutely precluded from making any alteration in the words of meaning of revealed dicta Says the Holy Qur'an:

"When Our clear verses are recited before the (un-believers), people, who do not expect meeting with us, say: Bring some other Qur'an than this or alter it. O Prophet! You tell them (in reply): "It is not in my power to alter it. I only follow what is revealed unto me," (verse no. 15 surah 10.)

The alteration spoken of is not only confined to words but also applies to meaning as the latter alteration is more serious than the other one.

The Jews were guilty of having corrupted Taurat in both ways. Since the Holy Qur'an is the last revealed Book from Allah it has been guarded against both forms of modification. In the case of islam fortunately there is no possibility of introducing literal changes but so far as meaning is concerned there have been sectarian attempts worse than those of the Jews.

However, Allah given protection here too mostly defeated such attempts in every age so that the truth was distinguished from falsehood unmistakably. For example, if a person begins to assert that only two prayers a day have been enjoined in Islam and adduces a plethora of wordy arguments in his favour his effort is clearly doomed to fail because he will be required to support his point by the practical example of early Muslims and as to when the history of Islam the obligation was reduced. Similarly it is an obvious mistake to misrepresent the reality of entities such as Hell, Paradise, Angels and spirits by fallacious reasoning because these words have been handed down to us from early ages along with their distinctive signification. Of the same category are phrases, "Finality of Prophethood and "Descension of Jesus" which have frequently used by Muslims in all ages.

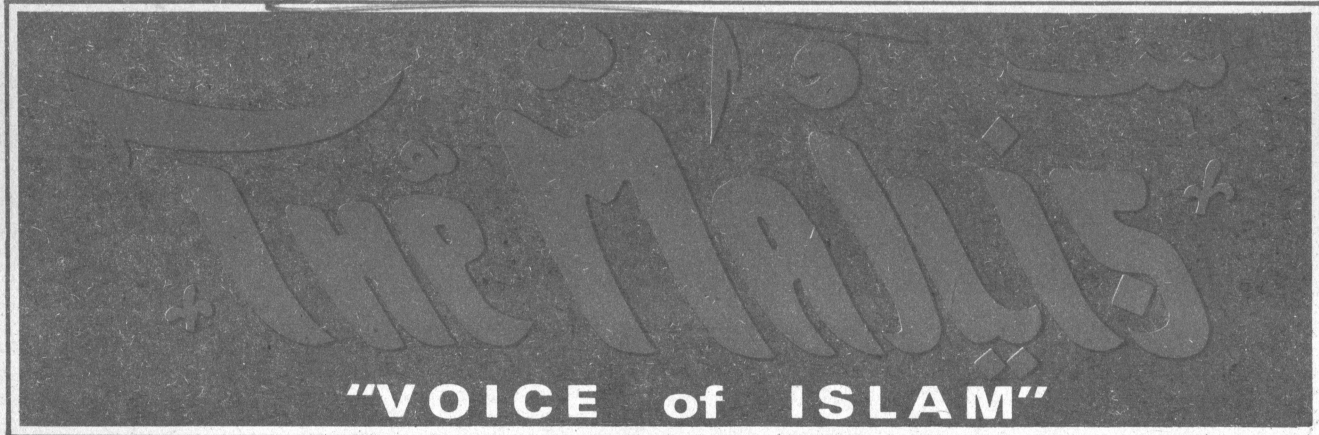
The meaning invariably attached to the former is that

there will be no new apostle or prophet after the passing away of our Holy Prophet Sallallahu alaihe wasallam; the latter is construed as that Jesus is bound to come again. It is noteworthy that there is complete negation of the appearance of any prophet on the one hand and sure prediction of the reappearance of Jesus on the other. Does it lie in the mouth of any one to argue from mere imagination that the two meanings are partially inconsistent and that it may be surmised that the line of Prophets had not been closed? Such a suggestion will merely be regarded as mental creation having no value. It can by no means be considered as part of traditional religion which is directly traceable up to a Divine source. If the dispute is pressed further, it will become incumbent on the speculator to prove from history when exactly the so-called erroneous belief began to prevail among Muslims. But actually often to speak of muslim history, even

followers of other religions are sure to testify that muslims have uniformly believed that our Holy Prophet Sallallahu alaihe wasallam is the last prophet and that the Jesus of Bani Israil will re-appear at some future time. In fact, the issues are not whether both the doctrines are rational, how the same may be brought into conformity with each other and what is the correct meaning of the words "Nuzul" and "Khatam" in a given dictionary. The point really in issue is how the two words or phrases have been understood by Muslim people from early ages down to ours; the trend of the whole dispute if thus changed and it becomes comparatively easy to formulate a clear verdict on lines shown above. In all the standard commentaries on Holy Qur'an and traditions the said criterion has been maintained and any one who puts forward claims of being a prophet or 'Massiah' has been judged according to it.

(to be continued)

Disc



RAJAB 1397

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1502

Mujlisul Ulama Establish

ZAKAAT ORGANIZATION

THE Mujlisul Ulama of South Africa has, Alhamdulillah, launched, for the benefit of the Muslim public, an Islamic Zakaat organization which shall, Insha'Allah, "Assist Muslims throughout the country on matters pertaining to Zakaat."

The Mujlisul Ulama is of

the opinion that a thorough and an extensive programme be brought into operation to educate the Muslim public with regard to the fundamental foundational Teaching of Islam, viz. Zakaat. In this regard the Mujlisul Ulama is confident that Ulama throughout the country will

play an active role so that true Islamic guidance on the matter of Zakaat be disseminated to the Muslim community. This need has become pressing of late since the Rusetenburg "zakaat" fund is operating on an un-Islamic basis by virtue of its "zakaat" teachings which are contrary to the Zakaat Laws of Islam.

The Mujlisul Ulama is of the opinion that because of lack of Islamic knowledge on the Laws of Zakaat and the general ignorance of Islam prevailing in the modernist camp Muslims are being misled by opinions of whim and fancy propounded as "teachings of the Quran". The need is therefore urgent for the Ulama to close ranks against the modernist menace which is sapping the life-blood of the Shariah of Islam. The Ulama have a sacred duty to execute by coming individually and collectively and inform the Muslim masses of the correct Islamic procedures relating to all aspects of Zakaat. Only in this manner would the discharge of the Zakaat obligations of the Muslim public be guaranteed. Islam has laid down the Laws of Zakaat, and it is the defence and the safeguarding of these Laws which have now brought into operation the

Islamic Zakaat Organization which will be designated: MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA.

Muslims are urged to refer all their Zakaat questions, Zakaat problems, and generally all matters pertaining to Zakaat to this organization. In so doing, Muslims will enjoy peace of mind by knowing that their Zakaat Fardh has been discharged in accordance with the Command of Allah. The addresses of the Mujlisul Ulama Zakaat Organization of S.A. in the various parts of the country are:

Mujlisul Ulama Zakaat Organization of S.A., P.O. Box 19196, Durban.
Mujlisul Ulama Zakaat Organization of S.A., P.O. Box 3393, Port Elizabeth.
Mujlisul Ulama Zakaat Organization of S.A., P.O. Box 131, Leslie (Transvaal).
Mujlisul Ulama Zakaat Organization of S.A., 53 Halt Road, Elsie's River, Cape.

All correspondence and queries on Zakaat matters should be directed to the above-listed addresses.

All Zakaat monies collected will be directed to the centralised Mujlisul Ulama Zakaat Organization fund in Port Elizabeth from where all distribution will take place.

AYA-SOFIA MUSJID — A HOLY DUTY

THE Mujlisul Ulama of South Africa calls on all Muslims — organizations as well as individuals — to lodge appeals to the Government of Turkey to restore the Aya Sofia Musjid of Istanbul to its rightful function, viz. for the Ibadat of Allah Ta'ala.

Forty-three years ago the arch-enemy of Alla Ta'ala, Kemal Attaturk, in an abortive attempt to crush Islam converted the great Musjid into a museum. Since then the Musjid has been subjected to systematic defilement by Attaturk's notorious decree of "desanctifying" the House of Allah.

Demonstrations and protests in Turkey are presently directed to secure the restoration of

this Musjid to its original status of sanctity. According to the Shariah, once a place has been consecrated as a Musjid, it will forever remain a Musjid until the day of Qiyamah. Muslims are therefore strongly urged to raise their voices of protest and appeal most powerfully, to make known their Islamic feelings to the Turkish Government. A holy duty devolves upon us to institute efforts — no matter how irrelevant and small these may seem — in a bid to secure the holy restoration of the Aya Sofia Musjid, especially now that our brethren in Turkey are struggling towards this holy end. May Allah Ta'ala accept our efforts and crown it with success, Ameen.

SCHOOL UNIFORMS NOT COMPULSORY

IN a pamphlet issued by the Institute of Race Relations it is claimed that school uniforms are not compulsory. The pamphlet states:

- Do you know that school uniforms are NOT compulsory?
- No teacher or principal of any school has the right to send

your child away if he or she is not in uniform.

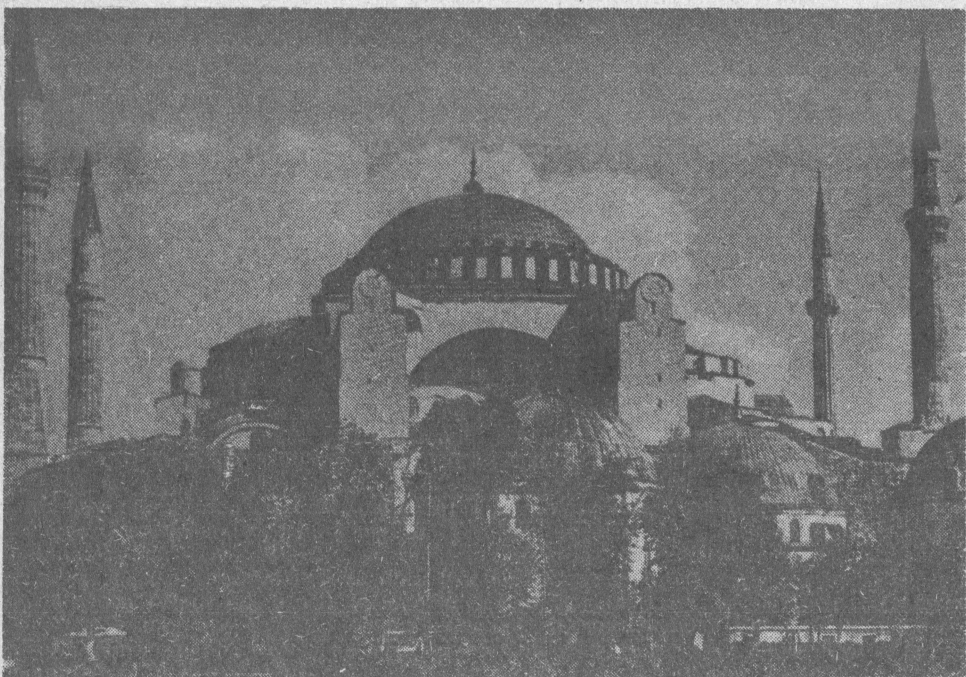
- We agree that it is easier and better for the children if they are all dressed in the same clothes at school, but school fees and books should be your first concern.
- No teacher can demand that uniforms must be bought at a

certain shop.

- No teacher has the right to object to home-made uniforms.
- Always discuss problems with the Principal before removing your child from school.
- If a Principal insists on uniforms, take the matter to the Circuit Inspector. All Inspectors for Johannesburg can be

contacted at Garland House, Garland Street, Ophirton: Telephone 838-6147.

In view of school uniforms not being compulsory, Muslim parents should ensure that their children, especially girls, are Islamically clad when going to non-Muslim schools for secular education. School authorities have no right to compel Muslim children to dress in a manner described by Islam as immoral. Parents should insist that their children be absolved from wearing neck-ties, the symbols of Jesus hanging on the cross. Parents should also insist that their girls go to school in long and with their hair covered. These are compulsory requirements of the Shariah for the maintenance of one's modesty and Islamic dignity and for safeguarding us from the pitfalls of immorality upon which the materialist western way of life is based.



MOSQUE of Aya Sofia.

ISTANBUL — Student and youth organizations here staged a massive demonstration demanding that the government open

DEATH PENALTY FOR KUFR

CAIRO. In another step towards bringing Egypt's religious laws into line with Islamic traditions, President Mohammed Anwar Sadat has drawn up a draft law imposing the death penalty for Muslims who renounce their faith. It allows 30 days for someone who has renounced his faith to change his mind before he is executed.

The draft law is part of a campaign by the Egyptian Government to mollify Muslims who are critical of Religious and Moral laxity in modern Egypt. His chief aim is to outflank "Muslim extremists" who accuse the government of being HERETICAL.

There's been increasing demands to base Egypt's legislation on traditional Islamic Law. Last year a bill to ban the sale of alcoholic beverages was narrowly defeated in parliament.

Further laws are being drawn up to deal with theft and Adultery.

MEDICAL "DISCOVERY" ON THE CHEWING STICK

LAGOS. Fourteen-hundred years ago Muslims were given a complete code of Do's and Don't's wherein lies their salvation. Today, medical science is proving the benefits of that code, the code of THE QURAN and the SUNNAH.

After a two-year study Dr. Ezekiel Sofowora, acting dean of Pharmacy at Life University, Nigeria, says that the 'roots and stems' (miswaak) used for tooth-cleaning not only have anti-microbe qualities but could help combat sickle cell anaemia.

Pitting a 'chewing stick' compound, *fagara zanthoxyloides*, against sickled and normal blood cells, Sofowora found that it prevented a blood cell going sickle — "and if it has sickled the compound brings the cell back into shape". In addition, evidence from five generations of use of the chewing stick indicate that the compound has none of the side-effects experience in currently-used compounds of urea and cyanates in toothpaste.

"It is the most important single discovery", in research into the sickle-cell, a blood disorder, according to Dr. Norman Doorenboos, Chairman of the University of Mississippi's department of Pharmacognosy (Knowledge of natural Drugs).

A MYTH SHATTERED NABIE ISA (A.S.) WAS HUMAN.

LONDON. The Christian belief that God walked the earth in Human form has been challenged as a major stumbling block in Christian dogma by a group of seven leading British Theologians.

In a highly controversial book, "The Myth of God Incarnate", they argue that Jesus (Nabie Isa Alaihis-Salaam) was not God in human form but was instead a man chosen by God to fulfil His divine purpose. The authors claim that the idea of incarnation has a harmful effect on the understanding of Christ's message and has weakened appreciation of his human character.

The authors led by Professor Maurice Wiles, Professor of Divinity at Oxford, and Professor John Hick of Birmingham University say that expressions which underline the role of Christ (Nabie Isa A.S.) as God incarnate tend to be poetic descriptions rather than theologically acceptable terms.

WESTERN CIVILISATION IN ACTION

LONDON. Ten thousand children in Britain today are estimated to have been born as a result of artificial insemination, Miss Joan Lestor, Labour MP, told the House of Commons.

She was given leave to bring in a Bill to provide legal status for such children, who at present are not regarded as "legitimate" in law. The Bill extends the definition of "legitimacy" to cover a child born as a result of artificial insemination by a donor, to which the husband of the mother has consented. For the purposes of registration of the birth of such a child the woman's husband would be deemed the father.

Miss Lestor said "I do not believe that we should really have to concern ourselves with questions of legitimacy and illegitimacy in relation to children".

"How a child can be 'illegitimate' is beyond my understanding" she said.

INTERNATIONAL BODY EXPOSES ICSA

See Page 9

AYA-SOFIA MUSJID PROTEST

the Aya-Sofia Musjid for Salaat purposes.

Forty-three years ago, the arch-enemy of Islam, Kemal Attaturk

converted this great Musjid into a museum. Demonstrators invaded the Musjid and performed Salaat in it as well.

TRADE AND COMMERCE IN ISLAM

"DIVIDENDS" and RIBAA

BELOW appears a letter from the Trident Building Society of Pietermaritzburg.

"Dear Sir, RECEIPT OF INTEREST FROM INVESTMENTS

We notice that potential Building Society investors among your community do not wish to make investments because of the receipt of interest. We are given to understand that according to the teachings of the Koran the receipt of interest is forbidden.

Taking into account the economic structure and the natural resources of the different countries the products for trading vary. Our function as a Building Society is to trade in finance. We accept deposits and shares from the public, which earn interest and dividends respectively, and we in turn advance funds on first mortgage.

If we were to take a few examples of earnings the position would be as follows:—

- (1) Participation by investment in Shares earns *DIVIDENDS* while investments in Fixed Deposits and Savings Accounts earn *INTEREST*
- (2) Funds expended to purchase general merchandise for resale at a *PROFIT*, still maintain the earning factor. In effect, money has been "converted" to article during the transaction, while in direct investment, finance is in itself the "general merchandise".

The various terms for earning is to differentiate these for tax purposes. In terms of existing Income Tax legislation dividends from certain classes of shares either enjoy partial tax concessions or are entirely tax-free, while interest from Fixed Deposits and Savings Accounts are taxable.

With regard to the contents of your Scriptures it will be appreciated if you would kindly provide us with some clarification.

Yours faithfully,
for G.G. DURHAM
Branch Manager
TTrident Building Society
Pietermaritzburg.

Our Reply BUILDING SOCIETY RIBAA

Mr G.G. Durham,
Branch Manager,
TTrident Building Society,
P.O. Box 46,
PIETERMARITZBURG.

Dear Mr Durham,

We are in receipt of your letter dated 9th March, 1977 and thank you. We have noted contents carefully and wish to point out to you that:

- (1) Certain transactions fall under a classification known in Islam as *RIBAA*.
- (2) All transactions covered by the *DEFINITION* of the category, *RIBAA* are unlawful according to Islamic Law, and as such Muslims are bound by the Sacred Law of Allah to shun all such illegal dealings.
- (3) There are numerous

transactions in the modern economic structure which fall in the prohibited category of *Ribaa*. Of these, *INTEREST* is one form of *Ribaa*.

- (4) Substitution or changing of terms or renaming an institution will not transform the legality of illegality of a dealing according to Islamic Law. Thus if *PROFIT* (i.e. the Islamic definition and meaning of profit) is termed interest, its permissibility and legality will not be affected. On the other hand if any *Ribaa* transaction be termed, "*PROFIT*", "*DIVIDEND*", "*SHARES*", etc. its illegality will not be transformed into legality. No matter what designation is attributed to the transaction, if the Islamic definition of *RIBAA* covers it, the Islamic Law of Prohibition will come into force.

- (5) Not only "the receipt of interest", but the giving of interest, as well as participation in all forms of *Ribaa* transactions are strictly illegal and prohibited by the Law of the Quran.

The Islamic economic structure, unlike the other forms of economic systems prevailing, recognizes only *ONE PRODUCT FOR TRADING*, and that product is known as *MAAL* which is a genus having innumerable kinds under its classification. Certain forms of material such as alcohol, swine, carrion, etc. are excluded from the definition of *MAAL*. A host of Islamic rules govern trading in Islam. Although on the basis of your interpretation of the economic structure of the day, "the products for trading vary", Islamic Law does not accept that proposition. Your "function as a Building Society is to trade in finance". Finance in its tangible form is classified in Islam as *MAAL*, hence trading in finance is lawful according to Islamic Law. Trade in finance is known in Islamic Law as *BAY-E-SARF*, but again we have to observe with emphasis that a host of Islamic rules governs "*TRADE IN FINANCE*". Non-observance of these rules will relegate the "trade in finance" dealing to the category of *Ribaa* bringing in force the Islamic Law of Prohibition. Building Society dealings all fall under the Islamic definition of *RIBAA*, hence their illegality in Islam.

From your letter it seems that the *gain* the building society depositor receives is a previously fixed percentage of his *CAPITAL INVESTMENT* OR *SAVINGS*. This is a clear case of *RIBAA* regardless of whether this "*GAIN*" is termed, interest, dividend or profit. Furthermore, investment in building societies will be construed in Islam as participation in *RIBAA*, aiding and abetting an illegal institution — since building societies are the bastions of capitalism whose life-blood is *RIBAA*. Islam prohibits its adherents from collaborating with *riba*-institutions. Any Muslim who ventures to participate in building society *Ribaa* transactions does so at the peril of his *FAITH*, for in the Holy Quran, Almighty Allah declares war on the participants of *Ribaa*. Says the Quran:

"(O Muhammad!) Issue to them (an ultimatum) of war from Allah and His Messenger ..."

In conclusion we wish to re-iterate that the Islamic position regarding investing in building societies is very clear. Building societies operate on the basis of *RIBAA* and participation in *Ribaa* is strictly unlawful, warranting the Wrath of Almighty Allah, Sovereign of the universe.

Yours faithfully,
MUJLISUL ULAMA OF
SOUTH AFRICA
(CAPE BRANCH)

KHIYAARUSH-SHART -SHART CONDITION of OPTION

A CONDITION OF OPTION in the context of trade means that one or both of the parties of the trade contract stipulate the condition of annulling the trade contract within a stated period of time.

According to the Shariah the condition of option is valid for a period of three days. A stipulation of more than three days is not valid. This period of three days was categorically stipulated by Rasulullah (S.A.W.).

The right of exercising this condition which is known in the language of the Shariah as "*KHIYAARUSH-SHART*" is vested in both the buyer and the seller. At the time of entering into the sale contract the buyer can ask for the condition of option. For example: He may request the seller to grant him a day, two days or three days within which to decide whether to purchase the article or not. If the seller agrees, the buyer shall take the article into his custody and before the expiry of the stipulated time notify the seller of his intention to purchase or to return the article. Similarly, the seller may tell the buyer that he is selling the article on condition of an option of a day, two days or three days, i.e. if he (seller) so decides, he will request the return of the article and cancel the sale contract.

Once the stipulated period passes by, the right of option lapses. Thus if a seller had arranged for him an option of three days, his right to exercise the option will lapse once the three day period passes and he is bound to accept the article.

The right to exercise the condition of option is cancelled by bringing the article into use. If, for example a three-day period of option was stipulated, and before expiry of this period if the buyer puts the purchased article to use, then his right to return the article falls away.

The seller, by stipulating the condition of option for himself, does not relinquish his right of property in the goods sold. Thus, if the seller stipulates for himself the condition of option by saying, for example, that he will annul or conclude the transaction after three days, then the right of ownership of the article thus sold will not be transferred to the buyer despite the buyer taking possession of the article with the consent of the seller. In this event, if the article so sold perishes or is destroyed in the possession of the buyer, he (the buyer) will be liable for the *VALUE* of the article and not the price previously arranged. The buyer will have to pay the seller the market-value of the

destroyed article.

On the other hand if the condition of option was fixed for the buyer the property devolves upon him (buyer), and in the event of the destruction of the article before expiry of the stipulated period the buyer will be responsible for the *PRICE* of the article so

destroyed, and not for its value.

Death annuls the right of the option enjoyed by the party. For example: The seller purchased a property and arranged for a two-day period of option. However, he died prior to the expiry of the optional period. This right of option will end with

his death and cannot be transferred to the heirs of the deceased. The heirs of the deceased cannot claim the right to exercise the deceased's option and buy the property. Similarly, death will cancel the right of option arranged in favour of the seller, no transfer to his heirs being permissible.

AL-QAZF

AL-QAZF literally means "to pelt", "to throw".

In the terminology of the Shariah it means:

"to slander or accuse an innocent Muslim of committing the crime of fornication."

This form of slander known as AL-QAZF brings into operation the Islamic penalty of HADD (eighty lashes in this case) against the QAZIF (the slanderer). There are two Shuroot or conditions necessary to bring into force the Hadd against the slanderer. They are:

- (1) *IHSAANUL MAQZOOF*. Maqzoof is the person accused of committing zinaa (fornication or adultery). Ihsaan here means:

- (2) The inability of the slanderer (the Qazif) to prove the accusation with the evidence of witnesses. The slanderer has to produce four pious witnesses to testify that the person concerned committed fornication.

THE WITNESSES

The number of witnesses testifying that a certain person committed zinaa MUST be FOUR. These witnesses must be *AADIL*, i.e. pious, upright, regulating their lives according to the Shariah. Once the witnesses testify, the Qazi (Judge or magistrate) will institute investigations, both in public and in private, as to the Islamic life of the witnesses. If after testifying one or more witnesses retract their evidence, all four will be flogged with eighty lashes each. If the witnesses are only three and unable to produce the fourth, then all three will be flogged with eighty lashes each.

If the Qazif (slanderer) is unable to produce four pious, just and upright Muslim witnesses to substantiate his accusation, he will be flogged with eighty lashes. This is the command of Allah Ta'ala in the Holy Quran:

"And, those who slander innocent women and then produce not four witnesses, flog them with eighty lashes; and never ever accept their evidence."

Once a witness has been sentenced with the Hadd of Qazf (eighty lashes), it will no longer be permissible to entertain his evidence in any Islamic matter for all time.

Should a person after confessing to the Qazi that he had slandered a Muslim with the act of fornication retract his confession, he shall be flogged with eighty lashes as his confession will not be accepted.

The Islamic laws pertaining to "Qazf" demonstrate sufficiently the serious light in which the Shariah views the crime of accusing another of committing zinaa. In view of the gravity of this crime Muslims should exercise extreme care and fear in this matter. No Islamic state exists to give practical expression to the Penal Code of Islam, but this does not mean that we have a

licence to indulge in this serious crime of slander. Allah Ta'ala is fully aware of the sin and crime in which his creatures indulge. We, therefore, cannot escape the Penalty of the Hereafter. Even if one is certain that a person has indulged in the heinous evil of zinaa one should not divulge it to anyone. Islam commands that evil be concealed and not revealed. Allah Ta'ala's attributive Title is *SAATIRUL UYOOB* (The Concealer of faults). When He conceals the disgrace of His Servants, it does not behoove us to reveal it. It is precisely for this reason of concealment of evil that Islam chastises the revealer of evil with such a grave punishment, viz. flogging of eighty lashes.

THE PLIGHT OF PATANI MUSLIMS

PUBLISHED below is an appeal (abridged) from the National Liberation Front of Patani addressed to the ensuing Islamic Foreign Ministers' Conference in Tripoli.

On the occasion of the 8th Islamic Foreign Ministers' Conference being held in Tripoli, we from the National Liberation Front of Patani (NLFP) representing the three million Muslims of what is now called 'South Thailand', would like to appeal to Your Excellencies about the plight and subjugation of our people.

We believe there is no better forum other than the Islamic Foreign Ministers' Conference for us to submit our case and we also believe that the Conference is the most appropriate and the only body that should tackle all such problems relating to the Muslim people.

Our struggle for freedom and independence is a just and rightful struggle. Our liberation movement is a true liberation movement. We note with the deepest regret that some quarters, including some of our Muslim brothers, have failed to understand our struggle for freedom and independence. They have even charged that our liberation movement is fighting against a lawfully established government.

Muslims in 'South Thailand' belong to the same Malay racial stock as those in the modern states of Indonesia, Malaysia, and the Philippines. The present five provinces of 'South Thailand' namely: Patani, Yala, Narathiwat, Satun and Songkhla were formerly the territories of the Malay Sultanate of Patani, conquered by the Thais in 1832. In 1902, Thailand by the force of arms deposed the Sultans and took over the control of our country.

Ever since the conquest of our homeland and its annexation in 1902, our people have been subjected to systematic and ruthless oppression by the Thai-Buddhist colonialists. They have been and are still trying zealously to "Thaiise" our people by forcing us to adopt Thai names, culture, language and eventually the Buddhist faith. In pursuance of this policy, they suppress our religion, our language, education, and our religious schools. Even our people who go for Hajj to Mecca are screened by the Thai Secret Service.

We are debarred, on racial and religious grounds, from joining the Thai civil, police and military service. We are not given the opportunity to pursue higher education. Whatever meagre opportunities are available are given only to those who have adopted Thai names and culture and speak Thai language. All top and important positions such as Governors,

continued on page 3

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THE PLIGHT OF PATANI MUSLIMS

continued from page 2

District Officers, Heads of Government Departments, Judges, etc. are filled by Thai-Buddhist officials. Last year the Thai Government appointed a Muslim as the Governor of Patani Province. He is a typical 'denationalized' and 'Thaiized' Malay Muslim.

Our people are denied the opportunities to register their sufferings and protests. Our leaders including those whom they suspect to have the potentiality to lead are eliminated. Many of our leaders have been assassinated or eliminated without any official investigation. The mysterious disappearance in 1954 of our leader, Haji Muhammad Sulong bin Abdul Kadir, one of his sons and three other Muslim leaders, is the most notorious case of the type.

Thai-Buddhist officials, especially those of the police and military, have been indiscriminately and deliberately killing innocent people, including women and children. During the period 1948-1973, some 10 000 of our people have been killed or arrested. Recently on November 29, 1975, the Thai marines, brutally murdered five innocent villagers in Patani. When our people held protest rallies the police agents threw hand-grenades into the assembly killing 14 of our people and wounding many others.

The Thai educational policy discourages the learning of our own language. The sole medium of instruction, in all schools is the Thai language. The citizenship law requires that those who wish to adopt Thai citizenship must firstly be fluent in the Thai language (both written and spoken). A person must also practise the Buddhist religion in order to meet the basic citizenship qualifications.

The so-called 'development' programme is another instrument of suppression. The Thai authorities have moved and are continuing to move large number of northern Thai-Buddhists into the Muslim areas and provinces of 'South Thailand'. Since 1960, some 60 000 to 70 000 Thai-Buddhists from Northeast Thailand (near the Thai/Cambodian border) have been 'relocated' in Patani, Yala and Narathiwat. The Thai target is to shift at least another 250 000 Thai-Buddhists into Muslim areas so that they will become the majority group in our homeland. Further, under a settlement scheme small pockets of our Muslim people are settled among Thai-Buddhist farmers who rear pigs. In the event of dispute, the Thai authorities always take the side of the northern Thai-Buddhists and Muslims have no choice but to leave the settlement schemes. The Thai authorities then say that Muslims are quarrelsome and fanatical.

Almost nothing is known by the outside world of the methods employed by the Thai-Buddhist government to efface the national identity of our people in 'South Thailand', and the Thai authorities make sure that little news about them leak out of the country.

Since 1973, the Thai security forces have initiated a 'reign of terror' in our homeland and have resorted to killing those Muslims whom they suspect of sympathising with or supporting our movement. Between 1973 and 1976 no less than 500 Muslims were arrested and shot without trial. Some of them were burnt alive to make an example of them for those who may support the freedom fighters.

Not satisfied with the various schemes, the Thai government introduced a law in 1965 making it compulsory for all Muslim religious teaching to be conducted only in the Thai language. This is being enforced vigorously since 1973. The opposition by Muslim religious schools was contained by tak-

ing all Muslim religious leaders to Bangkok and compelling them to sign their acceptance of the ruling. The successful implementation of this programme would completely eliminate the Malay language.

The Thai-Buddhist authorities in their effort to undermine Islam and eradicate the Islamic character of our homeland have been destroying mosques and desecrating the mausoleums of our former rulers. Among the latest instances are the destruction of two mosques in Patani and Satun. Thai officials, particularly the police and the military, show no respect to our religion, Islam; they forcibly enter our places of worship and our homes with their boots on and on many occasions, they have been kicked Muslims while in prayer.

Any expression of genuine grievances on our part has always met with police/military repressive actions. The Thai authorities invariably use Gestapo methods including arbitrary arrest, indiscriminate killing, kidnapping, blackmail and torture. They deploy troops, police, armoured cars, air force, marines and even dogs against our freedom fighters.

The Thais are now trying to confuse world opinion, especially the Islamic world, branding us as 'Communist terrorists' or 'bandits', so as to justify their suppression of Muslims. On the other hand, they are tolerating the Communist presence in our homeland.

For the past 28 years we have been trying to solicit support from the outside world, especially the Islamic world. In 1948, we despatched a series of appeals to the UN secretary general asking for an immediate investigation by the Security Council into Thai reign of terror and fascist colonial administration as well as for holding a plebiscite under international supervision to determine the future form of government of our country. But our appeals remain unheeded.

We have also been sending appeals to the Islamic Foreign Ministers' Conferences held at Jeddah (1970), Karachi (1970), Jeddah (1972), Benhazi (1973), Kuala Lumpur (1974), Jeddah (1975) and Istanbul (1976). We have made many attempts to get our case heard by the Islamic Foreign Ministers' Conference, but without success. However Resolution No. 9 on 'Muslim Minorities and Communities in the World' adopted by the 6th Conference gives us some hope.

We would therefore appeal again to our brothers attending the 8th Islamic Foreign Ministers' Conference not to forget their Muslim brothers in 'South Thailand'. We are not 'criminals' or bandits as the Bangkok Government has been trying to make the world to believe. We should not be regarded as dissidents or insurgents who are fighting against a lawfully established government or trying to dismember the Kingdom of Thailand. We are a colonized people under the yoke of Thai-Buddhist colonialism. As colonized people we have the right to struggle for the freedom and independence of our people and country. It is Thailand which had invaded and conquered and dismembered our country Patani. This is a fact of history which no one can deny.

We, the National Liberation Front of Patani, appeal and urge Your Excellencies:

- To allow our representative to address Conference;
- To institute an immediate inquiry into the plight of our people in 'South Thailand'; and
- To render moral and material support to our struggle for freedom and independence.

May this plea reach the conscience of the world especially the Muslim world.

Executive Committee,
National Liberation Front of Patani

The Headquarters of the National Liberation Front of Patani, Mount Budor, Patani (South Thailand), March 1, 1977.

(Impact International)

'MODERNISM' THE MOST MODERN RELIGION

by
Abu Muhammad Abdullah Al-Hanafi

IN this age of moral and spiritual bankruptcy, the Muslim Ummah is being confronted with the modernist. In every age the Muslims had their enemies, the most dreaded enemy of this age is the Modernist. It is evident that Modernity is at total war with Islaam. It should be borne in mind that Modernism appears under the guise of many different labels. A careful study of all the Isms that prevail in all societies today, will reveal that all these modern ideologies, despite their mutual differences and hatred — which are mostly

superficial — are different branches of the same tree.

The modernist most emphatically insist that they alone can "save" and "protect" Islaam from destruction and utter ruin by interpreting it in the light of secularism and materialism. The Modernists feel that they are the most sincere of Muslims and dub those who oppose them as "orthodox", "fanatics", "reactionaries" or "obscurantist".

They firmly believe that during the lifetime of Say'ydina Rasulullah (SAW), the Khulafaa-ur-Raashideen (RA), and the Sahabah (RA) Islaam was the most "advanced", "progressive", "liberal" and

"rational" religion, but at the hands of our Molvis, Sheikhs, Imams, Fuqahaa and the Muhad'ditheen, it becomes more and more "stagnated", "dogmatic", "fossilized" and "reactionary" and this is responsible for our backwardness, outdatedness, weakness and humiliation. From this premise the Modernist conclude that the ULAMA or God fearing religious scholars are solely responsible for all the evil, vice and corruption and backwardness in the Islaamic world.

In other words, since the inception of Islaam until the present age, Muslims have been interpreting Islaam in an entirely false and distorted manner, and luckily enough, only today, under the impact of Western civilization — whose theories and practices are only evil — have the Modernist gained true guidance and complete understanding.

Such illustrious scholars as Imaam Bhukhaari, Abu-Hanifah, Maalik, Shaafe'ee, Ahmad ibn Hambal, Abu Dawood, Al-Chazali, Ibn Hajar, Ibn Taimiy'ah, Ibn Katheer, Ibn-ul-Arabi and the like, were all wrong and confounded. The Modernist feel that the Muslims must immediately stop revering and respecting them, and change their authority for that of MEN like Mustapha Kamal Ata'turk, Sir Sayyid Ahmad Khan, Abul-Kalaam Azaad, Sheikh Mohd. Abdu, Qasim Ameen, Tahaa Hussein, Ali Abdur-raaziq, Ameer Ali, Mirza Ghulam Ahmad Qaadiyani, Humanad Ali Lahori Al-Ahmedi, Ziya Gokalp, Abu-ala-al-

Maudoodi, Jamaalud'deen Afghani, DR Fazlurrahman and the like, if they want to progress spiritually and morally.

The Modernist maintain that in order to attain salvation, the sacred laws of Shari'ah must be amended so it could conform with the spirit of modern life. The sacred laws of Shari'ah must be discarded and rejected as it was only meant for the "primitive" society of Say'ydina Muhammad (SAW) and is not relevant and appropriate for such an "advanced" civilization as ours.

Things like Slaah, Saum, Zakaah, Raj, Hijaab (Purdah), Nikaah, Talaq, Hudood, Buyu'a, and the

like should be interpreted in such a lax and permissive manner that their strict observance is no longer obligatory or necessary.

The principal code of the Modernist is that "Islaam must change with the changing times". So obsessed are these people with "PROGRESS" that according to them in this permissive age vice could easily become virtue, and evil could easily be transformed into piety. IN'NA-LILLAH! What a tragedy this is! What a mockery of Allah's Deen! This is the height of absurdity, hypocrisy, and misfortune. How scornful and contemptful they are — their

notoriety seems to know no bounds.

It is preposterous to witness that these perpetrators, these pseudo-intellectuals and callow students of Islaam are striving to become torch-bearers of Allah's sacred Deen. This is a travesty of justice, IN'NA-LILLAH! WHAT a catastrophe! The sacred Deen of Allah, our Creator, is being trampled, changed and replaced with a conglomeration of Western, and Satanic codes. The Modernist have developed a complete disdain for the Shari'ah. How arrogant, in-

continued on page 11



TELEVISION is a medium which is scaring many people in South Africa concerned about the growing trend of violence.

Children in the United States are privy to more than a thousand murders annually on their screens, not to mention the sickening scenes of brutality and barbarism. This has a known detrimental effect on the peace of mind and emotions of children.

Violence is nowhere near that extent yet on SABC-TV, but it could happen.

Editorial comment in the latest issue of the South African Medical Journal says that as long as the relationship between violence and TV is suspect, the medical profession should treat TV violence as an environmental hazard.

Right now there are only three programmes, Blitzpatrolle and Lobster on the Afrikaans service, and Manhunter on the English, which could be classed as violent.

But something which is considered more violent than the three combined, Mannix, is due to be shown on our screens.

Mad magazine satirised the programme as follows: "We, the producers of Mannix, in order to film a more violent programme, depict evasion of justice, ensure scenes of perpetual hostility, provide for weekly groin-kicking of the defenceless, portray eternal gangland warfare — and secure the blessings of affluence to ourselves and to our posterity."

There are three schools of thought on the effect of TV violence: It's harmful, it has a cathartic effect which satisfies and sublimates aggression, and a desensitising effect where violence is accepted as a part of life. But it does teach us ways and means of committing violence even if we do not use the methods.

Professor W.F. Meyer, of the Department of Psychology at the University of South Africa, believes this effect can be harmful to immature children.

The Human Sciences Research Council in Pretoria has been researching the general influence of TV on the South African public, and the effect of violence on children is a part of it.

The council admits that there is a danger that violence on TV may make it an accepted aspect of normal behaviour.

"Here in South Africa the threat posed by TV is still slight," said Professor Meyer.

"But my children were watching Lobster recently, and I was surprised at how bad some of the violent scenes were. The problem is that they are so realistic.

Courtesy: The Wayfarer.

EVIL'S OF THE PILL

BIRTH DEFECTS FROM PILLS

The New England Journal of Medicine says that a study of 50 000 pregnant women showed that those who took female hormones in early

pregnancy had more than twice as many babies with heart defects. Those who took birth-control pills in early pregnancy had three times as many babies with heart defects.

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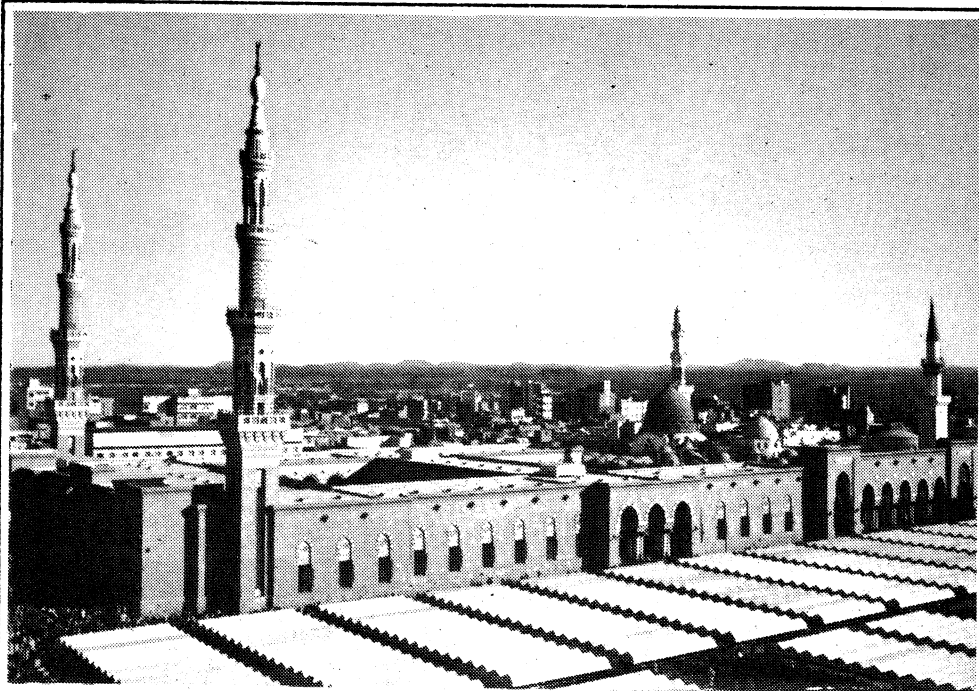
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PROPHET'S MOSQUE

ULAMA'S CORNER

فلاسفہ جن اقسام میں تجاذب مان لیے ہیں وہ سب جنت نہیں ہیں۔ تیسرے مولانا کی ملاوٹ سے کیشش بھی نہیں جس سے ہر جسم اپنے چیز میں قائم ہوا ہے بلکہ مراد اعتیان ہے کہ اندر میں سے زمین انسان میں محتاج ہے مگر سہارا کی مدد سے اس کے بعد جو مولانا نے حکایت لکھی ہے کہ اسکو خود ہی گئے چل کر رو کر دیا ہے جہاں فرمایا ہے۔ بلکہ دفعہ شریعت میں کثرت جہات ہوا اس صورت میں مولانا کی نسبت اس کہنے سے کہ یہ فلسفہ جدید کو ظاہر کر رہے ہیں یہ کتنا زیادہ زیبا ہو گا کہ اس کو ذکر ہے ہیں اور قطع نظر ان سب اذکار کے یہ تجاذب یا تلاغ محض تخیل کی طور پر نقل فرما رہے ہیں نہ اس کا اثبات ہے نہ اس کی نفی ہے ان کو اس سے قطعاً ہی نہیں اسی طرح تجاذب ذرات کے استنباط حال سمجھئے تجاذب اصطلاحی اور ہے اور طبع میل اور ہے تجاذب جس کا دعویٰ فلاسفہ کرتے ہیں اتصال کے بعد ہو جاتا ہے اور اس کو اتصال کی بقا کا سبب کہتے ہیں اور مولانا جو میل کو سبب حدوث اتصال کہتے ہیں جس کیلئے لازم ہے کہ وہ اجزا اپنے پڑوسی اجزا کو چھو کر ان میں آئے تو اس سے تو واقع میں تجاذب کا ابطال لازم آتا ہے نہ کہ اس کا اثبات پھر ہم یہ کہیں گے کہ محض مضمون تخیل ہے نہ کہ تحقیق۔ اگر تجد و امثال کو مستند دیکھا ہے تو محقق حقیقات جدیدہ کا اس باب پر بوجہ علم نہیں کہ اس عوے کا اب حاصل ہے مستند صاحب نے لکھا ہے کہ تین ایک مدت کے بعد ان کو اس کو اگر اس کو غوے کی نفسیہ بھی جائے تو تجد و امثال سے اسکو کوئی علاقہ نہیں کیونکہ اس صورت میں اس تجد کے لئے ایک مدت زمانی کی ضرورت ہے اور تجد و امثال میں تبدیل ہر آن ہے و متخلف ہیں اجزا اور اگر اور کچھ فلسفہ ہے تو معلوم ہوئے پر خود کیا جاسکتا ہے کہ مسئلہ ارتقا کا استنباط ہے اس میں تو معلوم ہوئے بالکل غریب نہیں کیا گیا اس مسئلہ کی جو بیان ہے کہ اصل میں ایک ہی چیز تھی اسی سے ترقی کے مختلف صورت میں بدل لیں ان اشارے یہ کہاں معلوم ہوا بلکہ اس کے تحقق کی صورت تو یہ بھی ہو سکتی ہے کہ جب انسان مثلاً مستقل مخلوق ہو پھر وہ غذا سے حیوانی کھائے جس کا شوق نما نباتات سے ہوا ہے اور وہ عناصر سے حاصل ہوئے ہیں پھر اس غذا کا نفعہ بن جائے جو کہ وہی مادہ ہے پھر اس میں نشوونما ہو جس سے نبات کا ہوا ہے پھر حرکت پیدا ہو جس سے حیوانیت کا حکم کر دیا جاوے۔ پھر عقل انسانی اُس پر فاض ہو جس سے

رسالہ خطاب لندہ

فتاویٰ اعداد یہ جلد چہارم
اصلاح علی الفلسفۃ الجریۃ

مذہب انسان کی فطرت میں داخل ہے یہ مضمون عجیب گول ہے یا مضر ہے کیونکہ مذہب مراد مذہب ہے یا مطلق مذہب۔ اگر مذہب حق مراد ہے تو گول ہے اس کی تصریح ہونا چاہئے تھا۔ دوسرے اس کا مشترک اور لازمہ انسانی ہونا یا وجود ہزاروں مذاہب یا ملکہ پائے جانے کے فی نفسہ بھی صحیح نہیں اور اگر مطلق مذہب مراد ہے تو اقول کر کے صحیح کہہ سکتے ہیں لیکن اس صورت میں مضر ہے کیونکہ اس مضمون کو دیکھنے سے اول نظر میں شہر ہوتا ہے کہ تمام مذاہب بوجہ موافقت فطرۃ انسانیت کے حق ہوں گے حالانکہ میں بھی فاسد یعنی فاسد اور سچا غور ہے کہ مضامین سے دین کو کیا مدد پہنچ سکتی ہے اگر علوم القرآن پر مضمون ہے اس مطابق تصریح میں جو باجائز احکامات ہیں ان سے قطع نظر کر کے صرف اس قدر گزارش ہے کہ اس مضمون سے کیا مقصود ہے اگر محض گنہگار حالت کو دکھانا یا رضی پر حسرت دلانا اور حال میں ملامت کرنا اور استقبال میں تسر اور غم ملامت میں معطل کر دینا ہے تب تو یہ سراسر افساد اور تقلید اسلام کے خلاف ہے اور اگر تدارک کی غریب دینا ہے تو اس کا طریق بتلانا چاہئے ان کتاب کا نام متعین کرنا چاہئے اور طریق عمل کی تعلیم چاہئے اگر یہ نہیں ہے تو یہ ہی گمان ہوتا ہے کہ مضمون صاحب اپنی تاریخی واقفیت کو دکھانے کے ہیں اور ہمدردان کہلانا پسند کرتے ہیں جس کا حاصل ہمدردی چھوڑ کر تو حصر غرضی کا اہتمام کرنا ہے اس کے بعد اخلاق عرب پر مضمون ہے مضمون ہے لیکن غایت اس کی جس کا خود اس مضمون میں اقرار ہے اُس قدر حسرت اور خام ہے کہ اس مضمون کو اسی خدمت بمنزل دروکر یا وہ غایت یہ ہے کہ یوروپین ناموں کے ساتھ عرب مقدس نام بھی ہمارے تو جانوں کی زبانوں پر ہو گئے آجہ اگر بجائے اسکے یہ نیت ہوتی کہ ہمارے نوجوان ان اخلاق میں ان کی تقلید کریں تو اس نیت اس مضمون کا ثواب بھی ملتا اسکو اسلامی خدمت بھی کہتے پھر اخلاق میں سے وہ اخلاق سب مقدم لکھے ہیں جو آج کل مایہ ناز و افتخار شمار کئے جاتے ہیں کاش سب سے پہلے خشیت اللہ کو لکھتے تو ہم سب خوش اخلاقیوں کا قول الائم فالائم کی کسی رعایت ہو جاتی کیا کہیں اللہ تعالیٰ اعوان فرما۔ یہی وہ قرآن ہیں جن سے بالانصرار یہی شہرہ ہو کر کے آئے کہ قبلہ توجہ تمام ملامت کا تین کا وہی شان و شوکت اور فاخت و رفعت ہے جو کہ عقلاً و نقلاً جبرئیل تمام مفاہد انسانیہ کی اس کے بعد عربی زبان پر مضمون ہے اُس کا حاصل بھی جو بقدامت پر افتخار کرنے کے کچھ نہیں معلوم ہوتا۔ اس کے بعد مثنوی مولانا رومی میں سے مسائل فلسفہ کا

LEADERSHIP OF THE IRRELIGIOUS ALIM

"It is sad to see the religious students of Arabic involved in this un-Islamic act; suffice to say of them; 'Four leggeds only to carry a few books'. They are indeed in a distressing position and most unfortunate, for they are well acquainted with the rules of Shari'ah, which they are preaching. Yet they do not practice what they preach. There are many warnings in the Qur'aan and the Hadith for such Aalims who do not practice what they preach. The ignorant are driven further astray by following the wrong practice of such Aalims. The sin and its burden for this type of irreliousness is justly heaped onto such Aalims. As mentioned previously the one who is the cause of a wrong deed is just as sinful as those who commit those sins, therefore he will also be included amongst those who will burden the after effects of the sin. According to my view the Principals and staff of all religious madrasahs where students are involved in this sinful act or any other un-Islamic conduct, should take sterner action by giving such students the opportunity to repent and abstain, or else expel them forthwith. To give leadership to such irrelious students is to destroy humanity and Islam. 'To educate the disobedient and ill-bred, is like handing arms and ammunition to a robber'."

(Hakimul Ummat, Hazrat Maulana Ashraf Ali Thanvi-R-)

BETRAYING THE DEEN

"...Another point we have to stress here is the fact that ALL FOUR MAZHABs — Hanafi, Shafi, Maliki and Hambali — unanimously brand the practice of pictures PROHIBITED and the perpetrators as participants in KABIRAH (great) sin and as such they qualify for the epithet FAASIQ given by the Shari'ah to all rebellious sinners. It has been necessary to make this statement because there are many who hoodwink the unwary Muslim public criminally and cruelly by claiming that the practice of pictures is permissible in Islam. These are "the learned men" who have sold the Deen down the river. They have betrayed Allah Ta'ala; they have betrayed Rasulullah (S.A.W.) and they have betrayed the sacred TRUST of SAFEGUARDING and DEFENDING the DEEN which accompanies the Trust of Islamic Knowledge."

(Mujlisul Ulama of S.A.'s booklet: ISLAM AND TELEVISION)

(continued from last issue)

There is a section of people who think the Jews had mounted Jesus Christ to the crucifix put a crown made of thorns over his head and also spat at his face and that they dismounted him when they were sure that he had expired but actually it was not so with the result that he was able to recoup himself and found a way of escape to Kashmir where he really died a natural death. It is further surmised that the Jews considered death by crucifixion a particularly accursed form of demise and they resorted to this type of execution chiefly in order to disprove the prophethood of Jesus in the eyes of mankind. The people referred to consider the foregoing details about Jesus's end including the most insulting treatment which was meted out to him as admitted facts. They further argue that the denial contained in the Holy Qur'an does not go beyond gain-saying death by crucifixion, otherwise, it is urged, even according to Qur'anic dictum it must be held that Jesus had only a narrow and subtle escape on the crucifix which enabled him to slink away and pass the rest of his days in obscurity in a distant land (Kashmir). The only redeeming feature according to this theory is that Jesus was after all saved from the disgrace of having succumbed to crucifixion and the Almighty granted him high spiritual exaltation as a result of his suffering - a Divine favour which is exactly sought to be mentioned in the words

NUZUL-E-ISA

by HAZRAT MAULANA MOHAMMED BADRE ALAM.

of Holy Qur'an. "Rather Allah lifted him towards Himself". In the first place the aforesaid arguments appear to be deliberately based on wrong premises. It had been repeatedly shown in these pages that the Holy Qur'an has pronounced a verdict against the contention of the Jews which has also been noticed by it. In the aforementioned verse, the Holy Book has, in fact, enumerated the grievous sins of word and deed committed by the Jews which drew Divine curse on them. "And their saying that they had murdered Messiah, son of Mary, Apostle of Allah" The verse in question nowhere suggests that the Jews had made any proud assertion as to the crucifixion of Jesus. Accordingly, there was no occasion for the Holy Qur'an to have refuted it. The factum of murder alleged by them was however, met with by a strong denial. The merits of the new theory may be further examined categorically as follows:- (1) If the main emphasis of the Jews was on crucifixion why has the Holy Qur'an only touched the act of murder and left out the chief point which was so derogatory to the prophethood of Jesus. It appears from the

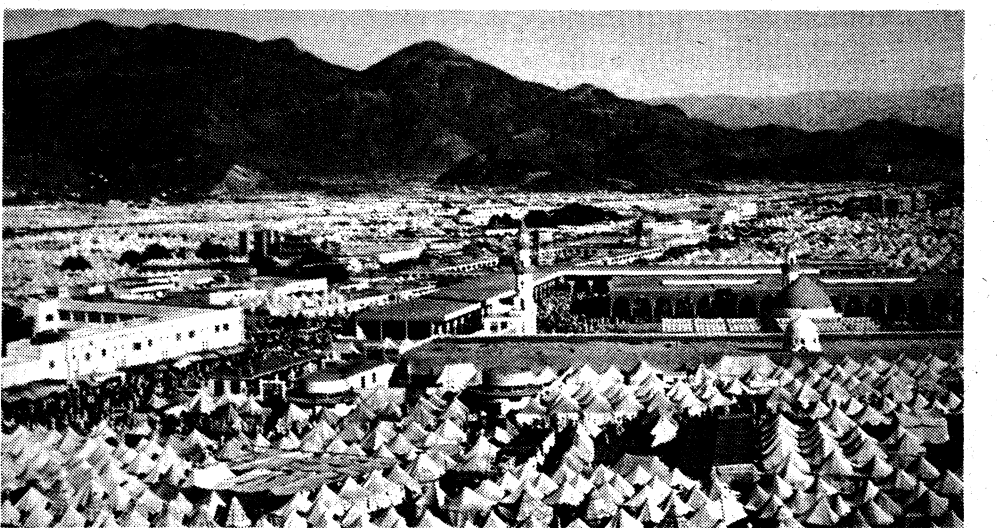
above-quoted verse that the Jews were in no way particular about the weapons which had been used by them for the commission of murder. (2) The Christians believed that Jesus had been mounted on the crucifix and here the Holy Qur'an had made it clear that it is not a fact. In several other verses of the Holy Qur'an has referred to the honourable life of Jesus throughout inevitably implying thereby that he will also meet an honourable death. It is strange that where the main contentions of the Jews have been averred and replied to, the point of crucifixion has been totally passed over. We would expect the Holy Qur'an to have come out with some such verdict. "Surely, they did not crucify him rather Allah took him up" (3) The new theory ipso-facto assumes that the second important event on the spot was the fleeing away of Jesus towards Kashmir or some other country; so far as death is concerned it may be supposed to have taken place long afterwards. Hence there is no reason why the Holy Qur'an in course of relating the event failed to indicate the cardinal facts by omitting to mention that he had not been cru-

cified and had succeeded in escaping safely to Kashmir. (4) According to the allegations which have been put in the mouth of Jews by the theorists the issue whether Jesus died a natural death or was crucified to death has assumed peculiar importance. Why then the Holy Qur'an embodied an insufficient verdict by saying "Rather Allah took him up towards Himself" instead of using more expressive language indicating that he had died a natural death in which event spiritual exaltation would by no means be ruled out. To sum up, if the sug-

gestions of the new theory are supposed to be correct it becomes inevitable to hold that the main contention of the Jews is entirely missing in the Holy Qur'an, viz., crucifixion, because it is this feature which alone establishes a disgraceful death. It follows that the Holy Qur'an in merely alluding to the general crime of murder failed to appreciate the principal claim of the Jews as also their main object. The ultimate findings embodied in the Holy Qur'an on the point also become ambiguous disclosures in that neither is there a mention of Jesus's migration to Kashmir nor of

his having undergone a natural demise. We are thus totally left in the dark as to the eventual fate of a person who is alleged to have been assassinated by the whole Jewish community. While on the one hand the admitted facts according to the theory are that Jesus had been seized by a powerful enemy, mounted to the crucifix and kept there till the enemy believed him to be dead; on the other hand we are asked to consider it sufficient for the Holy Qur'an to have merely affirmed indirectly that he died a natural death and not by crucifixion. The Qur'anic affirmation in face of the said premises could by no means become adequate unless other facts and events effectively demolishing the pleading of murder were also brought to light. In fact, it would also be necessary to clarify how the enemy,

continued on page 12



AL-KHEIF MOSQUE IN MINA

THE COMPULSION OF GROWING THE BEARD

by
Shaikh Maulana Muhammad Zakariya, Shaikhul Hadith, Mazaahirul Uloom, Saharanpur, India.

HADITH NO. 3
Zaid ibn Arqam relates that Rasulullah said: 'Whoever does not cut his moustache is not of us'. Ahmad, Tirmizi, Nasa'i.
How severe is this warning. Those with long moustaches regard themselves as members of the elite and register themselves as Muslims in official records, but Rasulullah refuses to accept them as members of his group. Waathila RA. relates that Rasulullah said: 'Whosoever does not cut his moustache is not of us'.
The growing of long moustaches is naturally abhorrent. Tea, water or any liquid will have to pass through overgrown moustaches. If the dirty water after washing the moustache is suggested for consumption it will unanimously be rejected. But if every gulp of liquid washes over the overgrown moustache it is consumed without dislike.
Imaam Ahmad ibn Hambal (may Allah's mercy be upon him) in his 'Kitaabuz Zuhd' relates from Aqeel ibn Mudrik that Allah revealed to one Nabi from amongst the Ambiya of Bani Israel; that he should tell his people

not to eat the food (which is exclusively theirs — like swine is to the Christians) of my enemies, and that they must not drink the water (wine) of my enemies; and they must not make their appearances like that of my enemies: If they do this they too will be my enemies, like those who are my enemies. Dalaa'ilul Aathaar.
In several Ahaadith already quoted we see that to shave the beard is the way (common ritual) of the Mushrikeen. And in just as many Ahaadith we have been taught to be different and oppose their ways and ritual practices. A very important matter to which attention must be drawn here is that many regard shaving the beard as wrong and therefore they do not shave. They do not however regard shortening the beard as equally incorrect and indulge in this wrong act. Just as the Shari'ah commands the growing of the beard, so too does it prescribe the length to which it has to be grown. Therefore to grow a beard other than that which is specified is also incorrect. The Shari'ah has commanded that the length of the beard should be one fist full, when held from below the chin. According to the consensus of the Ulama it is not permissible to have a beard shorter than this. They do differ on whether a beard which is longer than re-

quired, should be shortened to this fixed length or not.
Maulana Husain Ahmad Madani (may Allah enlighten his resting place) in his book 'The Philosophy of the Beard', in reply to questions put to him, writes that Rasulullah used to cut his beard both in width and in length, therefore it is important that the detail of this should be known.
Because the Sahaba RA. witnessed the speech and deeds of Rasulullah, Imaam Bukhari (may Allah's mercy be upon him) has relied on the deeds of the Sahaba RA. as the yard stick. The practice of Abdullah ibn Umar RA. is referred to as an example because he was always meticulous in following the Sunnat of Rasulullah. Imaam Bukhari (may Allah's mercy be upon him) states:
'When Ibn Umar performed Haj or Umrah, he used to hold his beard with his clasped fist, and that hair which was longer, he cut off'.
It is obvious from this, that Rasulullah cut his beard in length and breadth in this manner. Besides Ibn Umar, Sayyidina Umar and Abu Hurairah did the same. In the commentary of Bukhari, Hafiz Ibn Hajar (may Allah's mercy be upon him) relates from Tabari that one group maintain that whatever is longer than the fist span should be cut off. Then Tabari relates that this was the practice of Ibn Umar and

Abu Hurairah.
It is also related that Sayyidina Umar did this to another person. This method is described by the Ulama of the Hanafis and Shafe'ees in their books of Fiq'h.
In 'Abu Dawood' it is mentioned thus:
'We use to allow our beards to increase in length and breadth, except during Haj and Umrah', (after which it used to be cut back to size). This is clearly understood from Ibn Umar's practice and also the Hadith of Ibn Umar to this effect, which has been quoted above from 'Bukhari'. It is therefore clear from this that the Sahaba RA. generally used to lengthen their beards during the year and after Haj or Umrah the extra length was cut off. It is also a fact that Rasulullah's beard was the length of one palm or longer. This is the reason why he performed khilaal of it (combed it with his finger); and he used a comb to straighten it. It was so thick and wide that it covered his upper chest in length and breadth.
In this respect the teachings of Ammaar ibn Yaasir, Abdullah ibn Umar RA., Sayyidina Umar, Abu Hurairah and Jaabir indicate that they all used to keep beards that were one palm length or more and they preached this to others. It thus logically follows that this was the practice of most

Sahaba RA. Jaabir supports this when he says: 'We used to grow long beards and only during the Haj and Umrah did we trim them'.
Rasulullah has commanded the Sahaba RA. and the Ummah to lengthen their beards and make this a symbol by which a Muslim is recognised. This will be the exclusive symbol and uniform of the believer. It is therefore not permissible to shave, nor to shorten, nor to keep a small (goatee) beard. 'Extracts from the 'Philosophy of the Beard'.
Maulana Quari Muhammad Tayyab Saheb (may Allah grant him long life) has dealt with this subject in detail in his thesis 'The Shar'i position of the Beard'. He has substantiated in a scholarly manner from the Qur'aan and Hadith and the preaching of the Sahaba RA., that the length of the beard should be one palm long. He also quotes that the author of 'Fathul Qadeer' claims:
'To trim the beard when it is less than one palm in length; like some Maghrabis do, is the way of the Hermaphrodites'. This implies that there is unanimity among all the Fuqahaa that trimming the beard to less than one fist span is not permissible. This unanimity in itself is sufficient to substantiate its obligation and compulsion.
Imaam Muhammad (may

Allah's mercy be upon him) writes in his 'Kitaabul Aathaar' where he relates from Imaam Abu Hanifa (may Allah's mercy be upon him), who relates from Haytham (May Allah's mercy be upon him) who relates from Ibn Umar that he (Ibn Umar) used to hold his beard in his hand and cut off that which was longer. Imaam Muhammad (may Allah's mercy be upon him) says that this is what we follow and this was the decision of Imaam Abu Hanifa (may Allah's mercy be upon him).
The decision of the four Imaams and those of some other Ulama have been given in detail and substantiated in 'Awjazul Masaalik'. A reference in this book is made to the strongly substantiated and most acceptable decision of the Shafi'ees to leave the beard as it is when it exceeds the one palm length.
This is the ruling of the Hanafis as well. The generally adopted decision of the Maalikis is that when the beard grows exceptionally long it should be trimmed. This does not mean that it can be shorter than the regulation palm length, nor does it mean that it cannot be kept longer than one palm length. According to the Hanafis, if it is longer than one palm length, it is desirable that it be cut back to a palm length.
(to be continued)

Nudity, Immorality and Television

THE most glaring evil propagated by the television media of the world is the crime of nudity and sexual immorality. Commercialised nudity and sexual immorality under the camouflage of "educational" pictures are accepted and necessary features of world television. The Western world is haunted by the obsession of illicit sex, and it is this carnal obsession of illicit sex coupled with the unbeliever's god of materialism which makes capital of the female body on TV as well as all other mass media.
The Islamic concept of morality and modesty is the very antithesis of the immorality and lasciviousness dished out to the world via TV. Islam demands the concealment of the female body. Said the Holy Messenger of Allah (S.A.W.):
"Woman is an object of concealment"
(The subject of woman's concealment referred to by Rasulullah (S.A.W.) in the above-quoted Hadith will be dealt within a separate booklet entitled HIJAAB IN ISLAM. We hope to release this booklet too, shortly, Insha'Allah.)
But, TV is an institution which is widely used to exhibit the female body. Islam has banned all forms of immorality and immodesty, but TV exhibits immodesty and immorality in their crudest forms by depicting the actual sex acts and, above all, it audaciously and shamelessly passes these off as "educational". Television as a prime agent of immorality is very well borne out by the following reports:
Referring to nudity on TV in Holland, the Sunday Times of 25th August, 1974, states:
"TV shows of nudity are now almost as common as clogs and baggy trousers."
"The series will probably shake South Africans if they were able to understand the extensive Dutch sex dictionary. Not only because every aspect of lovemaking is shown in detail — either live or in animated drawings — but because of the language used."
The Evening Post dated 21st February, 1975, reports:
"In the film Dr Christopher is seen holding up a contraceptive sheath and explaining its use to a class of boys and girls. Called 'Sex and the 14-year-old', the film concentrates on advising young people how to avoid pregnancy."
Evening Post, 26th August 1975:
"Bare breasts, long barred from family television screens in the United States are showing up on daytime and late-night TV in advertisements..."
Evening Post, 3rd July, 1974:
"The BBC said jokes with sexual overtones could help children later to cope more easily with cruder forms of humour..."
Under the caption, SEX FILMS ON TELEVISION GET M.P.'s APPROVAL, the Herald's London Correspondent writes:
"The radio programme is illustrated with brightly coloured paintings, which include full frontal nude pictures of a man

and woman, the cut-away view of a child in a womb, and a couple having intercourse. The commentary explains how intercourse takes place and accompanies the illustrations." Eastern Province Herald, 8th December, 1969:
"The television programme also explains the facts of intercourse and shows a woman giving birth."
Tomorrow's World, August, 1971:
"An almost unbelievable avalanche of sex, perversion, pornography, 'blue' films, sadism, masochism, bestiality, murder, rape and brutality has flooded into the public view through the modern 'boob tube' of television, or movies and lurid novels."
"In British television, almost unbelievable references to lewdness, perverted sex and depravity are as open and unabashed as news reports."
The above-quoted extracts will suffice to indicate the sordid mess and mass of unspeakable immorality portrayed by the TV. Leading non-Muslims too have voiced their concern and consternation over the evils and filth shown on the TV screen.

Rasulullah (S.A.W.) said: "Shamelessness (immodesty) is vice, and vice will be in the fire."

MUSIC AND TELEVISION

WE can consider music as an integral part of television programmes. No TV show is complete without music. Islam has forbidden music in no mistaken terms. We have dealt with the subject of music with regard to the Shariah in a separate booklet. This booklet on music shall be published shortly, hence, it is not necessary to repeat the details of the subject in this booklet of TV. For the purposes of the present subject it will suffice to state that Islam categorically forbids all types of music. Music in Islam is regarded as a Kabirah (great) sin. With regard to music our Nabi (S.A.W.) said:
"Music sows hypocrisy in the heart like water causes seeds to grow in soil."
"Verily, Allah Ta'ala sent me as a mercy unto mankind, and as a guide unto mankind. And, my Creator has commanded me with the destruction of musical instruments."
"Among the Signs of the Final Hour are the abundant appearance of singing girls and musical instruments."
"There will be men from among my Ummat who will consume alcohol, giving it another name (so as to deceive themselves and others). Singing girls and musical instruments will be playing to them. Allah Ta'ala will cause the earth to

swallow them. Allah will transform them into apes and swines."
The following verdicts are recorded in the Law Books of Islam:
"Musical instruments are HARAAM according to the unanimous opinion of the Fuqahaa (Jurists) of all the lands (of Islam)."
"The playing of musical instruments and listening to them are HARAAM."
The Fuqahaa say that the verse of the Holy Quran, "And among mankind are those who purchase futile talk so as to lead astray men..." was revealed specifically to ban music and singing.
According to the Law of Islam one who participates in music is regarded as a FAASIQ, and as such, the Fuqahaa state that the evidence of such a person is not to be accepted.
And when they (the Believers) hear what is futile they turn away from it, and they say, Unto us our deeds; and, unto you your deeds. Peace upon you. We do not follow the ignorant ones. (Quran)

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EDITORIAL

THE ISLAMIC ZAKAAT/ ORGANIZATION

ZAKAAT like Salaat, is one of the fundamentals of Islam. In fact, its importance is such that Jihaad is warranted against those who withhold payment of Zakaat. Its bearing to Imaan is of such tremendous import that the constant theme of the Quran is "SALAAT and ZAKAAT". Allah Ta'ala, in praise of the Believers whom He grants dominion on earth states:

"And, if we establish them (give them power of domination) on earth, they establish SALAAT and PAY ZAKAAT...."

It is only reasonable and extremely simple to comprehend that the Shariah has formulated rules, laws and regulations to govern this very important and essential injunction of Islam. Zakaat is not any ordinary and voluntary form of charity which could be subjected to the fancy and dictate of the individual. It is a hard and fast LAW directed and governed by the Divine Law of the Quran. But, with the introduction of modernism based on the culture of the aethiests, the assault against this powerful bastion of Imaan has been steadily intensified, hence an urgent and a dire need to rise in defense of this Fortress of

Imaan. The logical culmination of these assaults of modernism, if permitted to go on unchecked, will be the throttling of Imaan. Muslims, therefore, have a sacred duty to withhold all support from such organizations of modernism who advance many spurious arguments in justification of their opinions of whim handed out to the public as "Islamic teachings on Zakaat".

Muslims must bear in mind that if the distribution of Zakaat is not executed in strict accordance with the Law of the Quran, their Zakaat obligation will not be discharged. It is not sufficient to pass on your Zakaat to an incompetent organization and feel snug in a sense of false assurance that your Zakaat has been paid. The organization to whom you are handing your Zakaat for distribution is your representative, and if your representative fails to distribute your Zakaat in accordance with the Islamic Laws pertaining to Zakaat distribution, then your obligation remains unfulfilled. If your representative channels your Zakaat, say for example, into a Masjid project or a library project, your Zakaat remains undischarged. Misappropriation of your Zakaat funds by your incompetent "zakaat"-representative will not absolve you of your obligation. You will have to pay Zakaat again in the event of failure to distribute according to the Shariah by your representative.

Muslims can now feel at ease that a truly Islamic Zakaat body has been initiated by the Ulama so that the assurance is there that Zakaat funds will be directed along the channels created by Allah Ta'ala for its distribution. Zakaat organizations in this country not operated by the Ulama function grossly contrary to the Shariah. The organizers of these so-called "zakaat" funds regard Zakaat as an ordinary form of charity which could be manipulated and bent according to one's desire. But, they dare not make this opinion of their's public for fear that the Muslim public will refuse to be associated with such bodies entertaining such views of blasphemy. They attempt to obscure the true colour of their organizations by dubbing it "ZAKAAT FUNDS". To crown it all, we see men devoid of Islamic knowledge and men whose lives and culture are far far divorced from the Sunnah of Muhammadur Rasulullah (S.A.W.) operating and driving this FUNDAMENTAL VEHICLE OF ZAKAAT in a drunken stupor of opinion and desire. No Muslim conscious of his Islamic obligations would dare to entrust the discharge of his/her Zakaat obligation in the hands of such men who have gone far astray. It is only the unwary Muslim who falls into the snares of the modernists.

In upkeeping this fundamental Pillar of Islam, Muslims are strongly urged to seek the assistance of the Mujlisul Ulama Zakaat Organization of S.A. or of any qualified Alim in all Zakaat matters. It must of a necessity be borne in mind that when paying Zakaat you are doing none but yourself a favour. You are not giving any charity out of your heart's kindness. The Shariah commands you to pay the Zakaat. If you fail, the consequences are too disastrous to imagine. The Ulama, therefore have, in your own interests undertaken to give you assistance in the discharging of this very important obligation. Take, therefore, full advantage of this authoritative and authentic bid to aid you. May Allah be with us all.

By
Maulana Abul Hasan Nadvi,
Rector of Nadwatul Ulama,
Lucknow, India

Conversion of the Mongols:

ISLAM was about to be submerged in the whirl-pool of the Mongol ardour of slaughter and destruction, as several Muslim writers had then expressed the fear, wiping it out of existence, but Islam suddenly began to capture the hearts of the savage Tartars. The preachers of Islam thus accomplished a task which the swordarm of the faith had failed to perform, by carrying the message of Islam to the barbaric hordes of heathen Mongols.

Conversion of the Mongols to Islam was indeed one of the few unpredictable events of history. The Tartaric wave of conquest which had swept away the entire Islamic east within a short period of one year was, in truth, not so astounding as the Mongol's acceptance of Islam during the zenith of their glory; for, the Muslims had by the beginning of the seventh century of Muslim era imbibed all those vices which are a natural outcome of the opulence, luxury and fast living. The Mongols were, on the other hand, a wild and ferocious, yet vigorous and sturdy race who could have hardly been expected to submit to the spiritual and cultural superiority of a people so completely subdued by them, and who were also looked down and despised by them. The author of the *Preaching of Islam*, T.W. Arnold, has also expressed his amazement over the achievement of this unbelievable feat.

"But Islam was to rise again from the ashes of its former grandeur and through its preachers win over these savage conquerors to the acceptance of the faith. This was a task for the missionary energies of Islam that was rendered more difficult from the fact that there were two powerful competitors in the field. The spectacle of Buddhism, Christianity and Islam emulously striving to win the allegiance of the fierce conquerors that had set their feet on the necks of adherents of these great missionary religions, is one that is without parallel in the history of the world

"For Islam to enter into competition with such powerful rivals as Buddhism and Christianity were at the outset of the period of Mongol rule, must have appeared a wellnigh hopeless undertaking. For the Muslims had suffered more from the storm of the Mongol invasions than the others. Those cities that had hitherto been the rallying points of spiritual organisation and learning for Islam in Asia, had been for the most part laid in ashes: the theologians and pious

doctors of the faith, either slain or carried away into captivity.* Among the Mongol rulers — usually so tolerant towards all religions — there were some who exhibited varying degrees of hatred towards the Muslim faith. Chingiz Khan ordered all those who killed animals in the Muhammadan fashion to be put to death, and this ordinance was revived by Qubilai, who by offering rewards to informers set on foot a sharp persecution that lasted for seven years, as many poor persons took advantage of this ready means of gaining wealth, and slaves accused their masters in order to gain their freedom. During the reign of Kuyuk (1246-1248) who left the conduct of affairs entirely to his two Christian ministers and whose court was filled with Christian monks, the Muhammadans were made to suffer great severities

"Arghun (1284-1291) the fourth Ilkhan persecuted the Musalmans and took away from them all posts in the departments of justice and finance, and forbade them to appear at his court.

"In spite of all difficulties, however, the Mongols and the savage tribes that followed in their wake were at length brought to submit to the faith of those Muslim peoples whom they had crushed beneath their feet."

Unbelievable and of far-reaching significance, although the conversion of the Mongols to Islam had been, it is also not less

surprising that extremely few and scanty records of this glorious achievement are to be found in the annals of the time. The names of only a few dedicated saviours of Islam who won proselytes from the savage hordes are known to the world, but their venture was no less daring nor their achievement less significant than the accomplishment of the warriors of the faith. Their memory shall always be enriched by the gratitude of Muslims for they had, in reality, performed a great service to the humanity in general and to the Muslims in particular, by diffusing the knowledge of faith among those barbarians, winning them over to the service of one God and making them the standard-bearers of the Apostle of Peace.

After the death of Chinghiz Khan the great heritage of that Mongol conqueror was divided into four dominions headed by the offsprings of his sons. The message of Islam had begun to spread among all these four sections of the Mongols who were rapidly converted to the faith. In regard to the conversion of the ruling princes in the lineage of Batu, the son of Chinghiz Khan's first born Juji, who ruled the western portion as Khan of the Golden Horde, writes Arnold:

"The first Mongol ruling prince who professed Islam was Baraka Khan, who was chief of the Golden Horde from 1256 to 1267. According to Abu'l-Ghazi he was converted after he had come to the throne. He is said one day to have fallen in

with a caravan coming from Bukhara, and taking two of the merchants aside, to have questioned them on the doctrines of Islam, and they expounded to him their faith so persuasively that he became converted in all sincerity. He first revealed his change of faith to his youngest brother, whom he induced to follow his example, and then made open profession of his new belief. . . . Baraka Khan entered into a close alliance with the Mamluk Sultan of Egypt, Rukn al-Din Baybars. The initiative came from the latter, who had given a hospitable reception to a body of troops, two hudnren in number, belonging to the Golden Horde; these men, observing the growing enmity between their Khan and Hulagu, the conqueror of Baghdad, in whose army they were serving, took flight into Syria, whence they were honourably conducted to Cairo to the court of Baybars, who persuaded them to embrace Islam. Baybars himself was at war with Hulagu, whom he had recently defeated and driven out of Syria. He sent two of the Mongol fugitives, with some other envoys, to bear a letter to Baraka Khan. On their return these envoys reported that each princess and amir at the court of Baraka Khan had an imam and a mu'adhdhin, and the children were taught the Qur'an in the schools. These friendly relations between Baybars and Baraka Khan brought many of the Mongols of the Golden Horde into Egypt, where they were prevailed upon to become Musalmans."

THE RICHES OF THE WORLD FOR THE UNBELIEVERS

By: Hazrat Maulana
Manzoor No'mani

NARRATES Omar that (once) "I went to the Prophet and saw that he was lying on a mat made of the leaves of the date-palm, and there was no bedding between him and the mat, and the texture of the mat had left deep marks on his body, and under his head was placed a leather pillow stuffed with the bark of the date-tree. On seeing it I said, 'My Master! Pray to God to grant prosperity to your followers. He has bestowed riches upon the people of Rom and Persia even though they are not Believers.' The Prophet replied, 'O son of Khattab! Do you also think like that?

They are the people (who have been deprived of the blessings of the Hereafter owing to their heathenish and ungodly ways), and, hence, the comforts (God wanted to confer upon them) have been granted to them in this world.' (In another version of the same Tradition it is said that the Prophet replied, "O Omar! Do you not prefer that they took the joys of this world and we of the Hereafter?")

—Bukhari and Muslim
Commentary — It hurt Hazrat Omar to see the Prophet spending his days in conditions of suffering and poverty, and he, naturally, wished that God granted him prosperity so that he did not have to bear all that hardship. But since Hazrat Omar knew that the Prophet would not pray for wealth and worldly possessions for himself, he requested him to supplicate to God for his followers, and, at the same time, suggested that worldly riches were such an ordinary thing that God had bestowed them even upon Infidels like the Romans and Persians. Why would He, then, not grant them to the Prophet's followers if he prayed? The Prophet expressed surprise at it, and, by way of an admonition, said to Hazrat Omar, "Are you still so ignorant as to talk like that? With the pagans and the unbelievers like Romans and the Persians the matter is that they have no share in the life of the Hereafter

which is what really counts. So, the joys and comforts God wanted to bestow upon them have been granted to them in the present existence. To be envious of their material pleasures is, therefore, unworthy of one who has realised the truth. You ought to be eager only for the Hereafter where you have to live forever. This world is but a temporary resting-place. Comfort or discomfort here has no meaning."

HAZRAT AMr Bin Auf has reported that the Prophet (Sal) had said that whosoever introduced an evil way takes upon himself besides his own sins the sins of those who follow his innovation. "Whosoever introduced an evil and unlawful way bears besides his own sins the sins of those who follow it.

—Muslim, Nisai, Ibn Maja.

HAZRAT Abu Huraira reports that the Prophet (Sal) had said that whosoever acquired knowledge with the object of gaining access to men of the world and attracted the hearts of men to himself in order to gain worldly benefit from them neither the Farz (obligatory) nor Nafil (the optional prayers) of such a man will be accepted on the day of Judgment.

—Abu Duud.

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REFUTATION OF C.I.T.'s CLAIM THAT THE JAMIATUL ULAMA BODIES ARE NOT VALIDLY CONSTITUTED BODIES.

What precisely does the Islamically invalid body of C.I.T. understand the term "valid" to mean? Since the C.I.T. labours to march ahead in full imitation of the Kuffaar and since it understands better the "logic" and the methods of its western capitalist masters, it will be appropriate to advance the definition of the term, "valid" in accordance with the dictionaries of the Kuffaar. "valid", according to the dictionary means:

"sound, defensible, well-grounded; (law) sound and sufficient, executed with proper formalities."

Let the C.I.T. now understand that the Jamiatul Ulama Bodies are Islamic bodies — bodies whose members proudly label themselves as believers in the Sunnah of Rasulullah (S.A.W.), unlike the modernist like of C.I.T. members who shy away from the Sunnah, and who are at pains to argue away the Sunnah and who, because of gross inferiority complex inherited from their western masters, are highly apologetic about the Sunnah of Rasulullah (S.A.W.). The Jamiatul Ulama organizations are "defensible" (valid) on the basis of the Shariah. They are "well-grounded" (valid) in the Shariah. They are "sound and sufficient" (valid) in so far as the Law of Allah is concerned. They are "executed with proper formalities" on the system of formalities formalised by the Shariah — the Quran and Ahadith of Muhammadur Rasulullah (S.A.W.). The validity of the Jamiatul Ulama bodies is coupled with the validity of the Shariah of Islam. If the C.I.T. wishes to question the validity of the Shariah; let them question the validity of the Sunnah of Rasulullah (S.A.W.), and let them then question the validity of the Holy Quran. The validity of the Ulama is linked and interlocked with the validity of Islam, for Rasulullah (S.A.W.) declared:

"ITHAA FAQADAL ULAMAA FAQADAL ISLAM."

(When the Ulama disappear, Islam (too) disappears.)

Let C.I.T. and all those who share its blasphemous views know that Islam — the Quran and Rasulullah (S.A.W.) — have given initial and categoric recognition to only the Ulama. Rasulullah (S.A.W.) calls them "the heirs of the Ambiyaa", the "standard-bearers of Islam", "the bearers of the Quran", etc. How a Muslim could question a 'body' — an 'organization' created by Rasulullah (S.A.W.) as invalid, is beyond the comprehension of all lovers of the Sunnah.

The Shariah accords no recognition to "religious" aberrations like C.I.T., Icsa and their like. It is precisely because of their Islamically invalid status that these aberrant bodies wish to cast the Ulama bodies from their sanctified and sacred pedestal established by Islam. The Ulama is the very first body not only recognized, but created by Islam. It is the only body of Islam which enjoyed, enjoy and will ever enjoy the respect and the recognition of the Ummah. This is so because the Ummah's allegiance is to Allah Ta'ala, and Allah Ta'ala commands the recognition of the Ulama bodies.

The importance Islam accords the Ulama is sufficient to refute the baseless claim of "invalidity" made by

The last issue of "The Majlis" promised that the false allegations of C.I.T. would be dealt with. These allegations which C.I.T. made against the Ulama appeared in the last issue of "The Majlis". The Mujlisul Ulama's reply to the blatant falsehoods of C.I.T., fabricated in aid of Sterfilm's appeal against the blasphemous film, appears hereunder.

MUJLISUL ULAMA REPLIES TO C.I.T.

C.I.T. against the Ulama bodies.

The C.I.T. is so much enamoured with the Kuffaar set-up of affairs that it stipulates for "validity" of an organization the following:

- (i) Annual Reports.
- (ii) Audited Statements.
- (iii) Man-made constitutions.

The pertinent questions now to be asked of the C.I.T. are:

Does the Shariah demand annual reports, audited statements, and man-made constitutions for the validity of an organization? Is Islam a valid organization in your opinion? If it is, then in terms of your reasoning its validity is questionable since Islam issues no annual reports, no audited statements, and possesses no man-made Kuffaar-type constitution — constitutions which to C.I.T. and the modernists are more sacred than the CONSTITUTION OF THE QURAN AND THE SUNNAH, i.e. the CONSTITUTION OF THE JAMIATUL ULAMA BODIES. The Jamiatul Ulama bodies stand in no need for the worldly constitutions fabricated by the servants of the Kuffaar. For its validity, the Jamiatul Ulama operates on the basis of the Shariah, for the Shariah is its constitution. Allah Ta'ala appointed the Ulama as custodians and the guardians of the Deen of Islam, hence their validity is enshrined in the Law of Allah Ta'ala, and no C.I.T. or any other puny western-type body like Icsa possesses the right or the power to abrogate the sacred validity of the Ulama bodies. We, therefore, state with all the emphasis at our command that we stand in no need of C.I.T.'s or Icsa's or the many other western-orientated bodies' recognition. Islam accords formal recognition to the Ulama regardless of what C.I.T. desires on the matter. Let every Muslim now know that:

- (1) The Ulama bodies are organizations established by Islam.
- (2) The Constitution of the Ulama bodies is the Shariah — the Quran and the Ahadith.
- (3) The Annual Reports of the Ulama bodies are with Allah Ta'ala, for Rasulullah (S.A.W.) has forbidden us to advertise our good deeds, our charitable acts, our donations to the poor, our operation of Madressas, our performance of Imaamate, our work of Tableegh, our scholarships offered, and the many other Islamic activities in which the Ulama bodies engage. The C.I.T. wishes to bring disrepute upon the Ulama by taking advantage of the fact that the Ulama shy away from advertising their Islamic activities. On the other hand, the modernist so-called Muslim organizations advertise with glee and pride even a basket of groceries doled out to a poor old lady. Even this small charitable act is subjected to the persecution of the press-photographer so that a picture of this insincere act of "charity" could be prominently reported in some so-called Muslim paper.

(4) The Jamiatul Ulama bodies are the custodians and the guardians of the Shariah. They concern themselves with the activities of the Shariah, hence their functioning is not dependent upon the man-made constitutions of Icsa and C.I.T. — constitutions which reflect no concern for the Quran and the Sunnah — constitutions which in the opinion of the modernist are of greater practicable value than the Constitution of the Quran.

REFUTATION OF C.I.T.'s CLAIM THAT THE ULAMA BODIES EXIST IN NAME ONLY AS FAR AS THE MUSLIM PUBLIC IS CONCERNED.

This is wishful thinking of the C.I.T. Never could they back up this baseless claim with concrete proof. Take for example the Jamiatul Ulama of Transvaal. The overwhelming majority of the Madressas of Transvaal is under the control and jurisdiction of the Jamiat. If the Transvaal Muslims entertained the impression which the C.I.T. wishes them to, then surely the Islamic education of their children would not have been entrusted to the Jamiat. The overwhelming majority of Jamaats of the various towns in the Transvaal has given written support for the stands adopted by the Jamiat. Even C.I.T. was compelled to do so albeit against its grain. In a rejection of their own statements, C.I.T., in a letter handed to the Jamiatul Ulama of Transvaal states:

"The Central Islamic Trust has at no stage commented adversely on the integrity of the Jamiatul Ulama, Transvaal which is held in high esteem by the Muslim community of Transvaal and the rulings and decrees of the Jamiat in Islamic matters is accepted fully by the Trust as well as the Muslim community of the Transvaal.

We also wish to place on record that the Central Islamic Trust consults and accepts the verdict of the Ulemas at the Jamiat-Ulama Transvaal and such decisions

are binding and final in all matters pertaining to the religion of Islam."

(C.I.T. Letter dated 23rd February, 1977 and signed by its Hon. Secretary, Mr A.H. Chothia.)

The C.I.T. is constrained to make this admission because it is, in fact, fully aware of the public image of the Jamiatul Ulama bodies.

REPLY TO C.I.T.'s ASSERTION THAT THE ULAMA DRUM FEAR OF HELL IN THE UNTUTORED MUSLIM MIND.

Fear of the punishment of Hell is a natural quality of Imaan. Allah Ta'ala commands it. Rasulullah (S.A.W.) commanded it. The Holy Quran is replete with warnings which on the basis of C.I.T. "logic" could be construed as "drumming fear of Eternal Hell in the untutored Muslim mind". The Holy Quran states:

"(O Muhammad!) And, warn your close relatives ..."

"O Believers! Save yourselves and your families from the Fire."

"Verily, those who love to spread mischief among the Believers, for them there is a painful punishment in this world and the Hereafter."

"And, those who dispute in (the Laws of) Allah after these have been accepted, their disputation is baseless by their Creator. And upon them is Wrath (of Allah), and for them there is a dreadful punishment."

"Verily MY punishment is a painful punishment."

"And, ahead of him (every rebellious transgressor) is Jahannam. He will be given puss to drink from it (Jahannam). ... And, ahead of him is a terrible punishment."

The Holy Quran and the Ahadith are replete with warnings of the terrible chastisement of the Hereafter. Therefore, if the C.I.T. wishes to take up cudgels with the Ulama for sounding the Warnings of the Quran then let it (C.I.T.) take up cudgels with the Quran and with Rasulullah. Indirectly the C.I.T. is criticising the Holy Quran and Rasulullah (S.A.W.) by its remark of sarcasm because the Quran and Rasulullah (S.A.W.) very clearly warned mankind and jinn of the ETERNAL PUNISHMENT OF HELL, viz. Jahannam of which C.I.T. does not wish to hear anything.

REFUTATION OF C.I.T.'s CLAIM THAT THE MUJLISUL ULAMA OF SOUTH AFRICA COMPRISES ONLY THREE P.E. ULAMA.

This blatant falsehood is sufficient indication of the armoury of lies and half-truths upon which C.I.T. bases its claims. From where they have sucked the information that the Mujlisul Ulama comprises only three P.E. Ulama is beyond our comprehension. Let C.I.T. and all others be told that the Mujlisul Ulama of South Africa consists of approximately forty Ulama who are from the various provinces of the Republic. Nine Ulama from the Cape are members of the Mujlisul Ulama. Dozens of Ulama who are members of the Transvaal Jamiatul Ulama and the Natal Jamiatul Ulama are also members of the Mujlisul Ulama.

REFUTATION OF C.I.T.'s CLAIM THAT THE VIEWS OF THE ULAMA BEING BASED ON CENTURIES-OLD BOOKS ARE PERVERTED AND RETROGRESSIVE.

We very proudly wish to place on record our acknowledgement of the fact that our views and opinions are based on "books of theology which were written centuries ago". Yes, the opinions of the Ulama of

Islam are grounded in these "centuries-old" books of the Shariah — in these "centuries-old" books of Ahadith — in this "centuries-old" BOOK of books, the HOLY QURAN. Our guide and master is the Man whose teachings are now "centuries-old" viz. Muhammadur Rasulullah (S.A.W.). And, according to C.I.T. that Law, that SHARIAH known as Islam which is based in these "centuries-old" Books is "perverted", "reactionary", "retrogressive" and have "very little relevance in the Modern World" of the aesthet scientists and the slaves of desire whose teachings are based on the principle of self-expression of lust. May Allah Ta'ala protect all Muslims from uttering such notriety and blasphemy as the C.I.T. has in its letter of attack against the Ulama. Since the Ulama are inseparably linked with the structure of Islam, C.I.T. and all its admirers must understand that an assault against the Ulama of Islam will be tantamount to an assault on Islam and against Rasulullah (S.A.W.). The C.I.T. may therefore make its choice. The Ulama are in no need of the support of those who hold views of blasphemy and who are set on a road in contradiction to the Law of Allah Ta'ala.

YAMEEN literally means "strength, power".

In the language of the Shariah it signifies a firm obligation to do or abstain from an act or thing intended by the one who takes an oath. The resolution of the one who takes the oath is strengthened on the thing sworn to, hence the oath is termed, YAMEEN.

The one who takes the oath or vow is termed HAALIF and the thing sworn to is called MAHLOOF ALAYH.

OATHS (Yameen: sing. Aimaan: plural) are of three kinds: (1) Yameen Ghamoos (2) Yameen Mun'akad (3) Yameen Laghw.

YAMEEN GHAMOOS signifies a deliberate false oath taken by the Haalif with regard to a past event. The effect of this type of Yameen is sin. The Haalif commits a serious sin. There is no Kafaarah (Expiation which will be explained later) for it other than Taubah (Repentance) and Istighfaar (seeking forgiveness from Allah Ta'ala).

YAMEEN MUN'AKAD means an oath sworn with regard to a future event that the Haalif will do it or abstain from it. Failure to fulfill the obligation of this oath warrants Kafaarah (Expiation). In other words, if the one who took the oath fails in acting in accordance with it he shall have to atone for the breach by executing the prescribed Islamic atonement which is explained hereunder.

YAMEEN LAGHW is an oath on a past incident where the Haalif is under the impression that the Mahloof Alayh is in accord with what he thinks, but it transpires that the matter is not so. For example: The Haalif saw Zaid from a distance and thinks him to be Bakr. He thus takes an oath: "By Allah I saw Bakr." With regard to such an oath, the Fuqahaa say that it is hoped that Allah Ta'ala will not punish the Haalif.

Oaths taken deliberately, under compulsion or in a state of forgetfulness are all equal in effect of obligation. Violation of the Yameen (oath) intentionally, under

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One who has violated his oath/s and throughout his lifetime he did not atone or pay the Kafaarah should at the time of his departure from earth make wasiyyat (bequeath) to the effect that his Kafaarah be fulfilled. Making such a Wasiyyat is Waajib (Compulsory).

OATH ON SIN

An oath taken on sin — i.e. the Haalif swears that he will commit a certain prohibited act or that he will not execute a certain command of Allah — should be violated and atoned for by means of paying the Kafaarah as explained above.

ENACTMENT OF AN OATH

The oath is enacted when one swears by Allah or by any of His Names such as Rahmaan, Qaadir, or by any of His Attributive Titles such as "the Splendour of Allah", "the Majesty of Allah". An oath taken by the Quran is also valid, but the Fuqahaa have deprecated such an oath.

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IT is reported from Hazrat Abu Huraira that the Prophet (Sal) had said that whosoever acquired religious knowledge with the object of gaining worldly profit from religion even the air paradise will not touch him.

—Ibn Maja, Abu Daud.

HAZRAT Anas reports that the Prophet (Sal) had said that whosoever expressed disgust on my Traditions and deliberately discarded them he is not with me.

—Mishkat.

IN brief, these points have been mentioned regarding the benefits of haj. There are so many more; but let this be remembered that at all times the true aim of haj is actually to strengthen the contact with Allah, and to remove the love for worldly things.

I wish to end this chapter with a story related by the author of 'It'haaf'. Once one of the mureeds of Sheikh Shibli the great saint; came to visit him after having performed haj. The Sheikh asked him some questions. The mureed continues the story:

The Sheikh asked me: 'Did you make a determined niyah for Haj?'

I replied: 'Yes I made a firm intention for performing haj.'

Sheikh: 'Together with having made a firm intention for haj did you also have a firm niyah of forever giving up doing all those things you did since you were born that are opposed to the spirit of haj?'

I replied: 'No, I did not.'

Sheikh: 'In that case you had no niyah for haj'. Then he said: 'At the time of entering into the Ihraam did you remove your clothing?'

I replied: 'Yes, I did.'

Sheikh: 'At that time did you pledge to remove from you everything save Allah?'

I replied: 'No I did not.'

Sheikh: 'In that case you did not remove your clothing.' Did you cleanse yourself by means of ghusl and wudhu?'

I replied: 'Yes I did clean myself in that manner'.

Sheikh: 'At that time did you also become cleansed from all evil and faults?'

I replied: 'No, that I cannot say'.

Sheikh: 'In that case you did not cleanse yourself. Did you recite lab'baik'.

I replied: 'Yes, I did recite lab'baik'.

Sheikh: 'Did you at that time hear the answers of lab'baik from Allah?'

I replied: 'No, I received no reply'.

Sheikh: 'In that case what kind of Lab'baik did you recite?'. 'Did you enter the holy Haram?'. (i.e. the area around Mecca.)

I replied: 'Yes, I did'.

Sheikh: 'Did you at that time pledge to leave aside every Haraam (prohibited) act forever?'

I replied: 'No, I did not'.

Sheikh: 'Then you did not enter the area of the Haram Sharief at all. Did you visit Mecca?'

I replied: 'Yes, I did'.

Sheikh: 'When you did, did you also see the Hereafter?'

I replied: 'No, I did not see anything'.

Sheikh: 'Then you did not visit Mecca'. 'Did you enter the Holy Mosque?'

I replied: 'Yes, I did'.

Sheikh: 'Did you then, on entering feel the nearness of Allah?'

I replied: 'No, I did not'.

Sheikh: 'Then you never actually entered the Masjid'. 'Were you present at the Ka'bah?'

I replied: 'Yes, I was'.

Sheikh: 'Did you then see that entity, due to which the Ka'bah is visited?'

I replied: 'No, I saw nothing'.

Sheikh: 'Then you never saw the Ka'bah'. 'Did you perform ramal at the time of tawaaf around the Ka'bah?'. (Ramal signifies a running motion.)

I replied: 'Yes'.

Sheikh: 'Did you at that time flee from this world in such a manner that you felt you were completely out of this world?'

THE HAJJ OF THE AWLIYA

by Hazrat Shaikhul Hadith Maulana Muhammad Zakarriyah

I replied: 'No.'

Sheikh: 'In that case you did not perform ramal'. Did you place your hands on the black stone and kiss it?'

I replied: 'Yes, I did'.

The Sheikh then became very pale and greatly frightened, so much so that a shriek passed from him, and he said; 'Woe unto you; Rasulullah SAW. has said: 'Whoever places his hands on the black stone, is like him who actually shook hands with Allah; and whoever shakes the hand of Allah shall in every way remain safe from all things''. 'Did you then feel anything about that security?'

I replied: 'No, I did not'.

Sheikh: 'Then you did not touch the black stone'. 'Did you perform two rak'ahs at the Maqaame-Ibrahim?'

I replied: 'Yes I did'.

Sheikh: 'You were at that particular time placed on a high rank by Allah; did you carry out what is due for that high rank; for which you stood there?'

I replied: 'No I did nothing'.

Sheikh: 'In that case you did not perform salaah at the Maqaam-e-Ibrahim'. 'Did you perform Sa'ee between Safaa and Marwa; and did you ascend the Safaa?'

I replied: 'Yes'!

Sheikh: 'And what did you do there?'

I replied: 'I recited takbeer thrice; and prayed to Allah to accept my haj'.

Sheikh: 'Did the angels also recite the takbeer with you? And did you have any knowledge of the significance of your own takbeers?'

I replied: 'No'.

Sheikh: 'Then you actually did not recite the takbeer'. 'Did you descend from Safa?'

I replied: 'Yes'.

Sheikh: 'When you descended did you feel all evil and every weakness departing from you, and inner cleanliness entering yourself?'

I replied: 'No'.

Sheikh: 'Then you never ascended Safa nor descended from it'. 'Did you run between Safa and Marwa?'

I replied: 'Yes'.

Sheikh: 'At that time of running, did you feel yourself running from everything else; besides Allah; and reaching Him?'

(Referring to the Qur'aanic verse; Surah Shu'ra; 'And I fled from you when I feared You', and Allah in another place also says: 'And flee towards Allah'.)

I replied: 'No'.

Sheikh: 'Then you never ran'. 'Did you ascend Marwa?'

I replied: 'Yes'.

Sheikh: 'While on Marwa, did you acquire great inner calmness and peace, that descended upon you?'

I replied: 'No'.

Sheikh: 'Then you never ascended Marwa'. Tell me, did you proceed to Mina?'

I replied: 'I did'.

Sheikh: 'While you were there did you attain such hopes in Allah that have nothing to do with evil?'

I replied: 'No'.

Sheikh: 'Then you never went to Mina'. 'Did you visit Musjid ul Khaif?'

I replied: 'Yes'.

Sheikh: 'And did you then experience such fear for Allah that you have never experienced before?'

I replied: 'No'.

Sheikh: 'Then you never entered Masjidul Khaif'. 'Did you reach the plain of Arafat?'

I replied: 'Yes'.

Sheikh: 'And on Arafat, did you recognise the cause for your coming into this world? What you are doing here and where you shall proceed to afterwards? And did you recognise the thing that points towards these things?'

I replied: 'No'.

Sheikh: 'Then you never visisted Arafat'. 'Did you visit Muzdalifah?'

I replied: 'Yes'.

Sheikh: 'And did you remember Allah there; so much so that everything else was forgotten; (Referring to the Qur'aanic verse: 'And remember Allah at the Mash'arul Haraam- plain of Muzdalifah'.)

I replied: 'No'.

Sheikh: 'In that case you never reached Muzdalifah'. 'Did you perform Qurbani at Mina?'

I replied: 'Yes'.

Sheikh: 'Did you then sacrifice your own self?'

I replied: 'No'.

Sheikh: 'Then you performed no Qurbani'. 'Did you perform Rami?'. (Pelting the Shaytaan.)

I replied: 'Yes'.

Sheikh: 'With every stone that you threw, did you feel yourself shaking off you every form of ignorance and feel your knowledge increasing?'

I replied: 'No'.

Sheikh: 'Then you did not actually perform Rami'. 'Did you perform the Tawaaf-e-Ziyaarah?'

I replied: 'Yes'.

Sheikh: 'Did you experience any spiritual enlightenment at that time and from Allah did honour and respect descend upon you?'. for Rasulullah SAW. said: 'One who performs haj, or one who performs umra is Allah's guest: and when visits someone it is only right that he should be honoured'.

I replied: 'No, I experienced nothing'.

Sheikh: 'Then you never actually performed Tawaaf-e-Ziyaarah'. 'Did you then release yourself from Ihraam?'

I replied: 'Yes'.

Sheikh: 'Did you at that time promise to adhere to strictly Halaal earnings at all times?'

I replied: 'No'.

Sheikh: 'In that case you did not become Halaal'. (released from Ihraam) Did you perform the farewell tawaaf?'

I replied: 'Yes'.

Sheikh: 'Did you then say a complete farewell to your whole self, your desires and passions?'

I replied: 'No'.

Sheikh: 'Then you did not perform Tawaaful Widaa'. 'Go back and perform haj again; and perform it in the manner which I have described to you'.

I have related this lengthy conversation to illustrate what type of haj saintly ones do perform. May Allah in His infinite grace and mercy grant us all that type of haj. Aameen.

SINCE Mosques are purely Islamic institutions, the Jamiatul Ulama deems it to be its Islamic duty to outline and explain to the Muslim public a very important aspect pertaining to the Mosques of Allah, viz., the Position and Qualities of those who are going to administer this important Trust of Allah, i.e. the Mosque.

In all our affairs we as Muslims must of an absolute necessity resort to the Law of Islam for guidance. Allah Ta'ala says in the Holy Quran:

"O Believers! Obey Allah and His Messenger."

Again in the Holy Quran Allah Ta'la declares:

"It is not permissible for a believing man, and it is not permissible for a believing woman to have any choice in any matter whereon Allah and His Messenger have given a verdict."

Hence, in the appointment or selection of Mutawal-lees or Trustees for a Mosque it is absolutely necessary for us to refer to the Quran and Ahadith - to the Law of Islam. The Shariah of Islam is explicit - very clear - on the qualities of men who are to arrange the affairs of a Masjid.

Hereunder we enumerate and explain the requirements of a person who is

SELECTION of MUSJID OFFICIALS

By: THE JAMIATUL ULAMA (Cape Province) P.O. Box 8049, Port Elizabeth

Imam Shafi (R) says:

"It is not Ja-iz (not permissible) to appoint an ignorant person to a position of trust." (Hidayah, Page 112, Vol. 3.) "One without knowledge does not have the ability to distinguish between Haq (Truth or Right) and Baatil (Falsehood or Wrong)." (Hidayah, Page 112, Vol. 3.)

"It is not permissible to instate (or appoint) a person to a position of trust unless he is honest and able (i.e. by virtue of knowledge) by himself or by his representative (to arrange his duties), because appointment to positions of trust is conditioned with ability." (Rad-dul Mukhtar (Shami) - Kitabul Waqf, Page 385, Vol 3.)

From the foregoing it is clear that one who is not versed with the Masaa-il of Waqf should not serve on a Masjid administrative committee.

7. One who is a Trustee of Masjid should be such a

Vol 1 also Fatawa Rahimiyah, Page 165, Vol 2).

The great Imam Malik (R) said:

"The affairs of Muslims can be governed correctly by only those who follow the example of the Holy Messenger." (Fatawa Rahimiyah, Page 164, Vol 2).

A Fasiq is therefore unfit to govern the affairs of a Masjid.

"By instating or appointing a Fasiq to the lofty and honourable post of a Masjid Trustee, respect and honour is shown unto him (i.e. the Fasiq), whereas this is not permissible. A Fasiq is Wajibul Ihaanat, thus such honour must not be accorded to him." (Shami, Vol. 1 also Fatawa Rahimiyah, Page 167, Vol 2).

A WORD OF ADVICE TO THOSE RESPONSIBLE FOR APPOINTING THE MUSJID OFFICIALS

It is highly essential to take into consideration the Law of Allah - the Shariah - when appointing the Masjid officials. Worldly considerations must be put aside. A man is not appointed to a position of trust in Islam by virtue of him being a prominent personality or because of his wealth, etc. The criterion is only the Law of Allah which we have, by Allah's grace ex-

pounded herein with all sincerity and to the best of our ability. When appointing the Masjid officials it must be remembered that the Shariah says:

"It is not permissible to appoint a Fasiq when the appointment of a pious person is possible." (Fatawa Ibn Taimiyah, Page 150, Vol 1 also Fatawa Rahimiyah, Page 164 Vol. 2).

The Holy Messenger of Islam said:

"He who appoints (or instates) a person over any task (or duty) knowing that amongst his people there is a better man - then, verily he has betrayed Allah, and His Messenger and the entire Jamaat of Muslims." (Ibn Adi, Ukaili, Hakim from the Narration of Ibn Abbas.)

Tibrani relates the Hadith of Ibn Abbas as follows:

"The Holy Messenger said - He who appoints anyone over any affair of the Muslims knowing that in the community there is such a person who is more learned in the Quran and the Sunnah of the Messenger, verily, he has betrayed Allah, His Messenger and the entire Muslim community." (Above Aha-dith also quoted in

To be Continued

FOOD, FILTH. OR POISON?

A person abused or regarded as like a "pig" is described by **FUNK & WAGNALLS STANDARD DICTIONARY** as one who is "filthy, gluttonous or grasping".

Jews abhor pig to such an extent that they consider it a sin even to utter his name FOR them.

The swine is enumerated among the unclean animals. (Lev X17; Deut XIV 8). The use of its flesh as food is branded as apastosity. (isa IXV4; IXI, 3, 17). Not only was the breeding of the swine forbidden (Men 64b); but to keep it among flocks was prohibited also B K VII 7; Yershek 47C). The swine is the emblem of filthiness (Ber 43b). Breeding of swine are compared to usurers because both grow rich easily and rapidly, for the swine fattens quickly. (Ber 55a). It crushes the prey, eating its fill and trampling the rest. (Pers 118b).

Dr E.A. Widmer quotes in his article "Pork, Man and Disease" (Good Health, Vol 69 No. 1).

Pork although one of the

most common articles of diet, is one of the most injurious. God did not prohibit the Hebrews from eating swines' flesh merely to show His authority, but because it was not a proper article of food for man.

Pig is, by nature, such a filthy and dirty animal that it does not refuse to eat carrion and offal. Dead rats are one of its favourite foods. It harbours filthy, infections and sometimes fatal germs in his body and transmits contagious and lethal diseases.

Its meat, whether branded under the name bacon, pork, ham, etc. etc. as a food is very detrimental to the human body. Indeed, all meats and vegetables contain infectious germs; nevertheless they can be rid of them when cooked. But pig meat reigns supreme in the greater content of germs among all meats. It has been researched that pig meat has

about 90 kinds of infectious germs. Many of them fatal.

Black's Veterinary Dictionary writes: "To trace the life of a pig is like treading on a path of diseases. For right from the day pigs are born, the poor animals are attacked by such ugly diseases as Septic Arthritis, Necrotic Enteritis, Canker (the blockage of ears with bacteria), Haematoma, which is the interior bleeding of the ears. There is Agelectia, Anaemia, Anthrax, Anjeskvs Brine poisoning, Clostridial enteritis, Enecephalonyelites of pigs, Eperythrozoon, Gastric Ulcers, Haemolytic diseases (breaking up of red blood corpuscles). Leptospirosis, Listeriosis, Mange, Mastitis, (inflammation of the mammary gland). Meningocephalitis, (protrusion of the meninges through the skull), paeroetypoid, pericaditis (inflation of the sac round the heart), pylonephritis, Rhinitis, Erysipelas (an inflam-

mationary disease, generally in the face). Swine fever, swine influenza, Virus pneumonia and a horde of others. (Black's Veterinary Dictionary page 720 A&C Black 1964).

Dr Glen Shepperd wrote an article on the dangers of eating pork in the 31st May 1952 issue of the WASHINGTON POST.

One in six persons in the U.S.A. and Canada has worm in his muscles — **TRICHINOSIS** — from eating pork infected with trichina worm. Many people so infected have no symptoms. Most of these who do have, recover slowly. Some die. Some are reduced to permanent invalids. All were careless pork eaters. No one is immune from this disease and there is no cure. Neither antibiotics nor drugs or vaccines affect this tiny deadly worm-preventing infection is the real answer. Fully-grown trichina worms are about 1/4 inches long and 1/400 inches broad. They remain alive for

up to 40 years, curled up in lemon-shaped, invisible tiny capsules between muscle fibres. They get into your blood one to three weeks after you eat their parents. Because many organs can be invaded by the worms, symptoms can resemble those of 50 other diseases. This makes diagnosis difficult. Ordinary methods of salting and smoking do not kill these worms, nor can government inspection of meat at packing houses or abattoir identify all infected pork.

No doubt, many animals like sheep, goats or other cattle whose meat is widely used as an article of diet, also harbour some diseases akin to pig but nature has protected them from such fatal diseases like hemorrhoid, paratyphoid, odema, prolapse of rectum and piles etc. which belong exclusively to pig.

Food has, indeed, effect not only on the health of the body but on the brain and mind as well. Naturally, a clean and nourishing food creates good effects on health of the body as well as mind. But an unclean food is deleterious. According to modern medical research; people who are used to eating pig meat often suffer in their later age, from many corrosive diseases such as rheumatism, asthma, hemorrhoids, dysentery etc. etc.

Pig is such an animal that even in countries where its meat, i.e. pork, ham or bacon etc., is highly liked as food items its name signifies a dirty person, a sexualist, a cad, a glutton. It is in our own benefit to prevent anything filthy from getting into our body.

Mr Charles B. Curtin writes in Encyclopedia of Science and Technology: "Swines are subject to a number of diseases and parasites. The wild boar is particularly prone to rindpest infection, which is virus-caused and has a high mortality rate. On the other hand, swine carry Trichinella spiralis, the round worm, which causes trichinosis (a disease caused by worms in the intestines and muscle tissues) in man. The round worm, Ascaris Lumbricoides in the intestinal tract of both pig and man causes ascariasis."

Mr Donald E. Becker and Mr Bud Gene Harmon write: "Swine are particularly susceptible to diseases and parasites. Cholera, erysipelas, dysentery, leptospirosis, atrophic rhinitis and transmissible gastroenteritis are some of the more important diseases. Since treatment of most swine diseases is not well defined, prevention and control measurements are recommended. Swines are especially subject to infestations with ascarids, which are parasites primarily of the intestinal tract that impairs metabolism and growth."

Mr Josef F. Maldonado writes: "The presence of Trichinella spiralis, a

nematode in the body of a man has been a medical problem in North America, Europe and Chile. Many other parts of the world have seen serious outbreaks. An estimated 16% of the U.S. population has been exposed to infection. Wild hogs (swine) rats and omnivores are natural hosts. Domestic pigs become infected by preying on rats or feeding on raw scraps. Man is exposed upon eating encysted larvae in raw or partially cooked pork."

Great Soviet Encyclopedia writes: "Balantidiasis. A disease of swine and man caused by the holotrichous infusoria Balantidium. Balantidiasis occurs throughout the world. Among animals weaned piglets (young pigs) are most prone to the disease. The source is sick swine. Affected animals suffer from high temperature and diarrhea admixed with muscua and blood. In man balantidiasis or infusion dysentery, arises as a result of the large intestine. The organism come mainly from swine, but a human who excretes the infusoria can also infect those around him."

Now-a-days all pig farms are run on the so-called hygienic principles. They are furnished with ultra-modern equipment. Pigs are raised in hygienic conditions. Very strict preventions are taken to protect pigs from several diseases to which they are readily susceptible but almost all efforts and preventions result in total failure before Nature's Order. To quote, take the example of "African swine fever", Great Soviet Encyclopedia writes: "African Swine Fever is an acute viral infection involving the reticulo-endothelial system. A.S.F. occurs in Africa, Italy, Spain and Portugal. Under natural conditions, domesticated and wild swines of all ages are subject to A.S.F.

No cure has been devised. On account of the highly dangerous nature of disease and its ability to spread very rapidly, preventive measures have been centred on strict isolation of those animals suspected of disease. When A.S.F. appears all swines on a farm are killed. The bodies are destroyed and the pigsties and other equipment are disinfected. The introduction of new swine on the farm is permitted only one year after the disease has been liquidated.

The abovementioned medico-scientific studies of pig have been done exclusively by (non-Muslim) Western Scientists. They are however not astonishing for a Muslim. He does not need to be convinced. They do, however astonish a non-Muslim that what has been proved by the modern scientific research was already proclaimed by the Holy Quran about 14 centuries ago. Quran has, at various places, prohibited Muslims from eating swine.

IN an exclusive statement to "The Majlis", Mr. Ismail Jattiem, International President of Al-Jihaad movement said:

"Assalam-O-Alaikum! Dear Readers and Honoured Ulema!

We have a problem . . . The problem is multifaceted and it is this: (1) There are two groups of Muslims in South Africa called the Al-Jihaad International Islamic Movement (South African Unit), the Salt River, Cape Town, and the other having its offices in Ravensraig Road, Walmer Estate. We are the latter group and we fell out with the former group nearly five years ago due to a conflict of basic ideas and beliefs. We have a Global Headquarters in Accra, Ghana, which recognises our group as a valid Unit of our Movement and rejects the other as such. This other group has no Global Headquarters at all and we have no doubt whatsoever that an investigation of the scope of our respective international activities will reveal us to be the only one of the two bodies worthy of claiming that it is an international body of Islam. Since two bodies with the same names existing side-by-side in the same country can only lead to unutterable confusion, to say the least, we appealed to the Islamic Council of South Africa to investigate the two groups and give its decision as to the status and validity of each, but ICSA has to date totally ignored our request. Are we right in thinking that this is a gross dereliction of duty on the part of a body that claims that it is the "supreme" body of the Muslims in this land?;

(2) Recently, we received the attached letter from ICSA Head Office in Durban which would seem to speak for itself but actually does not because the money stated in this letter as having been allocated to us by the Islamic Secretariat's Solidarity Fund in Jeddah was not deposited in our account but in the account of the other group bearing our name. When we phoned Mr. Bawa of ICSA Head Office and inquired of him what was going on, he laughed merrily, saying in justification of his laughter that an amount of 2000 U.S. Dollars was not worth crying over anyway, and he also kept asking us if we were not affiliated to ICSA which, it so happens, we are not.

ICSA OPEN LETTER TO THE MUSLIM COMMUNITY OF S.A. "ISLAMICALLY and ORGANIZATIONALLY INCOMPETENT"

Are we right in thinking that this facetiousness ill-befitted one who hold the position of Secretary-General of ICSA and are we justified in harbouring the horrible suspicion that any organisation outside of ICSA has very little hope of obtaining any monetary aid from overseas and such aid can, thus, be used by ICSA as a means for pressuring reluctant organisations into its fold? Anyway, acting on Mr. Bawa's advice, we then phoned a Mr. Seria here in Cape Town with regard to our problem and were halfway through our stating of our case when we were glacially and bluntly interrupted by Mr. Seria with the final, categorical and *unelucidated* statement that the money in question was for the Salt River group. Now, there are certain odd aspects to all this and these odd aspects are:-

(a) For years the Islamic Secretariat has been regularly receiving our Monthly Newsletter on the cover of which our address is all too clearly disclosed, whereas the other group has for years not been able to bring out any mouthpiece at all;

(b) Sufficient correspondence has been addressed by us to ICSA Head Office for the latter to know which group is which and which is affiliated to it and which is not, so how could there have been any "slip-up" in the matter of the attached ICSA Head Office letter to us and how is it possible that the ICSA Secretary-General should not be aware of the non-existence of any constitutional links between ourselves and the body that he serves?;

(c) ICSA must know from our correspondence with it that we adhere to the Shari'ah Injunction that we be Ulema-ruled and are, therefore, not likely to join it until we are absolutely certain that it is Ulema-ruled with not a loophole anywhere to be found, while the other group, according to Mr. Seria of Cape, does not care about this and is a member of ICSA despite its public statement in "Muslim News" towards the end of last year that it re-

jected ICSA of hand, and . . . (d) Lastly, why did we get a letter from ICSA Head Office requesting us to acknowledge receipt of the money from the Islamic Secretariat while, according to Mr. Seria when we spoke to him over the phone, the other group got a letter from Mr Seria asking them to acknowledge receipt of

"We support Ulema-Rule" — Al-Jihaad

THE Al-Jihaad international movement issued the following policy statement:

"Voice" has been asked by the South African Unit of the Al-Jihaad International Islamic Movement to announce that, after careful consideration, it has decided that without qualification or equivocation of any kind (a) It supports and will strive for rule of the Ummah of South Africa by a Council or Councils of Ulema, or by any more heterogeneous body that is *dominated absolutely* by the Ulema, and (b) It does not itself strive to become the ruling body of the Ummah of South Africa and will never lay claim to being such a body unless the Ulema of South Africa should form its Judicial Committee for which provision is made in its Constitution but which is presently served in an honorary capacity by Ulema in other lands who have the power of *absolute veto* over

any decisions taken by the various Committees of AIIM/RSA. AIIM/RSA further points out that it has said all this before but it is now embodying it in this *definite statement of policy* because it has become convinced by the arguments set out in "The Majlis", organ of a powerful section of the South African Ulema, that certain elements striving for leadership of the Ummah in this country are *not sufficiently* subservient to Ulema curbs and a very real danger exists that the South African Ummah is about to be delivered into the hands of those who (unless they change their attitudes and orientation) have *NO RIGHT* to hold such Ummah cradled in their probably ignorant and *definitely unauthorised* hands. May Allah have Mercy on us all!

(Courtesy Voice of Muslim Africa)

24th May, 1977.

The Secretary, Al-Jihaad International Islamic Movement, P.O. Box 4872, CAPE TOWN. 8000.

Dear Brother in Islam, May the Peace and Blessing of Allah be upon you. Please be advised that the Islamic Solidarity Fund of the Islamic Secretariat, Jeddah, has allocated the sum of 2000 U.S. Dollars to your organisation.

In terms of a report tabled at our Board meeting on the 21st/22nd May, 1977, we are instructed to acknowledge receipt of the aforesaid sum to the Islamic Secretariat.

Would you please be so kind as to acknowledge receipt of the said sum to us so that we may advise the Secretariat accordingly.

Yours in Islam, IBRAHIM BAWA SECRETARY — GENERAL (Islamic Council of South Africa)

ISLAMIC LAW FOR PAKISTAN

ISLAMABAD—Pakistan's new military rulers last night introduced the Koranic penalty of amputation of the hand for those convicted of theft and banditry.

Pakistan, a Moslem nation of 70 million, is the only country other than Saudi Arabia to introduce amputation, which is provided for in the Shariat law.

Army strongman General Mohammad Zia-ul-Haque said after the coup that ousted the Prime Minister, Mr Zulfikar Ali Bhutto, last Tuesday that he considered the introduction of the Islamic system as an essential prerequisite for the country.— Sapa-Reuter.

IT is said in the report of Hazrat Jabir that the Prophet (Sal) had said that the succeeding community will condemn its predecessor. In these conditions if any one suppressed a Tradition of the Prophet (Sal) it will be like suppression of the revelation.

—Ibn Maja.

ARABAZ bin Sarya reports that one day that Prophet (Sal) while advising people said that every innovation which is introduced in Islam is going astray and the result of going astray is hell fire.

— Abu Daud, Tirmizi.

QUESTIONS and ANSWERS

MUJLISUL ULAMA OF S.A.
P.O. BOX 3393,
PORT ELIZABETH.

- Q. Due to circumstances I could not perform my Asar Namaaz on time. After taking Wudhu at the Mosque I still had five to seven minutes left for Maghrib Azaan. May I perform my Asar Namaaz or not? Please enlighten me as to the ruling of the Shariat. Jazakumullah.**
- A.** Although it is Makrooh Tahrimi (which is a forbidden Act) to delay the Asar Salaat for so long, nevertheless you can and have to perform the Asar Salaat in the few minutes available to you before the Maghrib Azaan. When there is only a few minutes left for Maghrib then perform only the four Raka'ts Fardh of Asar and omit the Sunnats.
- Q. A woman enters her monthly haiz period when the time for a particular Salaat has not yet expired. For example, she entered her period during the time of Zuhr, and although she had ample time to perform the Zuhr Salaat before becoming impure, she did not do so. Does she have to offer Qadha of this Zuhr Salaat upon attaining purification?**
- A.** There is no Qadha upon her in this case. The Salaat in question is waived.
- Q. What has to be done in the event the dead body was buried without ghusal and without Janazah namaaz?**
- A.** The Janazah Salaat will be performed at his graveside.
- Q. Many people delay the Janazah Salaat in anticipation of the arrival of a big crowd. Is this practice in order?**
- A.** In Durrul Mukhtaar the following is recorded about this delaying practice:
"It is Makrooh (Tahrimi, i.e. detested and not permissible) to delay the Salaat and the burial of the deceased so that a big congregation perform the Salaat." From the foregoing it is clear that this practice is un-Islamic.
- Q. I have a considerable amount of Zakaat in my possession. I wish to hand it to some reliable Muslim organization who will distribute it according to the rules of Islam. The local organization of which I am a member is of the opinion that since the Zakaat amount is quite large, it should be invested and the profits derived from the investment of my Zakaat be expended on Islamic charitable causes. Will my Zakaat be discharged if I follow the suggestion of our organization? Please advise me of the Shariat's order on this matter.**
- A.** As long as your Zakaat does not reach the possession of and passes into the ownership of the rightful Islamic recipients, e.g. the poor, your obligation of Zakaat will not be discharged regardless of how much profit you derive by such investment and regardless of how much you may spend upon Islamic charitable causes. Your organization has given you highly un-Islamic advice. Allah Ta'ala commands that you discharge your Fardh obligation of Zakaat and hand it over to the lawful recipients. There is no need for you to endeavour to go beyond this command and follow the advice of men and organizations wholly incompetent to give guidance and advice on the basis of the Shariah. Furthermore, by diverting your Zakaat to any Islamic charitable cause you will not secure the discharging of your obligation. There are stipulated classes of Zakaat recipients. Under prevailing circumstances you should distribute your Zakaat to only the poor and not hand it to organizations incompetent in Islamic law, for they will merely abuse and misdirect your Zakaat to your detriment, and the meaning of "detriment" here is that your Zakaat obligation will then not be discharged.
- Q. I have returned home from a journey. I am sad to say that while on the journey I missed several namaazes due to negligence. Now, at home do I, when making Qadha, read two raka'ts or four?**
- A.** When making Qadha of Salaats missed whilst being a Musaafir (traveller) two raka'ts will be offered instead of the prescribed four. And, remember to make Istighfaar and repent in abundance because neglect of Salaat due to no valid reason is indeed a most heinous crime in Islam. After Imaan, there is no greater duty than the performance of Salaat.
- Q. Why is "The Majlis" adopting such a negative attitude — I mean always emphasising on things like miswak, beard, dress, etc?**
- A.** On the Day of Qiyamah when you will be seeking the intercession of Rasulullah (S.A.W.) then do direct this question to him (S.A.W.). If Rasulullah's beloved Sunnah is "negative" to you then to even attempt an explanation would be, in the words of Rasulullah (S.A.W.):
"...like stringing a garland of pearls around the neck of a swine."
We voice our total inability to explain the Sunnats of Rasulullah (S.A.W.) to an avowed enemy of Rasulullah (S.A.W.). The one who describes the beloved practices of Rasulullah (S.A.W.) as "negative" and "out-of-touch with modern times" is truly speaking a munaafiq of the first order. We have no truck with such misguided ones. May Allah Ta'ala preserve us from uttering such infidelity. See 'Medical Discovery' Page 1.
- Q. If the entire neck of a fowl is severed while slaughtering, is the animal Halaal? Bismillahi Allahuakbar was recited when slaughtering.**
- A.** Yes, the animal is Halaal, but one should be careful not to sever the whole head as this is contrary to the Sunnah practice.
- Q. Is it permissible for a man to dye his beard black?**
- A.** It is not permissible.
- Q. What is the ruling on endowment policies?**
- A.** Endowment policies and all forms of insurance policies are contracts or transactions of Riba which are Haraam. Muslims must, therefore abstain from involvement in such Riba transactions. Allah and His Rasool (S.A.W.) have declared war on those who indulge in this capital sin of RIBA.
- Q. The article, VICE ADVERTISED (Majlis, Jamadis Sanee) has made me realise the wrong of having printed the interest statement on invoices. I am a Muslim businessman and although I do not deal in interest nor charge interest on overdue accounts, I had this un-Islamic sentence printed on my statements without realising the seriousness of the sin. I have a considerable number of such invoice and statement pads. What should I now do with these? Do I have to discard them and print new ones or is there some other way of bypassing this wrong?**
- A.** The simplest way in which to rectify the wrong is to put a line through the offensive statement. There is no need to expend more money in printing new invoice books. Guidance, indeed is from Allah Ta'ala.
- Q. Please explain the meaning and significance of the Arabic alphabet letters which appear at the end and during verses of the Holy Quran.**
- A.** (a) The letter *Meem* () is known as Waqf-e-Laazim. It is necessary to pause wherever the *Meem* appears. If a pause is not made, there is the possibility of the meaning changing.
- (b) The letter *Twa* () is the sign of a pause known as Waqf-e-Mutlaq. A pause should be made on it. It indicates that the meaning has not been fully stated yet.
- (c) The letter *Jeem* () is the sign of the pause known as Waqf-e-Jaaiz. It is preferable to pause here although not pausing is permissible.
- (d) The letter *Zaa* () indicates that it is preferable NOT to pause.
- (e) The letter *Swaad* () known as Waqf-e-Murakh-khas indicates that it is preferable NOT to stop although pausing is permissible. The difference between the rule of *Zaa* and *Swaad* is in their application, i.e. the desirability of NOT-pausing is greater at the pause of *Swaad*.
- (f) The word: *Swaad-laam-yaa* () is the abbreviation of "Al-wasal Aulaa" which means "Joining is preferable". The reader should carry on reading. This is more meritorious.
- (g) The letter *Qaaf* () is the abbreviation of: "Qeela alahil waqf" which means: "It has been stated that a pause should be made on it." No pause should be made here.
- (h) The word: *Swaad-laam* () is the abbreviation of "Qad yoosalu" which means: "Will be joined occasionally". Occasionally one may pause here and occasionally not, although pausing is preferable.
- (i) The word *Qif* () is a command meaning: Pause! It appears at such places where the possibility exists that the reader will continue reciting without pausing.
- (j) The letter *Seen* or the word *Saktah* indicates a pause without breaking the breath. In other words the reciter shall momentarily pause and continue without breathing afresh.
- (k) The word *Waqfah* () is the same as *Saktah* with the difference that the *Waqfah* pause is longer than the *Saktah* pause.
- (l) The word *Laa* () means: "Do not!" This word appears sometimes at the end of a verse and sometimes during the verse. If it appears within the verse then it is not permissible to pause and if it appears at the end of a verse then one may or may not pause.
- (m) The letter *Kaaf* () is the abbreviation of "Kathaa-lik" which means "similarly". In other words, the same sign as the one preceding it will apply here.
- Q. What is the meaning of "MAJLIS"?**
- A.** Literally, "MAJLIS" means "a place of sitting". It also means: an assembly, a gathering, an association, a com-

- mittee, etc.
(Your other questions will be answered in a later issue, Insha'Allah.)
- Q. A man married his wife's sister. Is this marriage lawful? How is this marriage to be dissolved, if as people say, it is unlawful? And, what are the other effects of such a marriage?**
- A.** (i) This "nikah" is unlawful. (ii) There is no need for pronouncing Talaq (Divorce). If the "marriage" was not consummated, mere separation will suffice to terminate the unlawful relationship. If the "marriage" was consummated then the man should state verbally: "I have separated her". (iii) If consummation occurred, the payment of Mahr Mithl will be compulsory. This Mahr should not be more than the amount agreed between the parties. (iv) In the absence of consummation, Mahr is not Waajib. (v) In the event of consummation observance of Iddat by the woman is compulsory otherwise not. (vi) During this Iddat maintenance expenses and provision of residential quarters are not Waajib. (vii) Sexual relationship with his wife will not be permissible until after expiry of the Iddat of the wife's sister. (viii) This unlawful marriage will not affect the validity of his Nikah. (IMDAADUL FATAAWA)
- Q. What is the Iddat of a woman whose husband passed away?**
- A.** Four months and ten days if she is not pregnant. If pregnant, her Iddat will be until delivery of the babe.
- Q. What is the best form of reciting salutations for Rasulullah (S.A.W.)?**
- A.** Durood Shareef. Recite the forms of Durood taught to us by Rasulullah (S.A.W.). There is no better form of salutations.
- Q. Is facing the Qiblah while answering the call of nature forbidden and sinful or is it merely disrespectful?**
- A.** It is forbidden, detestable and highly disrespectful. In Sharhut Tanweer (an authentic Islamic Law Book) it is stated that to do so is Makrooh Tahrimi, i.e. forbidden, the perpetrator being guilty of sin.
- Q. I am told that one should not enter the toilet bare-headed. Is this correct?**
- A.** Yes. It is recorded in Raddul Mukhtaar: "One should not enter the toilet bare-headed."
- Q. The wife of a man committed adultery during her husband's absence from home. After some years the husband discovered this through his wife's diary written in her own writing. The husband is now not on talking terms with her. What should he do in this case according to our Muslim law?**
- A.** The Shariah does not demand that she be divorced. If she has mended her ways and truly regrets her heinous action and repents then we feel that it would be meritorious if the husband maintains the Nikah bond. Although the husband will be within his rights to divorce the unfaithful wife, but severing of the marriage bond brings many heart-breaking consequences in its wake. The crime, as you say, was committed years ago; she may have realised her evil act and have repented. If she is prepared to live faithfully with her husband now and in future, we advise that the home be maintained. And, Allah knows best.
- Q. Some years ago a father transferred his business to his eldest son (a major). Should the father pay Zakaat on the capital still in the business which is under the son's management?**
- A.** If, by transferring the business to his son, the father intended that ownership of the assets in the business is vested in his son, the latter becoming the owner then the father is not responsible for payment of Zakaat on the capital in the business (i.e. if the son has also been made the owner of the capital). On the other hand, if only the business was transferred to the son, the father retaining ownership of his capital then the capital in the business will be regarded as a LOAN to the son. In this event the father is liable to pay Zakaat on the capital, but the Zakaat will only fall due for payment when the loan is repaid to the father. But it should be remembered that the period of the loan will be taken into consideration when effecting payment of the Zakaat on the repaid loan. For example: If the loan is repaid after five years, Zakaat will be paid on the repaid sum for five years.
- Q. If one has not paid the Zakaat can one go out in Tableegh (to preach)?**
- A.** Payment of Zakaat and Tableegh are two separate duties. Non-payment of Zakaat without valid reason is sinful and liable for punishment. A Muslim should not unnecessarily delay in paying Zakaat when due but the commission of a sin will not preclude from commission of Ibadat. Tableegh is Ibadat which definitely draws one away from sin.

SYMBOL
of the
CROSS

O MUSLIM!
O YOU WHO
PROCLAIM THE
UNITY OF ALLAH!
DOES IT BEHOVE
YOU TO WEAR A
NECK-TIE?
WHEN NEXT YOU
PUT ON YOUR TIE IN
IMITATION OF THE
KUFFAAR THEN
REMEMBER THAT
THE TIE IS THE
SYMBOL OF CHRIST
HANGING ON THE
CROSS!!!

ESSENTIAL
INGREDIENTS
OF AN
ISLAMIC DRESS

(a) Proper dignified concealment of the Satr as well as of the whole body.

(b) Apart and distinguished from the dress of the kuffaar. In other words, one could be recognized by an observer as a Muslim merely by looking at the dress worn.

(c) Trousers (for males) to be above the ankles.

(d) Head to be covered.

(e) Clothing of pride not to be worn, i.e. not to wear expensive and luxurious garments with the intention of pride.

RASULULLAH
(S.A.W.) SAID:
"WHOEVER
IMITATES A PEOPLE
BECOMES OF
THEM."

GARMENTS OF
NUDITY

The Holy Messenger Allah said:
"ON THE DAY OF
QIYAMAH MANY A
WOMAN WHO WORE
CLOTHES (ON EARTH)
WILL BE NAKED".
Rasulullah (S.A.W.) sounded this dire warning to those women who wear garments of nudity — transparent and revealing garments — garments designed by the fiendish minds of the Kuffaar to give maximum illicit sexual exhibition to the charms of women.
No woman of Imaan can dare ignore this warning of Rasulullah (S.A.W.) once it reaches her.

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IN THE PUBLICATIONS APPEAL BOARD

Dates of examination: 1977-03-11

Case No.: 158/77

Reference: AP 3/3/2/77.

STER FILMS (PTY) LTD

vs THE COMMITTEE OF PUBLICATIONS

Appellant

Respondent

In re the film "THE MESSAGE"

Appeal Board: The Honourable J.H. Snyman (Chairman)
Prof. J.C.W. van Rooyen
Dr K.S. van Wyk de Vries.

For the Appellant: Mr W. Sharp (Manager)

For the Respondent: Mr M.D. du Preez of the Office of the State Attorney, Pretoria.

SUMMARY: Publication undesirable in terms of section 47(2)(b) — Offensive to the religious convictions or feelings of Islamic section of the inhabitants — section 21(4) interpreted as applying only to matter peculiar to the Coloured or Indian communities — not religious matter adhered to by a part of such communities.

DECISION

This is an appeal against a decision (reached on a majority vote) of a Committee appointed in terms of section 4(1) of the Publications Act 1974 declaring the film "THE MESSAGE" (Also known as "Mohamed, messenger of God") undesirable in terms of paragraphs (a), (b) and (d) of section 47(2) of the Act.

This film deals with the rise of the Islamic religion under the Prophet Mohammed. It sets out the events in a quasi documentary (historical) fashion but inevitably some parts of it and some of the detail are fictional. One may accept at the outset that to a non-Muslim community the film would not be offensive under para (b) of the definition and would indeed be interesting and educational in value. The objection to certain of the scenes as being overviolent and thus objectionable in terms of paragraph (a) of the definition section could be overcome by excising the objectionable parts.

There is a substantial section of the inhabitants of the Republic which follow the Islamic faith, i.e. Muslims and qualifies to be regarded as a distinct section of the inhabitants, and thus entitled to the protection of para (b) of the definition section 47(2). It does not seem that the film would in terms of paragraphs (c) and (d) bring the Muslim section of the inhabitants of the Republic into ridicule or contempt or create hostility between it and other sections of the inhabitants of the Republic.

From the evidence it seems that the followers of the Islamic faith, not unlike the followers of other religions can be divided into those who adhere strictly to the teachings of their faith and others who, while adhering generally to the faith, do not observe all of its tenets. Within the Muslim community there are those who regard certain of their tenets as being unnecessarily restrictive and out of step with modern developments such as the cinema, photography, television, music, etc. It can be accepted that there are these two approaches or schools of thought within the Muslim community but as the appeal board understands the evidence these are not separate communities; merely schools of thought within one and the same religious community. Those who strictly follow the tenets of their faith refer to the others as "negligent Muslims". Any hostility between these two schools of thought cannot be said to create hostility between sections of the inhabitants of the Republic as contemplated by para 47(2)(d) of the Act.

The dispute before the appeal board resolves itself into the issue whether the film as such is offensive to the religious convictions or feelings of the average member of the Muslim section of the inhabitants of the Republic in terms of para

APPEAL BOARD DECISION ON BLASPHEMOUS FILM

47(2)(b) of the Act. The average member must be seen as one who is neither an intensely strict adherent nor an over negligent one.

At the commencement of the hearing a preliminary point was taken by the appellant that the committee's finding was invalid and void inasmuch as it had failed to refer a question which had arisen in connection with the exhibition of the film to Coloured persons or to Indians, to the Coloured advisory committee and the Indian advisory committee as it was required to do by section 21(4) of the Act read with sections 6 and 7. After hearing argument the appeal board ruled that the question which arose did not arise in respect of the showing of the film to Coloured persons or Indians as such but arose in respect of the religious convictions or feelings of the Islamic or Muslim religious community. The ruling is appended to this decision. This religious community consists largely of those Indians who are adherents of the Islamic faith. It also has Coloured adherents and a small number of whites and other nationalities. All Indians are not Muslims, nor all Coloured persons. The Islamic faith cuts across race boundaries. It is followed by people of many different races. The Respondent committee also pointed out that the Coloured persons advisory committee has no Muslims on it and that the majority of members of the Indian advisory committee were Hindu. These advisory committees were therefore not suited to express opinions on the religious tenets of the Islamic faith. On the facts before the appeal board it cannot be said that the Islamic faith is peculiarly related to the Coloured community or the Indian community. The issue before the appeal board is therefore purely whether the film is offensive to the religious convictions or feelings of the Muslim religious community in the Republic in terms of para (b) of section 47(2).

Mr Sharp on behalf of the appellant handed in the script of the film. He also handed in four affidavits and led the evidence of one Ali Sarfaraz Kahn Joomal in support of his contention that the film was not "offensive" to the Muslim religious community in the sense that its showing would be repugnant, mortifying or painful to them although it might be displeasing or annoying to them; this being the test that the appeal board has laid down following the decision in the case of *Publications Control Board vs Gallo (Africa) Ltd 1975 (3) S.A. 665*.

Mr du Preez for the Committee led the evidence of Mr Ahomed Ebrahim Lambat an attorney who is active in Muslim affairs on the Witwatersrand and Mr Abbas Ali Jeena a Molvie of the Muslim religion and a teacher and vice principal at the Pretoria North Muslim Educational Institute. His subjects are Islamic History, Arabic and religious instruction. He partakes in many activities in his community including the delivering of sermons and lectures. Mr du Preez also placed documents and literature before the appeal board in support of his contention that the film was offensive to the Muslim religious community in terms of the definition.

Both parties handed in numerous books, magazines and letters in support of their contentions and strongly attacked and tested one another's evidence and standpoints. It is not necessary to deal with it all in detail, for as a result of the very full and searching testing of the evidence by both sides a clear

picture emerged, namely that certain tenets of the Islamic faith were accepted as inviolate by all followers of the Islamic faith, both strict and negligent, and that if these tenets were not adhered to or were infringed it would amount to blasphemy and be offensive to the Muslim community as a whole to the extent of being repugnant, mortifying or painful. The evidence is that the Muslim community in South Africa in the main is very conservative and strongly adhere to the Islamic religion. Although many of them often do not strictly observe the tenets of their religion, they know when they are doing wrong and would not try to justify their conduct. It follows that if it is found on examining the film that these inviolate tenets were irreparable infringed the film would be undesirable in terms of para (b) of section 47(2) and must be rejected.

It is common cause on the evidence that the following tenets are accepted by both schools of thought as inviolate. It is not put forward as an exhaustive statement of inviolate tenets; merely those sufficient for the appeal board's decision.

1. There must be no images of persons or idols for the purpose of worship.
2. (a) Images of or the reproduction or portrayal of Allah, Mohammed and his close companions are blasphemous and highly offensive to all Muslims.
- (b) The following persons portrayed in the film are considered specially "close" companions of Mohammed and would be recognised immediately by all Muslims. They fall within the category mentioned in (a):

- | | |
|--|-------------|
| 1. HAMZA | 7. ZAID |
| 2. BILAL | 8. MUSAAB |
| 3. BUSUFYAAN | 9. AMMAAR |
| 4. KHALID | 10. JAAFER |
| 5. SALMAN | 11. YAASIR |
| 6. HIND | 12. SUMMAYA |
| (c) The following persons portrayed in the film are companions of Mohammed who although the average Muslim might not recognise them of his own accord would do so if his attention is drawn to their presence in the film: | |

- | | |
|--|------------------|
| 13. BARRA | 19. SUHEIL |
| 14. IKRAMA | 20. HASSAN |
| 15. WALEED | 21. HUDAYFA |
| 16. UBAIDA | 22. AMAR BIN AAS |
| 17. WAHSHI | 23. UBADA |
| 18. SALIM | |
| (d) the scenes in the film portraying Muslims waiting on the wall, close-ups of Muslim women, the Muslim armies and of the Muslims after tat'h Mecca are all companions of Mohammed. | |

The witness, Mr Jeena, checked through the script of the film and handed in a list ("I.I.") of the companions mentioned in the script and the pages on which these appear. It is possible that the inviolability of some of the companions may be challenged but those in 2(a) above are not in dispute. The parts played by the companions Hamza and Bilal dominate the film and it seems to the appeal board that the removal of their names from the script cannot prevent their being recognised by the average Muslim viewer of the film. Nor in the view of the appeal board can the scenes in which they appear be successfully excised from the film. To do so would be completely to destroy the film. Both these companions are presented as playing the main parts in the film. The conclusion is therefore inescapable that an inviolate tenet of the Islamic religion is infringed by the film and that in the result the film is offensive to the religious convictions and feelings of the Muslim community in the Republic within the meaning of paragraph (b) of section 47(2) of the Act. It is therefore undesirable and must be rejected. The appeal fails.

(SGND.) J.H. SNYMAN
CHAIRMAN OF THE PUBLICATIONS APPEAL BOARD.
1977-03-14

continued from page 3

solent and insipid they are. They have no fear for Allah whatsoever, this is because they are unaware that Allah's punishment is most severe. What a dreadful thing to do — to change Allah's Deen and mislead the Ummah of Rasulullah (SAE). No people of any age can be so gullible to accept a fraud of this magnitude.

In their minds, Islaam must change, no matter what the cost or consequence. According to them it is a heaven kissing devotion to go the way of the world yet the world in the eyes of Allah is not even equal to the wing of a mosquito.

Many so called Muslims are suffering from a complex —

INFERIORITY COMPLEX. Thus if music; photography; pornography; shaving the beard; wearing neck ties; performing Salaah without the headgear; drinking; gambling; illicit sex; "emancipation" of women; television; movies; glorification of the youth; forsaking the Sunnah of Say'idina Rasulullah (SAW); interpreting the Quraan according to their own whims and fancies; and contempt for the aged and the like are approved and loved by the West, the Aethist, and the avowed enemies of the Ummah of Say'idina Rasulullah (SAW), then they must be wholly and truly "Islamic", and we Muslims are obliged to subscribe and indulge in

them too.

Allah declares in the Quraan: "Verily for you there is in the Rasul of Allah a good example", but it is sad to note that according to the Modernist — the enemy within — there is no good example in the Sunnah of Say'idina Muhammad-ur-Rasulullah (SAW), they are truly and sincerely opposed to it. According to them the Sunnah of the West; the Kuffaar; the Mushrikeen; the foes of Islaam; and the Sunnah of the satanic intelligence are the best examples. They feel it is a great devotion to be loyal to the West, and to forsake the Sunan of Allah's most beloved Nabi (SAW).

If interest is the basis of modern economy, then we must follow suit, if we are to rid ourselves of backwardness, stagnation, and be advanced and up to date. If immodest fashions are the in thing, then we — God fearing — Muslims must interpret this as a suitable ISLAAMIC DRESS. If the Hijaab (purdah) is condemned by Aethiest; the Kuffaar, and the arch enemies of Say'idina Muhammad (SAW) as being a cause of degradation, slavery,

backwardness, and inferior status of Muslim women, we simply must bow down and accept.

If Mordernism and the satanic intelligence say that polygamy, talaq (divorce), Jihaad, following and adhering to the Sunnah of Allahs beloved Nabi (SAW) etc, are unacceptable and intolerable, then the Muslim Ummah of Say'idina Rasulullah (SAW) will have no choice but to modify their religious laws accordingly, if they want to be "enlightened", "progressive", "advanced", "scientific", "dynamic", "liberal" and "modern".

O beloved Muslims! Let us follow the divine laws, the laws of Allah our Creator, Protector and Sustainer. Must we become disloyal and unfaithful to Allah our Creator if we want to live on this earth which He has created for us? Where are we going to, and what do we want to accomplish by disobeying Him? Let us not be carried away by the evil insinuation of the Shaytaan and his forces. Let us not follow the laws that are made by man himself — man who is created from seminal fluid. No man other than the Ambiyaa (AS) is infallible.

Remember man made laws are always irrational, ever changing and biased. Rasulullah (SAW) has made it crystal clear by declaring: "Verily I have left in your midst that upon which, if you are steadfast, you shall never go astray, the Kitaab of Allah (Quraan) and the Sunnah of His Nabi".

If we sincerely want to die with Imaan; attain salvation in this world and the Hereafter, then we undoubtedly will have to follow the teachings of Allah and His beloved Rasul (SAW) whom Allah sent as a mercy

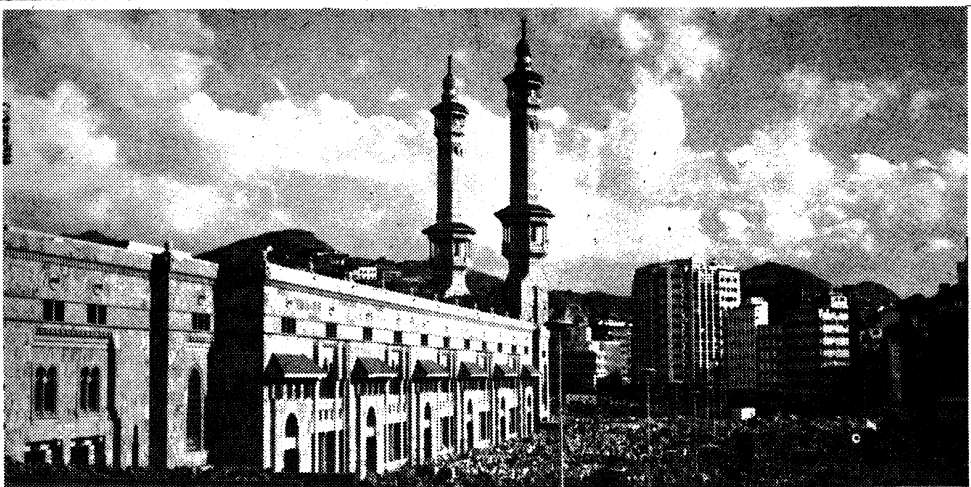
unto mankind. Following the non-Muslims could only lead us to the most prominent place in Jahannam (hell). O beloved Muslims! Remember, Modernisation, Westernisation, and the like will only bring us destruction and nothing more, and will drive us slowly away from Allah, our Creator, and His beloved Rasul (SAW). Let us take a lesson from history which has always repeated itself.

O beloved Muslims! Allah has declared in the Quraan: "Whoever has hope in meeting his Rabb (creator

and sustainer), then let him make Amalus-Saali (pious deed), and let him not set anyone as a partner to Allah".

Allah says in the Quraan: "Whoever does an atom's worth of good, he will see it (on the Day of Judgement), and whoever does an atom's worth of ill (evil), he will see it (account for on the Day of Judgement)".

O beloved Muslims! We all have to die some day; no man has lived for ever. After death we will have to face Allah, The Supreme, The Most Powerful; we will have to account for all our actions — from this there is no escape. Therefore let us live as true, sincere, loyal and upright Muslims. May Allah guide us all towards righteousness.



KA'ABA

By
Dr Maulvi Majid Ali Khan
A Prophet in any community or nation was sent mainly because of three reasons:

1. That previously no Prophet was sent to guide them.
2. That Prophets were sent but their teachings were not preserved or were abrogated and it became practically impossible for the people of that nation or community to follow them.
3. That the teachings of past Prophets were inadequate to cope with the further advancement of the society.

When we examine the case of the Holy Prophet, Hadrat Muhammad (Sallallahu 'alaihi wa Sallam) keeping in view the above points, we see that all those three causes have been eliminated in his case. His mission is universal, hence the need of a national Prophet has been eradicated. The message he brought has been preserved since his advent without any change and not only that but all the private and public records of his life and doings have also been conserved in their pristine purity. All those who want to follow him could see such records. Thirdly his message is perfect and complete and his preachings, admonitions and injunctions are universally applicable. There is no sphere of human society in which his guidance is not available and there is 'no room of human conduct or activity which leave a room for improvement'. Therefore, Hadrat Muhammad (Sallallahu 'alaihi wa Sallam) is the last of all the prophets and there is no need of any prophet, whether within the sphere of Islam or outside, after him.

About the above mentioned facts the Holy Quran speaks as under:

(a) *Universal Mission:*

"Say O Muhammad! I am indeed the Messenger of Allah towards you all — The messenger of Him unto Whom belongeth the sovereignty of the heavens and of the earth. There is no god save Him. He quickeneth to life and giveth death. So, believe in Allah and His messenger the Prophet who is unlettered and who believeth in Allah and His words and follow him that happily ye may be led right."

(7:158)

At another place the Holy Quran speaks:

"And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind, but most of mankind, know not."

(34:28)

It further declares:
"We sent thee not (O Muhammad) but as a mercy for the worlds."

(21:107)

Again it says:
"Ramadan is the (month) in which was sent down the Quran, as a guide to mankind."

(2:185)

(b) *Protection and Preservation of His Message.*

Allah has clearly told that His Message will be protected till the Day of Judgement:

"We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)."

(15:9)

He further says:

"But when Our Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us, Say: 'Bring us a Reading other than this, or change this'. Say: 'It is not for me, of my own accord, to change it. I follow not but what is revealed unto me: If I were to disobey my Lord, I should myself fear the Penalty of a Great Day (to come).'"

(10:15)

THE FINALITY OF THE PROPHETHOOD AND MESSENGERSHIP OF HADRAT MUHAMMAD (SALLALLAHU 'ALAIHI— WA— SALLAM)

It may also be noted here that the Holy Quran also speaks about the abrogation of Older Scriptures by their followers:

"O people of the Book! Now Our Messenger hath Come unto you much of that which you used to hide in the Scripture and forgiving much. Now hath come unto you light from Allah, and a clear scripture. Whereby Allah guideth him who seeketh His good pleasure unto paths of peace. He bringeth them out of Darkness unto light by His decree and Guideth them unto a Straight path."

(5:16-17)

"Some of those who are Jews change the words from their context..."

(4:46)

"...and of the Jews; listeners on behalf of other folk who come not unto thee, changing words from their context and saying: If this be given to you, receive it..."

(5:41)

"...a party of them used to listen to the word of Allah (i.e. Torah), used to change it after they had understood it, knowingly..."

(2:75)

Since the teaching of the previous Scriptures, as described above, were changed, it was necessary to send the Final Messenger with a guarantee of its protection.

(c) *Perfection Of The Guidance:*

The third important aspect, as a matter of fact the most important feature, of Holy Prophet's mission is its perfection and completion. The Holy Quran says:

"This Day have I perfected your Religion for you and completed my favour unto you I have chosen for you ISLAM as your Religion."

(5:4)

It further says:

"This Quran is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book — wherein there is no doubt — from the Lord of the Worlds."

(10—37)

"And We reveal the Scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allah)."

(16:89)

Besides the above facts the Holy Quran clearly declares that the Holy Prophet (Sallallahu 'alaihi wa Sallam) was the last of all the Prophets. It says:

"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of all the Prophets (i.e. the last of all the Prophets). And Allah is ever Knower of all things."

(33:40)

The word "Khatam" used in the above verse means "Ma Yukhtama bihi" (Al-Qamus al-Asri) i.e. the "Seal" with which a thing is ended or "the lost part or portion of a thing". The same meanings are more explicitly expressed by the

word "Khatim" (which have been used by some Imams of Qirat; for details see the commentary of the Holy Quran by 'Ibn Javir al-Tabari' and by 'Ibn Hibban al-Undlasi'). It may further be noted that "Khatam al-qaum" always means "the last of the people" i.e. "Akhiru-hum" (Please refer: 'Taj al-Arus' — Dictionary by Imam Muhibb al-Din Abu-l-Faid Murtada; and Arabic-English Lexicon by Edward William Lane).

All the famous commentators of the Holy Quran agree on this point that the phrase "Khataman Nabiyyin" means the last of the prophets. Zamkhusri, in his commentary "al-Kash-shaf" says: "Khataman-Nabiyyin" means the last of all the prophets." Ibn Hayyan writes in "al-Bahr al-Muhit":

"It means that there will be no prophet after him (i.e. after Muhammad, Sallallahu 'alaihi wa Sallam)."

Muhyiyus-Sunnah Husain bin Mas'ud writes in his commentary, "Ma-alim al-Tanzil": "Khatam means the last of them (i.e. the prophets). Thus Allah has ended the prophethood upon him (i.e. upon Muhammad, Sallallahu 'alaihi wa Sallam)."

Hafiz 'Imaduddin Ibn Kathir says: "This verse is the definite proof ('Nas') of the fact that there will be no prophet after him (i.e. after Muhammad Sallallahu 'alaihi wa Sallam) about which a number of 'Mutawatir Ahadith' (successively authentic traditions) have been transmitted through a large number of Companions and their Followers."

'Allamah Shahabuddin Sayyad Mahmud writes in "Ruh al-Ma'ani": "Such persons who do not accept this fact (i.e. the last Prophethood of Muhammad, Sallallahu 'alaihi wa Sallam) are definitely 'Kafir' (Non-Believers) and must be executed in an Islamic State."

Ibn Hayyan has written the same point of view in his commentary, "Bahr al-Muhit", and tells of 'Ijma' (Unanimous decision of Islamic Scholars) on the execution of such persons who do not accept the last prophethood of the Holy Prophet (Sallallahu 'alaihi wa Sallam).

Moreover, in the Holy Quran the word "Khatam" has been used in the same meaning at several places: (a) "That Day We set a Seal on their mouths (i.e. their mouths will be closed)."

(36:65)

In this verse it is clearly used in the meaning referred above, and shows that their 'mouths' will be sealed i.e. closed so that they will not say anything.

(b) "Allah hath set a seal on their hearts (i.e. their hearts have been closed for guidance)."

(2:7)

It means that since their "hearts" are sealed i.e. closed for guidance, no advice would be accepted by them.

(c) "...And He sealed his hearing and heart (and understanding)."

(45:23)

(d) "Their thirst will be slaked with Pure Wine sealed."

(83:25)

(e) "The seal thereof will be Musk..."

(83:26)

At all the places the word "Khatama" clearly means the end of a thing.

The word "Khatam" used in the Holy Quran has a deeper significance. The phrase of the Holy Quran: "Khatam an-Nabiyyin" not only indicates the 'finality' of the prophethood but also its 'perfection'. It also indicates that although the office of Prophets has been closed till the Day of Judgement, the work of prophets will continue among the followers of the Last Prophet (Sallallahu 'alaihi wa Sallam) in form of preaching and propagation of the Truth, — the work which was exclusive only to the Prophets before the advent of the Last Prophet, Hadrat Muhammad (Sallallahu 'alaihi wa Sallam). He is the 'Seal of Prophets' because with him the coming of 'Wahy' or 'Revelation' to guide humanity through Divine Will in Laws, has been stopped, and he is also the 'Seal of the Prophets' because the great work of Prophets was to continue for ever among his followers towards which the following verse of the Holy Quran (and a number of other verses as well) points out:

"You are the best of Peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah..."

(3:110)

Regarding the following verse:

"And we have not sent thee O Muhammad but as a mercy (blessing) to the worlds."

(21:107)

Maulana Muhammad Yusuf Kandhalawi (R.A.) said (in his lectures) that one of the great mercies and blessings ("Rahmah") of Allah is to send prophets to guide people from time to time. Since no Prophet will come after the advent of the Final Messenger (Hadrat Muhammad Sallallahu 'alaihi wa Sallam) the above mentioned "Blessings" of Allah will continue through his Ummah i.e. every follower of the Holy Prophet is responsible (according to the means available to him) to carry on the work of the prophet i.e. to preach and propagate the Truth, Islam.

The office of the prophet was needed, as explained above to guide mankind, through Divine Laws and Injunctions, and to remove the imperfections of previous Laws. It was also needed to give directions to suit the necessities of various places and generations. For this reason before the Last Prophet (Sallallahu 'alaihi wa Sallam), Prophets were constantly raised. Since the most perfect law, suited to the demands of all times and all places, was given to the Last Prophet, there remained no need of a Prophet, hence the office of the prophet was terminated for ever, because it was no more required. On this point all the Muslims in each and every age, fully agree since the time of the advent of the Last Prophet (Sallallahu 'alaihi wa Sallam).

The Holy Prophet (Sallallahu 'alaihi wa Sallam) himself spoke about it at a number of places:

"Abu Hurairah

(Radiallahu 'Anhu) reported that the Messenger of Allah said: The parable of myself or the parable of the Prophets is as the parable of a palace of which the construction has been made good but wherein the place of a brick has been left out. The on-lookers went round it wondering at its good construction except for the place of the brick. The construction has therefore been sealed by me, and the messengership have come to an end with me. And in a narration he said: I am the brick and I am the seal of the Prophets."

Here it has been distinctly stated by an example that the Holy Prophet is the last of the Prophets and that there will be no Prophet after him, and that all Prophets came to preach and perfect one religion, the religion of Islam, the grand superstructure spoken of in this tradition. The Prophet Muhammad (Sallallahu 'alaihi wa Sallam) gave this religion a final shape.

In another Hadith he said:

"Abu Hurairah (Radiallahu 'Anhu) reported that the Apostle of Allah said: 'I have been given superiority over all other prophets for six things. I have been given the perfect and collective revelation (i.e. the Holy Quran). I have been helped with fear: Booties have been made lawful for me; The earth has been made a praying place for me; and a means of purification; I have been sent to the entire creation; and the (coming of) prophets came to an end with me."

Now it is clear that Hadrat Muhammad (Sallallahu 'alaihi wa Sallam) was the last of all the Prophets and Messenger and no Prophet or Messenger will come after him.

At this place I would like to clarify the belief of Ahle Sunnah wal Jamaah regarding the descent of Jesus ('Alaihi Salaam). In the late days he will descend but as a follower of Muhammad (Sallallahu 'alaihi wa Sallam).

(To be continued.)

continued from page 4

NUZUL —E— ISA

who was determined to cause death, fell into an unusual delusion of the nature suggested and specify the particular territory where Jesus was enabled by Divine assistance to take refuge.

It is supposed by the theorists that the Holy Qur'an does not deny that Jesus had been put up on the crucifix and was released therefrom in a condition when he was really alive but his persecutors were sure of his death. It is next admitted that he suffered a natural demise in Kashmir. The enemy had adopted all possible means of killing him. In such event if you merely tell the enemy that Jesus had not died will it be a reasonable way of repudiation? It will be as ridiculous as for a murderer who had admitted that he had thrust a dagger into the abdomen of the deceased, to suggest that the latter ultimately died a natural death. Surely, Allah having known the Jews had crucified Jesus to an extent where they had a reasonable certainty of his death, will not content Himself with merely saying that he had not been killed by the Jews but had met with natural death by the ordinary process ordained by Him while not even a shred of corroborative circumstances is attached to the dictum. The Jews may rather feel happy over a proposition of this nature because it brings us very near to a position where Almighty Allah was pleased to connive in the heinous crimes which had been perpetrated on Jesus by the Jews and even added insult to injury by raising so much fuss in His Last Book (Qur'an) by proclaiming that Jesus had died an honourable death.

It has also to be kept in view that according to the relevant verses of Holy Qur'an the Jews had committed a series of crimes of the same nature by murdering a number of Holy Prophets. In case of Jesus Christ the Holy Qur'an has referred to their version that they had also murdered him which, however, has been refuted as untrue. The murder of other earlier prophets is an accepted fact. It thus becomes an important point for consideration why in the former single instance the Holy Qur'an found it necessary to make a positive mention of spiritual exaltation ("Rafaa") and ultimate honourable death. There is not one word in the Book meant to lay down any redeeming feature in connection with other prophets who must also have been killed with a malicious intention to bring these holy souls into disgrace. Shall we then presume that the Holy Qur'an has declined to admit spiritual exaltation in case of these prophets? Such a presumption would clearly be unthinkable. Hence we can only conclude that the question of spiritual exaltation was not at all germane to the matter whether in relation to Jesus Christ or the remaining prophets. Moreover, if the word "Rafaa" indicated betterment of the soul merely then the phrase

"Allah took him up" would be sufficient and it does not remain necessary to add the word 'elaihe' "towards Himself"

(to be continued)

ISLAM IN GERMAN SCHOOLS

ACCORDING to a new arrangement, endorsed by the Federal Republic, Muslim children in West German schools will receive instruction in their own religion, as part of the regular curriculum. There are several hundred thousand Muslim children — mostly Turks in the country. So far, Islamic education in Germany has been restricted only to mosque schools and Muslim homes.

HAZRAT Aiysha reports that the Prophet (Sal) had said that there were six such persons whom Allah has cursed and every prophet has also cursed. They are: (1) Rejector of Divine destiny. (2) Interpreting anything in the book of Allah. (3) The man who becomes ruler by oppression and tyranny in order to degrade respectable man, and support the lowly. (4) One who makes permissible things prohibited by Allah (5) Dealing with the men of my house in a manner prohibited by Allah and (6) The rector of my Traditions, that is, degrading my traditions and discarding them as of little consequence and one who oppresses people of my household.

—Ibn, Haban, Hakim.

THE MAIL

"VOICE of ISLAM"

Ramadhaan Al-Mubarak 1397

EBRAHIM BISMILLAH
P.O. Box 5099
BENONI SOUTH

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MUJLISUL ULAMA REJECTS MULTI-WORSHIP CENTRE

THE planned three-in-one centre of worship (Christian, Muslim and Hindu) at the University of Durban-Westville has for long been a centre of controversy in the Muslim community. In the interests of Islam, the Mujlisul Ulama of South Africa

deems it imperative to add its voice of opposition to the proposed incorporation of a Muslim place of worship in the centre.

Our implicit and firm belief is that Islam is the only true religion of Allah Ta'ala. All previous ways of life,

cultures and religions have been abrogated by the Final Message, viz., Islam brought by Muhammadur Rasulullah (Sallal laahu alayhi wasallam). Islam, is thus by far superior to all other religions. But, the design of the proposed centre of worship at the university contains the great future danger of conveying the impression, and especially to Muslims who have been "liberalized" by the culture of westernism, that Islam is a religion on par with other religions.

The separate and independent identity of the Muslim will be lost and destroyed by the common design of the building and the common hall facilities. The planners of this three-in-one centre of worship have in mind this motive:

"It is hoped that the areas allocated to each denomination will ensure retention of individual religious identity, while the shared facilities will

encourage joint activities, exploratory meetings and the liberal experimentation expected in a university."

The "share facilities", the "joint activities", the "exploratory meetings" and the "liberal experimentation expected in a university" are the perfect ingredients for undermining the Deen, and especially the Imaan of the "liberal" Muslim neutralized by the "liberalism" of university life. Retention of individual religious identity is most difficult under conditions of "liberalism" produced by the common hall facilities. In our opinion this joint place of worship will prove disastrous for the Imaan of the students. It will have the effect of gradually eroding the Muslim's natural resistance to kufr, shirk and falsehood. It will transform toleration into flabby acquiescence and compromise with what Allah-Azza-wa-Jal abhors most, viz., kufr

and shirk.

Today the students will worship separately in their wing, but who knows of the situation tomorrow. The great danger of common services, inter-denominational prayer services arising from the "liberalism" produced by the common hall facilities, looms ominously. The man of staunch Imaan cannot fail to discern this grave danger.

The Mujlisul Ulama of South Africa exhorts Muslims to abstain from contributing towards the construction of this building which bodes evil for the Imaan of Muslim students. The danger and possibility of Muslim contributions being utilized in the construction of the Christian and Hindu sections of worship also exists. If this had to happen, it will mean that Muslims are aiding in the greatest of all crimes, viz., establishment of kufr and shirk, by assisting Baatil. It is our opinion that the three-in-one worship centre is contrary to the spirit and requirement

of our Deen, hence Muslims should refrain from supporting the venture in any form whatsoever. Our insistence should be for the erection of a totally separate prayer-room at a distance from this multi-worship centre, where Muslim students could perform their Salaat without the corruptible pressures of the "shared facilities" of the common-hall. The shared facilities and joint activities will lead to future integration worship which in Islam is Baatil and condemned. The influence of "liberalism" of the common-hall activities will weaken further the Imaan of those who are weak Muslims propelling them into total imitation of the ways and culture of the kuffaar. And, about imitation of the kuffaar, Rasulullah (Sallal laahu alayhi wasallam) said:

"He who imitates a nation becomes one of them."

MORE REPORTS ON THIS WORSHIP STRUCTURE INSIDE

... BEAUTIFUL SONG — BIRDS AND RASULULLAH

ISTANBUL. On the night of March 3, Yani Dumas (65) fell asleep in his small cottage in Buyukdere, a suburb in Istanbul. He did not wake up until six months later.

When Dumas, a gardener at Saint Niko, a Greek Orthodox church in Buyukdere, failed to get up at his usual time on the first morning (of his six month long sleep) his younger sister, Constantiniye, tried to awake him. She shook him and slapped his cheeks to no avail. She called in a Doctor, and for six months Yani was fed by injections in his veins, of dextrose, milk and vitamins.

Then suddenly Yani awoke. He said he felt as fit as a fiddle and refused to believe Constantiniye when she told him that he had been asleep for six months.

"It can't be true," he shouted. He jumped from his bed, struggled into his clothes and ran into the street where he asked a passer-by the month and date. Then he accepted his long sleep as a fact.

For Yani his period of 'hibernation', as he tells it now, was a happy one. He lived, he said, in a paradise, entranced by sweet symphonies of Beautiful songbirds. Once he conversed with Prophet Mohamed (Sal-lal lahu alayhi wa sallam). "The Prophet (Sal-lal lahu alayhi wa sallam) told me: 'Fear not, Yani Dumas, I wouldn't harm anyone. All of us are God's creatures. People must try to understand and get along with each other. It is a sad thing to see them at war and fighting each other.'"

Yani said he was so moved by his vision of the Prophet (Sal-lal lahu alayhi wa sallam) that he decided to give up his Christian re-

ligion and become a Muslim.

"He who has seen me (in his Dreams) has seen me (because Ibliss cannot impersonate or imitate me". Rasulullah (Sal-lal lahu alayhi wa sallam).

HEART transplants are "hardly worth the effort". This is the view of Dr Michael Debakey, America's top heart surgeon. He adds:

"I can see them (i.e. heart transplants) only in an experimental or a very limited clinical use.

We've gone through the experience and we know what it proves."

Dr Debakey performed

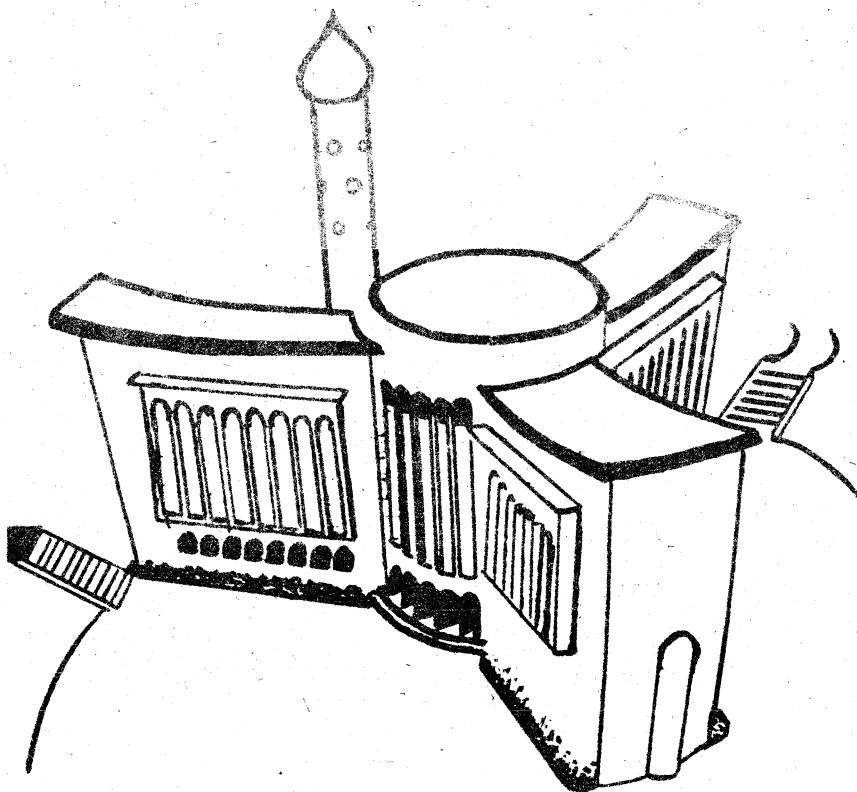
HEART TRANSPLANTS — A FAILURE

twelve heart transplants, the last of them in 1974. According to him the survival rate has been a "small yield considering the effort put into it." Since 1967 338 heart transplants were performed around the world

and only seventy four people survived.

"NO SOUL WILL DIE, BUT WITH THE COMMAND OF ALLAH, AT ITS APPOINTED TIME." (QURAN)

Human Organ Transplantation is not permissible in Islam.



Proposed centre of Worship at the University of Durban-Westville.

ICSA GUILTY OF HEINOUS SIN

THE Mujlisul Ulama of South Africa condemns as highly un-Islamic the appearance of photographs of people in the ICSA newsletter. In publishing pictures of people ICSA is guilty of committing a Kabira sin.

Islam strictly and most vehemently prohibits production of pictures of animate objects regardless of whether such pictures are produced by means of the hand, camera or any other means. The force with which Rasulullah (Sal lal laahu alayhi wasallam) condemned this practice and the dreadful punishments threatened by Rasul-ullah (Sal lal laahu alayhi wasallam) to the offenders in this respect leave no doubt whatsoever as to the evil and the gravity of this Haraam practice.

Respectability has been accorded to ICSA by virtue of the Jamiatul Ulama's affiliation to this body, hence the Mujlisul Ulama of South Africa feels it compelling to comment on this perpetration of Haraam by ICSA lest innocent Muslims be misled.

The Mujlisul Ulama of South Africa wishes to say with all the emphasis at its command that notwithstanding its membership of ICSA, the Natal Jamiatul

Ulama is not a party to the publication of the Haraam pictures in ICSA's newsletter. We claim without any fear of contradiction that ALL the Ulama of the Jamiatul Ulama (Transvaal), Jamiatul Ulama (Natal) and Jamiatul Ulama (Eastern Cape) are in opposition to PICTURES of ANIMATE OBJECTS since these are banned unequivocally and most sternly by the Shariah. We take the liberty to inform ICSA that its most important member organization, viz., Jamiatul Ulama (Natal) is pained by its (ICSA's) indulgence in this Kabira sin. May Allah Ta'ala guide Muslims and establish us all firmly on Seeratul Mustaqeem, Ameen.

100 LASHES FOR ZINA

ABU DUBAI — A Lebanese man, Majid Sa'eed was sentenced to 100 lashes public flogging and 12 years imprisonment by an Islamic Court here for raping two foreign women.

Earlier this year civil courts were transformed into religious courts in the United Arab Emirates in a bid to enforce Islamic Laws. This public lashing was the first such sentence since this move was made.

MUSLIM STUDENTS OPPOSE "RELIGIOUS CENTRE"

THE Muslim students of the University of Durban-Westville are opposed to the construction of the proposed three-in-one worship centre which the university authorities are planning. In a comprehensive memorandum released by the students, the reasons for their opposition are set out. The full text of their memorandum appears hereunder.

BIS MILLAH-HIR-RAHMAN-NIR-RAHIM MEMORANDUM OBJECTING TO THE PROPOSED RELIGIOUS CENTRE AT THE UNIVERSITY OF DURBAN-WESTVILLE

The University of Durban-Westville plans to build a Religious Centre consisting of a 3-wing structure viz. a CHURCH, a HINDU TEMPLE, a MOSQUE, a COMMON-HALL and other amenities. The project which is estimated to cost R500 000 (Sunday Times 2.6.74 and Brochure given out by Durban-Westville), is to be financed by the Indian Community.

THE MUSLIM ATTITUDE TO THE PROJECT

Need for a place of Prayer. Certainly for the Muslims (who are the only group on the campus engaging in any kind of regular prayers) there is a definite need for a place of prayer: Students have been

holding 5 daily prayers for over ten years in various rooms set aside for this purpose on the campus.

However Muslims object to the structure envisaged for the following reasons:—

COST(1) Hadith:— "I have not been enjoined to high construction of mosques; sub narrator: One of the signs of the last day is that you will certainly adorn the mosques as the Jews and the Christians do."

Hadith:— "One of the signs is that you will vie with one another in the building of costly mosques."

—It is clear that Islam requires the building of simple low cost mosques. The projected scheme is far removed from the basic simplicity Islam demands and is therefore contrary to the requirements of the DEEN.

—Assuming the Muslims contribute one-third, then the cost of the Muslim Wing will be R160 000 if not more.

Firstly there are not even many mosques in the country which have cost as much.

Secondly the JAMIAT-e-ULEMA NATAL have made it clear that a mosque can only be built on land (WAKF) owned by Muslims, and that the WAKF remains in the hands of practising Muslims and its

use cannot ever be changed.

(1) We must see all the discussion in this paper in the context of the all-embracing concept of the DEEN in Islam, i.e. Islam is a whole way of life and gives a moral direction to all of man's activity whether it is Economics or Prayer or whatever. One cannot therefore say that any of the objections e.g. COST, to the project are merely Economic and not necessarily Islamic, i.e. one should not dictomise or compartmentalise the Islamic Ideology when assessing the moral value of a particular action.

(2) That Muslims cannot contribute more than one-third, i.e. they cannot contribute for the Christian (even if they are the People of the Book) and for the Hindu sections is clear from the ruling of the JAMAAT-e-ULEMA NATAL.

However the money for the project is being collected individually by the administration of the University and therefore there is no guarantee that the Muslims will be contributing only one-third. If they do contribute more they are helping the Christians to worship ISA (A.A.) . . . (SEE APPENDIX B — PAGE 5 OF THIS PAPER)

The Muslim Wing of the project will therefore not be a Mosque but a JAMAAT-KHANA (ruling of JAMAAT-e-ULEMA).

A JAMAAT-KHANA is a temporary building used for SALAAT. We have had the situation in South Africa where congregational prayers have been performed in a house temporarily set aside until a permanent mosque was built.

i.e. It is clear that by its very nature a JAMAAT-KHANA is a temporary low cost structure.

How can we then spend as much as R160 000 on a JAMAAT-KHANA used by students only, used only seven months of the year (five months are holidays), and we have no idea what could happen in the future — as Maulana Omarjee pointed out it could quite easily be converted to some other non-Islamic use in the future — because it is a JAMAAT-KHANA.

—Alternatively we could not only build a simple low cost functional JAMAAT-KHANA (and something of this sort CAN be built which is in keeping with the rest of the architecture) but also a few more in needier and more populated areas e.g. in various units of Chatsworth, with the same amount of money.

It has been argued that the estimate is merely a rough one — but the fact that the cost and the design of structure have been advertised in the Sunday Times and in the brochure is enough to show that this figure is near if not

lower the actual cost.

We cannot finally say, "Alright we will make our wing an economical one," for we will have to agree to the type of design and cost of the structure which is preferred by the 2/3 majority (who are the Christians and the Hindus) and by the planners (who seem bent upon a grandiose structure see brochure.

And to talk of making our own wing of the project an economical one is architectural nonsense — our wing cannot have a different cost structure from the rest of the building.

And we should not adopt the attitude that since the State has spent so much of money on the University surely the Muslims can spend something.

Firstly, we are paying taxes and therefore have a right to the University as citizens, and secondly, the Muslims DO want to contribute but within the limits of the DEEN.

By agreeing to the Three-in-One Project, we will not just be imitating the Christians and the Jews in adorning our mosques, as the Hadith says, but we will actually be joining them.

To repeat, the Three-in-One structure is contrary to the faith (because of the high cost, etc.) What Muslim students require is a separate and low cost functional prayer-place for the five daily prayers already established by the students.

Maintenance:

"The Mosques of Allah shall be visited and maintained by such as believe in Allah, and the Last Day, establish regular prayers, practice regular giving of the poor due and fear none but Allah." (Quran 9:18).

Obviously this will not be the case in the above project.

Motivation (1)

We must remember that ever since Muhammad (SAW) there have been powerful forces working against us. Previously the assault on the Muslims was crude and blatant, e.g. Muhammad = Anti-Christ etc. But it has become more sophisticated, and the subtle call of the Christians is now for Dialogue. The idea is to create a Deen-e-Ilahi type of situation where the uniqueness of Islam (and the fact that all the other revelations have now been abrogated) — where this feeling is reduced to a minimum.

That this is the subtle motivation behind the project is confirmed when one reads the so-called philosophical background given to the project in the brochure.

One of the biggest departments at present on the campus is the Theology department although student enrolment is less than half-a-dozen or so.

We must take care that

we do not land ourselves into the same situation that Akbar landed the Muslims of his time into especially when there are such powerful and highly qualified forces working against us.

Keeping in mind the above, a look at the brochure will give us an idea of how the above ideas may actually be realised in practice.

There will be, apart from the structural link between the three prayer places, a common hall for inter-religious discussion and other amenities such as a common reading room, library, toilets etc.

In this way an actual environment of living Deen-e-Ilahi will be created and could have a subtle influence on the mind and character of the Muslims, among whom will be women, who will be under considerable social pressure to conform to non-Muslim, i.e. Western norms of behaviour.(2)

One cannot here argue that this type of situation already exists on the campus anyway. Surely the JAMAAT-KHANA and its environs should be the first place to begin an Islamic environment. To behave as the Westerners do, is to create a Deen-e-Ilahi type of environment (where for example Muslim girls easily mix with non-Muslim girls as well as Muslim males) in the vicinity of the JAMAAT-KHANA, and to almost give a religious sanction and legitimacy to such behaviour.

One cannot here leave the so-called minor details out because they are crucial to us. Neither can we trust to the good sense of the planners to keep in mind our Islamic morals and values, for to quote an example, up to now only two Eastern-type toilets have been built on the whole campus for the Muslim population, although the need was both appreciated and conveyed to the University administration long ago.

(1) An Islamic Jurist, in deciding upon a certain matter, not only looks to see whether the legal requirements have been fulfilled but also what the circumstances are in a particular case, and whether a position which is now seemingly within the Sharia can possibly lead to Fitna or Un-Islam in the future. It is with this attitude that we must look at the Project.

(2) That such ideas and norms of behaviour can easily become acceptable to the Muslim students is a distinct possibility. After all, older men ostensibly with a much wider knowledge of Islam, have been gullible enough to endorse and even push the idea that to contribute to the Christian Wing of the Project is a sign of tolerance on the part of the Muslims. How much more vulnerable are the young malleable Muslim minds to such BAHAI ideas.

(SEE APPENDIX B — PAGE 5 OF THIS PAPER).

Finally, to repeat, Muslims do not want the structure as envisaged by the planners. What the Muslim students require is a simple, functional low-cost — but separate — JAMAAT-KHANA for the five daily prayers which they are engaged in already. Muslims have always built separate mosques and JAMAAT-KHANAS and never in our whole history has such a unique structure been built. This should not be seen as

sectionalism. Muslim tolerance for other people and religions is well-known in history and almost proverbial — and they have never built 3-winged projects to earn this reputation!

The above are the unanimous view of the Muslim students at the University of Durban-Westville (a petition, signed by more than 300 Muslim students — signatures collected in the matter of a day — rejected the 3-winged project after a meeting of Muslim students held in Durban), and since, as Maulana Omarjee has pointed out, the Muslim students are the people who are actually on the campus and therefore know more about its problems and possibilities, and since these are the people who will make use of any future facility (the mood of the Muslim students is at present so hostile to the structure envisaged that, even if it is built, they will, it seems, probably not make use of it — and these students are not the so-called 'political agitators' but ordinary, simple students, very regular in the Salaah, and who are not usually very vocal on public matters), it is absolutely essential that their views be given the first priority.

Apparently two-hundred-and-fifty contributors, each of whom is to give two thousand rand will have their names on plaques on the building envisaged. We hope the people who contribute, "to be seen of men", bear in mind the Hadith of the Prophet in both Bukhari and Muslim:—

"that there are those who are generous in charity because they want to be seen as charitable men; those who become martyrs to be remembered as martyrs; and those who are learned want all the world to see them as being learned; all these people will go to hell."

Finally we are all answerable to Allah. If we agree to the 3-winged structure planned, against our Islamic conscience and knowledge, and because of worldly motives and commitments, then surely Allah's curse will be upon us, and we will be questioned on the Day of Judgement, even if our part in the whole affair was merely to sit by and watch.

ALLAH HU ALAM BIS-SAWAB APPENDIX A.

It has been maintained by some of our people that we will never be able to get the Administration to change its plans for the project to suit our needs i.e. they will never agree to the Muslims building a separate but simple low-cost Jamaat-Khana of their own on the campus. But this is to Despair of the Mercy of Allah. We should not assume that the Administration is full of black-hearted and unreasonable people. In their own way they are usually very understanding, and certainly not religiously intolerant, after all, ever since the University began they have given us a room to perform our prayers-in.

Another point to bear in mind here is that the administration is interested in religious activity as against other types of ideological activity. The administration is not so politically naïve as to unnecessarily antagonise the Muslim students on a purely "religious" issue — an antagonism which could possibly lead to a militancy among the Muslim students.

REASONS FOR THE UNDESIREBILITY OF THE HYBRID WORSHIP CENTRE

- * Tashab-buh bil Kuffaar or imitation of the non-believers in constructing a Muslim place of worship of other religious groups.
- * The danger of inter-denominational prayer services arising in the future as a result of the common-hall activities.
- * The "liberal experimentation expected of a university" will be further fostered by the joint activities of the common-hall which is the centre of this worship project. This will result in a further weakening of religious beliefs and convictions, thus promoting an atmosphere of compromising with other religions under the pretext of "toleration".
- * The common-hall will promote intermingling of sexes on a greater scale. This bodes ill for both male and female students.
- * Muslim contributions may be utilized in the

- construction of the Christian and Hindu worship sections. Muslims will thus be guilty of undermining the Truth of Allah's Deen.
- * The considerable amount to be expended in erecting this structure is "Israaf" — waste which has been severely condemned by the Quraan.
- * The large amount of money involved in this structure could be utilized for more deserving and urgent Islamic Causes.
- * The prayer-hall constructed at such high expense will remain closed for about five months of the year. The cost is, therefore not justified by the limited and dubious use of the prayer-hall.
- * The building will not be owned by the Muslim community, hence it could be converted into a venue for any other activity in the future at the behest of the university authorities.

A FORMULA FOR A HAPPY FAMILY

by
Hazrat Mufti
Ahmed Ebrahim Bemat —
Shaikhul Hadith, Madressa
Falaah-e-Darayn —

IT is up to a wife to win her husband's heart. Just think it over. Hazrat Khadijat al-Kubra was a wealthy person while the Holy Prophet (pbuh. !) had no wealth, but after marriage she sacrificed all her wealth on him. Not only this; her heart used to cry out on seeing the worry, sorrow, anxiety and concern of her holy husband. Sharing his worries, she always co-operated with him in every work and never even once mentioned that she was putting him under her obligation for expend-

ing her wealth. It was such behaviour of hers that the Holy Prophet (pbuh. !) loved her most sincerely and used to remember her always after her passing away, and in her memory used to send gifts and presents to her woman-friends. Similarly, the Holy Prophet's love

for Hazrat Ayesha (Abph. !) is very well-known. She was a wife who was always ready to sacrifice her life for her holy husband (pbuh. !). She used to wash his clothes with her own hands. She would apply perfume to his body and clothes and would be always careful about his

miswak that it might not be lost or misplaced. Instead of getting it done by a slave, she would herself twist a rope to put round the neck of the sacrificial animal (called Hadi) to be slaughtered in the Haram. If any dirt stuck to his clothes, she would herself rub it off, wash the clothes, dry them, and then offer them to him. She also used to comb his hair. The books of hadith contain countless such hadiths which evidence his holy wives' love for him.

Continued from page 2

MUSLIM STUDENTS OPPOSE "RELIGIOUS CENTRE"

BETWEEN BHAULLAH AND THE DEEP BLUE SEA
APPENDIX B

It has just been brought to our notice that Muslims will not only be paying for their own wing of the project, but also to a large extent for the Common Hall and more important, for the Christian prayer room or church (See appendix C). The verdict of the Ulema on this has been clear – it is not permitted for the Muslims to pay for the Church or the Temple. Muslims in favour of contributing to the Church have contended, possibly in good faith, that this is to show the spirit of tolerance of the Muslims.

But this is to gravely misunderstand the concept of tolerance in ISLAM. Tolerance (or Brotherhood for that matter) has meant many different things to many different people. For us Muslims this concept flows from, and is tied up with the whole Islamic context defined in the QURAN and the SUNNAH. To abstract the concept from this context, is to gravely abuse the name of DEEN.

The Quran says: "There is no Compulsion religion" (2:256).

The idea here is to invite the whole world to good i.e. the Islamic way of life, and if people do not accept then it is not permitted to force them, it is illegal (haram). Rather one is expected to say, "To you be your way, To me be mine." (Quran 109:6).

i.e. The Muslim leads the Islamic way of life, and though knowing the other is on the wrong path, nevertheless permits the non-muslim complete freedom of worship, even refraining from abusing his religious beliefs.

It is this attitude which has given the Muslims their reputation for religious tolerance. But this is not all.

The Quran says, "... But it is righteousness to believe in Allah, The Last Day, the Angels, the Books, the Messengers, to spend out of your substance out of love for Him, for your kin, for the orphans, for the needy, the wayfarer ... to fulfil the contracts which you have made ..." Quran 2:177).

And again the Quran says in Surah Maun,

"Have you observed him who denies religion? Such is the man who repulses the orphan (with harshness) and does not encourage the feeding of the needy. So woe to the worshippers who are heedless of their prayers, those who (want but) to be seen (of men), yet refuse (to supply) (even) neighbourly needs." (107)

In other words not only must we believe in the unity and oneness of Allah (not commit shirk) and the Last Day, and permit freedom of religious belief to the others, but we are expected, as part of our Deen or religious obligations, to help all men in their human needs (but only where the needs do not conflict with the teachings of Allah), whatever their religious beliefs.

So we must feed them when they are hungry, and clothe them when they are cold. We must protect the weak – the orphans and the destitute, irrespective of their belief – against the bullies and the oppressors. We can build hospitals and schools for the poor

amongst the non-Muslims, (the Africans in this country for e.g.); and find them work, and pay them living wages, with dignity.

We must keep our promises and deal justly with non-Muslims.

It is because of this type of behaviour that Muslims have earned themselves a proverbial reputation for tolerance. When the Jews were being persecuted in Europe, they came to the sanctuary of Muslim lands, knowing they would be received amongst the Muslims with shelter and warm hospitality; be protected and given complete freedom of worship.

However, in all the help we give to the non-Muslims, and our dealings and social intercourse with them, we must remain Muslims. Our behaviour and attitudes must not change so that we become as one of them.

So, when we are at the table of the Christians, we cannot drink of their wine, or eat of their pork, simply to keep cordial company, simply to please them. Our sisters need not lose their

dress and chastity simply because the Romans are losing their own (do in Rome as Romans do – is not a teaching of Islam).

If the non-Muslims are offering their wives as bed-company to all the world, we must not do the same (in the name of tolerance and good manners) even if it displeases them immensely.

And so finally, even though we are obliged as Muslims to permit freedom of worship (even if shirk – association of gods with Allah – is being committed) to others, we must not join the Mushrikeen and become as one of them, even if it displeases them.

If we contribute money to the building of a Church or a Temple, we are helping the Mushrikeen to build idols or statues of Esa (may peace be upon him) or Mariam, (may peace be upon her) to be worshipped as Gods; we are helping to propagate the religion of the Mushrikeen.

And in this we exceed the realm of religious tolerance, and become no different from the Mushrikeen

and the kafiroom.

And the Quran is clear on this issue: –

"Allah forgives not the sin of the joining other gods with Him. But He forgives whom He pleases other sins besides this. Whoever joins other gods with Allah has strayed far, far away." (Quran 4:116)

We do not expect the Christians to build our Mosques for us and neither do they. Even they will wonder at us – that in our attempts to please those in power, we will even compromise our religious beliefs.

They will scorn and laugh that we should want, for the sake of tolerance, want to build idols. It is indeed strange that we are the ones who decry and take out pamphlets against liquor shops and bioscopes opposite our musjids, (1) but we will not only agree to the 3-winged project with all its Deen-e-Elahi dangers and overtones, but also encourage Muslims to contribute to the building of the place for the worship of the Prophet Esa (S.A.W.) as god.

(1) We say we are losing our identity – that we are calling ourselves Mohammadan or Solly and Joe and Sally. We publicly mourn when we see Sunday newspaper articles about how our womenfolk are behaving in Lenasia or how many of our young are taking drugs or losing their modesty in Chatsworth. And we know too that this ignorant behaviour is greatly the result of the pressures of an un-Islamic environment. We are the ones also who want our womenfolk to come to the Mosques, so that they might benefit from the environment – instead of leaving them to roam the streets.

And YET we are the same people who slavishly, even vigorously, nod our approval for this project?

And we thought the age of an apologetic, westernized Muslim mentality was past! Why even Kemal Ataturk would have felt shame.

"And our duty is only to proclaim the clear message." (Quran 36:17)

This duty has now been fulfilled in the clear warn-

ings given above. If after all this people will not listen, their account is with Allah.

"As to those who reject faith, it is the same to them whether you warn them or not; they believe not." (Quran 2:6)

"Allah hath sealed their hearing, and their hearts, and on their eyes is a covering. Theirs will be an awful doom."

ALLAH U ALAM
BIS-SAWAB

(1) We say we are losing our identity – that we are calling ourselves Mohammadan or Solly and Joe and Sally. We publicly mourn when we see Sunday newspaper articles about how our womenfolk are behaving in Lenasia or how many of our young are taking drugs or losing their modesty in Chatsworth. And we know too that this ignorant behaviour is greatly the result of the pressures of an un-Islamic environment. We are the ones also who want our womenfolk to come to the Mosques, so that they might benefit from the environment – instead of leaving them to roam the streets.

And YET we are the same people who slavishly, even vigorously, nod our approval for this project?

Assigning Partners to Allah

"BELIEVE it that one who assigned partners to Allah, Allah will ban Garden of Bliss to him and his abode will be in hell. Such wrongdoers will never find any helper."

–Kashfur Rahman.

1. It is reported from Hazrat Abdullah bin Umar that the Prophet Mohammad (Sallam) addressing those present said that he wanted to inform them of the most heinous of sins. It is to assign partners to Allah, to disobey the parents and to give false evidence which the Prophet (Sal) was telling supporting himself on a pillow. When he reached the matter of false evidence he straightened himself and repeated several times "Beware false evidence is the most heinous sin."

– Six Authentic Books of Traditions.

2. It is reported from Hazrat Abdulla bin Masud that some one enquired from the Prophet (Sal) which were the most heinous of sins. The Prophet (Sal) said that they were nine. The greatest of them is assigning partners to Allah. Thereafter to kill a Muslim unjustly, to desert the battlefield of Jihad, to accuse a chaste woman of adultery, to practise magic, to misappropriate the property of an orphan, to use the gains of usury, to disobey Muslim parents, to discard the sanctity of Baitullah (the House of God), that is to commit such acts which are against its sanctity.

–Tibrani, Hakim, Baihiqi

Hypocrisy

1. Hazrat Abu Huraira reports that the Prophet (Sal) had said that on the day of Judgment the memoriser of the Quran, the martyr and the wealthy will be summoned before Allah and asked about their actions. The memoriser of the Quran will say; "I memorised the book which thou hast revealed to Thy Prophet (Sal) and recited it night and day. Allah will say – You are a

liar. You did not recite the Quran for My sake but for your fame and the object for which you recited it was achieved and you were known as reciter of the Quran in the world." Then the wealthy when asked will talk about his charity and alms but Allah will say, "You are a liar. You gave charity to gain fame which you did acquire and you became known as generous." Then the martyr when asked will speak of his martyrdom and bravery and say that he gave away his life in the cause of Allah. Then Allah will say, "You are to gain fame for bravery in the battle which you did acquire in the world." Then all these hypocrites will be first hurled into hell and will be dragged towards it by their faces.

–Muslim, Nisai.

"The day that they would be dragged by their faces towards hell and told: Now you taste the punishment of hell."

–Kashfur Rahman.

2. It is reported from Hazrat Ubay Ibn Ka'ab that the Prophet (Sal) had said that whosoever did any act for show and the act of next world for show in this world he will have no share in the next world.

–Ahmed, Ibn Haban.

3. It is reported from Hazrat Ibn Umar that the Prophet (Sal) had said that whosoever propagated his good act will be publicly humiliated by Allah.

–Tibrani, Baihiqi.

4. Hazrat Abu Huraira reports that the Prophet (Sal) had said that whosoever does not keep in mind the next world in good act for that world but things of this world, will be cursed in all the Heavens and earth.

–Tibrani.

5. Hazrat Jarud reports that whosoever thinks of worldly fame in the acts of the next world his name will be recorded for the hell, his face will be smeared and his name will be obliterated.

–Tibrani.

6. It is reported from Hazrat Shaddad bin Aus that the Prophet (Sal) had said that whosoever offered prayer, fast and charity for show has committed the sin of assigning partners to Allah.

–Baihiqi.

7. Hazrat Abu Huraira reports that the Prophet (Sal) had said that a hypocrite reciter of the Quran will be

punished in the valley of hell known as the House Sorrow.

–Tirmizi.

8. Hazrat Ma'az reports that the Prophet (Sal) had said that even a small part of hypocrisy is like assigning partners to Allah.

–Ibn Maja, Baihiqi.

"Allah, I seek Thy protection from anything that I assign as Thy partner and I seek forgiveness for any such sin which I may commit knowingly or unknowingly."

Anger, spite & envy

1. Hazrat Abi Wail Alqas reports from his grand father that the Prophet (Sal) had said: Anger belongs to Satan and Satan has been created from fire which can be put out by water alone. So whenever you feel angry you should at once take a bath.

–Ibn Asakir.

2. Hazrat Abu Zar reports that the Prophet (Sal) had said: If you feel anger while standing, you should sit down and if you feel it while sitting you should lie down.

–Ibn Haban.

3. Hazrat Abu Wail Alqas reports that the Prophet (Sal) had said that anger is from Satan and Satan has been created from fire. So when you feel angry you should make ablution.

–Ahmad, Abu Daud.

4. Hazrat Abdulla bin Basar reports that the Prophet (Sal) had said that there is a gate of hell from which only those will enter whose anger subsides only after committing an outrage.

–Ibn Abi Dunya.

That is, the anger of this unlucky man will not subside unless he has committed an act of disobedience to Allah.

5. It is reported from Hazrat Abu Huraira that the Prophet (Sal) had said: He who lifts a heavier burden or goes on knocking out men, is a wrestler but the real wrestler in reality is one who suppresses his anger and does not commit an act of disobedience to Allah in anger.

–Bukhari, Muslim.

6. Hazrat Anas reports that the Prophet (Sal) had said that whosoever controls his anger Allah restrains his punishment and whosoever has control over his tongue Allah conceals his shortcomings.

–Tibrani.

7. Hazrat Muaviya reports that the Prophet (Sal) had said to him: O Muaviya never be angry, for it spoils faith as Aelwa (shrub) spoils the taste of honey.

–Baihiqi, Ibn Asakir.

8. Hazrat Ma'az bin Jabal reports that the Prophet (Sal) had said that on the night of the 15th Sha'ban Allah looks with mercy on His creatures and forgives all except the spiteful.

–Baihiqi.

9. Hazrat Abu Huraira reports that the Prophet (Sal) had said: Every Monday and Thursday of the week people's actions are presented before Allah who forgives all believing persons but not the persons who have enmity and vindictiveness (provided the enmity is related to worldly affairs). But if any person has enmity relating to faith and for Allah's sake, then such enmity is good and deserves forgiveness.

–Tibrani.

10. It is reported from Hazrat Jabir that the Prophet (Sal) had said that when on Monday and Thursday people's records of actions are presented before Allah. Every one seeking forgiveness is forgiven but the vindictive men will not secure salvation.

11. Hazrat Anas reports that the Prophet (Sal) ordered men to refrain from envy, which consumes good acts

as fire consumes dry wood.

–Baihiqi.

12. Hazrat Anas reports that the Prophet (Sal) had said that the faith and envy cannot remain together in the heart of a creature.

–Ibn Haban, Baihiqi.

13. It is reported from Hazrat Zamra bin Sa'laba that the Prophet (Sal) had said that good-ness and piety will ever cast their shadow on the people till they refrain from mutual jealousy.

–Tibrani.

14. Hazrat Abu Huraira reports that the Prophet (Sal) had said that the envious man is not with us.

–Tibrani.

15. Hazrat Abdulla in Ka'ab reports that the Prophet (Sal) had said that if hungry wolves are let loose on a flock of sheep they will never cause so much damage as greed and envy cause to the faith of Muslims.

–Razeen.

16. Hazrat Abdulla bin Bishr reports that the Prophet (Sal) had said: Envious, backbiting and foretelling men are not mine, nor I am with them.

–Tibrani.

17. Hazrat Ibn Umar reports that the Prophet (Sal) had said that there were six such persons who will be cast into hell a year earlier without taking any account. Some one asked as to what are these people, the prophet (Sal) said: (1) The wealthy and the kings for their oppressions. (2) People of Arabia for their racial pride. (3) Village farmer for his pride. (4) Traders for their embezzlement. (5) Villagers for their ignorance, and (6) the Ulema for their envy.

(Continue)

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MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

HAVE YOU PAID ZAKAAT ON YOUR JEWELLERY?

THE Muslim community abound with people in possession of gold and silver jewellery on which Zakaat has not been paid for years. This, indeed is a most serious state of affair. The Holy Quran issues the following dreadful warning to those who do not pay Zakaat:—

“And, those who treasure (hoard) gold and silver and do not spend it (the Zakaat on it) in the Path of Allah, give them the tidings of a painful punishment. On the Day (of Qiyamah) it will be heated in the fire of Jahannam, and with it (gold and silver) will be branded their foreheads, their sides and their backs. (It will be said unto them) this is what you had treasur-

ed up for your souls, therefore, taste (now) that which you used to treasure.”

This grave Divine Warning will suffice to jerk a Muslim into consciousness. Gain the forgiveness and pleasure of Allah Ta’ala by resolving immediately to pay up your Zakaat on your gold and silver jewellery for the years gone by. You can still make amends for past lapses.

If you experience any problem with regard to the determination of past Zakaat on your gold and silver jewellery, then write immediately to: Mujlisul Ulama Zakaat Organization of South Africa, P.O. Box 3393, Port Elizabeth.

Insha’Allah, you will be assisted in sorting out your problems.

FIXED PROPERTY AND ZAKAAT

FIXED PROPERTY is not taxable by Zakaat. Fixed property, whether acquired for personal use, for hiring out, etc. is exempted from Zakaat. Zakaat is levied on the income derived from fixed property provided that the conditions of Nisaab and Twelve months are fulfilled.

Taxing of the “income” derived from the hire of fixed property should not be confused with the way in which governments tax “income”. According to the Shariah, the “income” derived thus (i.e. by way of rent, salary, etc.) will be taxable by Zakaat at the end of the year only if such income exists in the form of

cash, merchandise, gold and silver. If such “income” was depleted during the course of the year or still exists in the form of Zakaat-taxable goods, but has been reduced to below Nisaab-value, then Zakaat will NOT be levied.

Fixed property will only be taxed by Zakaat if acquired for speculating purpose, i.e. it was purchased with the express Niyyat (intention) of reselling for profit. In this case fixed property will become “merchandise” bringing into force the Zakaat Law on merchandise.

(These views are according to both Hanafi and Shafi-Madhab).

ZAKAAT ON GOLD AND SILVER

HANAFI ACCORDING to the Hanafi Madhab Zakaat is obligatory on gold and silver regardless of form. Thus bullion, gold and silver coins, gold and silver jewellery, gold and silver utensils, etc. are all taxable by Zakaat no matter for what purpose these have been procured.

If the gold or the silver is an alloy — an admixture of gold/silver and some other base metal — the percentage content of the gold/silver will have to be determined for consideration of Zakaat. If the gold/silver is more than 50% the total metal content in the alloy, it (the alloy) will be regarded as gold/silver and the Law of Zakaat pertaining to gold/silver will apply. If on the other hand, the base metal is more than the gold/silver in the admixture, the alloy will be regarded as ordinary goods, and the Zakaat Law for gold and silver will not apply. This too is according to the Hanafi Mazhab.

SHAAFI According to the Shaaafi Madhab, Zakaat is not payable on such gold and silver jewellery which is Lawful for females and were procured for female use. If such female gold and silver jewellery is acquired for use by males (and this is Haraam), Zakaat will become obligatory on such jewels. Zakaat will be levied on all gold and silver utensils since their use is Haraam for both male and female. Weapons made from silver for example, will be exempted from Zakaat.

According to the Shafi Madhab, Zakaat on an alloy of gold/silver and base metals will only be payable if the amount of gold/silver in the alloy is equal to the Nisaab. Zakaat will only be levied on the alloy in accordance with the gold/silver-Zakaat Law if the pure gold/silver content in the admixture amounts to the Nisaab whereas according to the Hanafi viewpoint if the gold/silver content in the alloy is greater than the base metal, notwithstanding whether the gold/silver does not amount to Nisaab, the

whole of the alloy will be treated as gold/silver in determining the Nisaab and paying Zakaat.

ZAKAAT ON MERCHANDISE

MERCHANDISE refer to all material commodities (the buying and selling of which are lawful in Islam) acquired for the express purpose of trade and commerce. Thus all those items such as precious stones, etc. which are exempted from Zakaat if procured for purposes other than trade, will be taxed by Zakaat if acquired for trade and commerce.

Articles purchased for household use or any other use besides selling purpose, if sold will not be regarded as merchandise and will, therefore not be taxed by Zakaat. This is according to both Hanafi and Shafi Madhabs.

The Nisaab for merchandise will be determined on the basis of the gold/silver Nisaab, i.e. 19 6875 troy ounces of silver or 2¼ troy ounces of gold. But, according to both Hanafi and Shafi Madhabs, this determination of the merchandise Nisaab should be based on the metal (gold or silver). Nisaab which is “ANFA. LIL FUQARAA” or more beneficial for the poor. For this reason, we in South Africa have to accept our Nisaab as the SILVER NISAAB which is approximately R83.

Zakaat is levied only on FREE STOCK. In other words, deduct all your liabilities (what you owe to your creditors) from the total amount of your stock-in-trade and calculate Zakaat on the balance at 2% e.g. Total stock-in-trade R5 000 Creditors 2 000

Amount taxable by R3 000 Zakaat at 2½ %

ZAKAAT OF R25 IS PAYABLE ON EVERY R1 000 OR R2,50 ON EVERY R100.

Creditors referred to above does not mean only those creditors from whom the merchandise was bought. It covers all your creditors, whether you owe them for stock-in-trade, equipment, personal goods, etc.

Zakaat is levied on all merchandise and cash assets including capital outlay in the form of stock-in-trade.

Thus if a business enterprise commenced with an initial capital stock of say, R10 000, Zakaat, after expiry of twelve months will be levied on both this CAPITAL STOCK-IN-TRADE as well as the INCREASE in stock-in-trade and cash. However, capital in the form of plant, equipment, fixtures, vehicles as well as INCREASE during the course of the year in these means of production and business are exempted from Zakaat. This is according to both Hanafi and Shafi Madhabs.

OUR NISAAB — WHY R80 ?

THE MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA has had many enquiries regarding the NISAAB for Zakaat. All queries on this score were directed to the figure of R82 stated by our pamphlet to be the Nisaab for Zakaat.

Most people, it seem, have taken for granted that the Nisaab for Zakaat HAS to be determined on the basis of the GOLD NISAAB. The Nisaab for gold is 2¼ troy ounces of gold. The current price of a troy ounce of gold is approximately R140; hence most people are of the opinion that our Nisaab for Zakaat is R315 (the price of 2¼ troy ounces of gold).

The Shariah lays emphasis — and great emphasis — on the interests of the Fuqaraa and Masaakeen (the poor and the needy) and we are exhorted b the Quraan and the Ahadeeth time and again to aid the poor. It is an Ibaadat of a very high order. On the basis of this strong Quranic exhortation, not the least loosing sight of the MAIN purpose of Zakaat (to supply the needs of the poor), the Fuqahaa of Islam have ruled that in determining the Nisaab for “merchandise”, the principle:

“ANFA-U-LIL FUQARAA” (More beneficial for the poor).

be employed. On the basis of the foregoing principle, our Nisaab here in South Africa should be determined on the basis of the Nisaab for silver. The Nisaab for gold is much higher (approximately R315) than the silver Nisaab

(approximately R83). If, therefore the Nisaab of gold is accepted, many people will escape payment of Zakaat, and this is definitely not in the interests of the poor.

NISAAB OF ZAKAAT

THE NISAAB is that amount of wealth in one’s possession which makes one liable for payment of Zakaat. Once twelve months pass with this Nisaab amount in one’s possession, payment of Zakaat becomes obligatory (Fardh).

The Nisaab in terms of gold is 2¼ troy ounces of gold. The possession of this amount of gold will render payment of Zakaat compulsory.

The Nisaab in terms of silver is 19,6875 troy ounces of silver. The possession of the above-stated amount of either gold or silver or its value will make one liable for Zakaat payment.

According to the Shariah, of the two Nisaabs of gold and silver, the Nisaab of the metal which is in the greater interests of the Fuqaraa (the poor) should be considered. Therefore, should one have Zakaat-taxable goods other than gold or silver and the amount of such goods is equal in value to the Nisaab value of any one of the two metals, viz., gold and silver, payment of Zakaat will be liable. For example, one has no gold and no silver, but merchandise, the value of which is R100. Now if the Nisaab of gold is taken into consideration, we shall find that R100 is less than the value of 2¼ troy ounces of gold. Payment of Zakaat will thus be escaped if the Nisaab of gold is considered in this case. And, this is definitely not in the interests of the fuqaraa. On the other hand if we consider the Nisaab value of silver, we find that the value of 19,6875 troy ounces of silver (the current value) is approximately R83, hence Zakaat will be payable on the R100 merchandise.

The prevailing price of silver is R4,25 per troy ounce, therefore the present NISAAB of Zakaat is: 19,687 x R4,25 = R83,67

Continued on page 5

THE ZAKAAT ORGANIZATION OF ISLAM

THE Mujlisul Ulama Zakaat organization of South Africa has been established for the pure purpose of administering your Zakaat affairs in accordance with the Shariah.

A host of Islamic rules and regulations are related to levying, collecting and distributing of Zakaat. The obligation of Zakaat will not be discharged if these functions are not executed in terms of the Quraan and the Ahaadith.

In channelling your Zakaat affairs through the Mujlisul Ulama Zakaat organization of South Africa you are assured that your Zakaat Fardha has been discharged in accordance with the law and demand of Allah Ta’ala.

Make use of the Mujlisul Ulama Zakaat organization of South Africa in all your Zakaat affairs and problems to ensure Islamic protection of this important and fundamental Ibaadat of Zakaat.

----- Cut along this line -----
Send your Zakaat to
MUJLISUL ULAMA ZAKAAT ORGANIZATION
OF SOUTH AFRICA
P.O. BOX 3393, PORT ELIZABETH.
Enclosed herewith please find R. cheque/
postal orders being Zakaat payment.

Name:

Address:

If the money sent is other than Zakaat, please specify.

NON-ZAKAAT ITEMS

ZAKAAT is not payable on the following items:

- Fixed property
- Plant and equipment
- Vehicles for use
- Precious stones
- Household goods: furniture, utensils, etc.

If any of the above items are for use — personal, in business or otherwise — Zakaat is not levied on them. However, if they are obtained for trade (i.e. for reselling), Zakaat will be payable on them.

Means of production are exempted from Zakaat tax. It is the gain or income derived from these means which is taxable by Zakaat.

All goods in one’s personal or family use excluding gold and silver, regardless of quantity of value, are exempted from Zakaat. Thus, whether one has one, two or ten cars, luxury apartment, luxury clothing, etc., all these are not taxed by Zakaat.

(THE ABOVE APPLIES TO BOTH HANAFI AND SHAFI MADHABS).

ZAKAAT NOT PAID ! ! !

ZAKAAT is one of the five fundamentals on which is based the superstructure of Islam. Non-observance of this Zakaat injunction seriously weakens the foundation of your faith.

Perform your Salaat regularly and pay your Zakaat promptly.

Is the constant exhortation of the holy Quraan. There is no Taubah and no forgiveness for Zakaat which has not been paid. The burden of non-payment of Zakaat will have to be carried into the grave and borne on the day of Qiyamah. The only succour and hope there exists for not having paid Zakaat in the past is to pay up all past Zakaat and thereafter make a sincere Taubah seeking the forgiveness of Allah Ta’ala.

MORE ON PAGE 5

TRADE AND COMMERCE IN ISLAM

IQAALAH

— DISSOLUTION OF SALES

IQAALAH in the language of Islamic Law (Fiqh) means: "The cancellation of a sale."

Rasulullah (Sal-lal laahu alayhi wasal lam) said with regard to dissolving or cancelling sales and refunding the price:

"He who makes Iqaalah of a sale in favour of another who is not happy with the bargain, Allah will make Iqaalah (cancel and forgive) his sins on the Day of Qiyaamah."

Cancelling a sale (although not obliged to by law) upon the request of a customer is an Islamic act of moral virtue, the **Safwaab** (Reward) of which is tremendous in the Hereafter. Once a certain Sahabi after hearing the importance and significance of "IQAALAH" from Rasulullah (Sal lal laahu alayhi wa sal lam) opened a shop. His trade flourished and he experienced great **Barkat** in his business. One day, six months after opening his shop, a customer returned and desired to cancel the sale which he had just concluded. The shopowner (the Sahabi) was overwhelmed with joy and gratitude. He welcomed the customer with much respect and happiness. He immediately complied with the customer's request, cancelled the sale and refunded the price of the article returned. When the customer departed, the Sahabi disposed of all his stock closed his business and gave up trading. When news of this incident reached Rasulullah (Sal lallaahu alayhi wa salaam) he asked the Sahabi the reason for closing down such a flourishing business. The Sahabi replied that his only motive in starting the business was to procure the **Aakhirah**. He had heard Rasulullah (Sal lallaahu alayhi wasal lam) expounding the great merit and virtue of Iqaalah, hence he commenced trade with the sole intention of gaining the Pleasure of Allah Ta'ala by effecting an IQAALAH. But, he had to endure a long wait of six months for the great opportunity.

Muslims should, therefore, take great pleasure in cancelling sales and refunding money when customers desire so. In so doing, one's business too becomes an Ibaadat. Rizq (sustenance) is the sole prerogative of Allah Ta'ala. Rizq is fixed and we will only receive our allocation of Rizq, no matter what schemes we generate. Hence, no one should feel that in effecting Iqaalah he will be losing business.

When resorting to Iqaalah, the following Masaa-il should be adhered to:—

- * The original price or an equivalent of the original price must be refunded.
- * It is not permissible to deduct anything from the original price paid if the article sold is in the same condition.
- * If the article sold is returned in a damaged or defective state, it will be permissible to deduct a sum from the original price paid.
- * If part of the goods sold is destroyed, Iqaalah in the balance will be valid.

MAKE
YOUR TRADE
ISLAMIC

- * It is Waajib (compulsory) to declare to the customer any fault or defect in the goods being sold. To conceal the defect is deception and thus Haraam.
- * When engaging an employee stipulate the terms and conditions of employment. According to the Shariah, the wages and hours of employment have to be fixed by mutual agreement. But, the employer must not take advantage of the unemployment situation in fixing the terms of employment, knowing well that the work-seeker is obliged to take employment on any terms fixed by the employer.
- * Pay your employees for the time you held them in your employ more than the agreed time.
- * Endowment and other insurance policies sold by building societies are not lawful in Islam. These policies are transactions of Ribaa.
- * It is not permissible to hold your employee

liable for payment of goods which he may damage or break accidentally. However, wilful negligence on the part of the employee will make him liable for compensation.

- * It is not permissible to make Qaza of Salaat because of business engagement nor is it permissible to delay the Asr Salaat until the Makrooh time enters on the pretext of being very busy and occupied in trade.
- * Abstain from taking oaths in a bid to promote sales.
- * Do not tell customers that you are giving them the goods at cost price when in fact you are charging a profit. To do so is Haraam.
- * Do not use your employer's vehicle or any of his property for your own private use without his consent. To do so is Khayaanat or misappropriation of Trust which is Haraam.

SIX FASTS OF SHAWWAAL

TO observe six fasts during the month of Shawwaal (the month after Ramadhaan) is a Sunnah practice of great merit. By adding the six days of fasting during Shawwaal to the Fasting of Ramadhaan, the Sawaab (Reward) of a full year is obtained.

The six days of fasting during Shawwaal could be carried out in any order. One may fast in consecutive order, i.e. one after the other, or one may spread out the six days over the month.

It is necessary for our spiritual development that we exercise courage and endeavour to fast the six days of Shawwaal.

UN-ISLAMIC PRACTICES
IN OUR TRADE

THE Holy Rasool of Allah (Sal lallaahu alayhi wa sallam) said:

"The uprighteous and honest trader will be (on the Day of Qiyaamah) with the Ambiyaa, the Siddiqueen and the Shuhadaa."

"The acquisition of a Halaal earning is the Fardh duty next to the Fardh Salaat."

Trade, provided that it is conducted with honesty, morality and in conformity with the Shariah, is one of the noblest forms of earning one's livelihood. But the trade and commerce of Muslims today is far from Islamic. The Laws of Islam, pertaining to trade and commerce are not adhered to by Muslim traders. The overwhelming majority of businessmen have little or no knowledge of Islamic trade rules. Others again have sufficient knowledge of the Islamic requirements necessary for their business, but laxity and perhaps greed for wealth (which is occasioned by not believing firmly that Allah Ta'ala is Raaziq — the Sustainer and the Provider) impel them to cast aside the Islamic demands on their trade and to pattern their businesses on the pattern of the Kuffaar. Consequently we see Muslim traders indulging in many un-Islamic and unlawful (in terms of the Shariah) practices. We list here some of these un-Islamic trade practices:—

- * Stocking of non-Halaal items on the basis of the flimsy pretext that these non-Halaal goods will be sold to only non-Muslim customers.
- Muslims are reminded that "food" which is not lawful for us to consume is not lawful for us to buy or sell to even non-Muslims. Nay, it is not lawful for us to feed dogs with "foodstuff" which is Haraam.
- Haraam tinned meats and other Haraam canned products are stocked, and some labour under the extremely false notion that because the Haraam meat is tinned, its sale is lawful. This argument is fallacious. The container makes no difference whatsoever to the unlawfulness of the sale of Haraam products. It is the content matter which is of importance.
- * Stocking of musical instruments.
- * Stocking of pictures and photos of people and animals.
- * Stocking of idols and statues.

Using dummy images for displaying garments.

Praising one's merchandise extravagantly when advertising.

Resorting to falsehood when advertising by saying, for example: "Cheapest in town", when in fact is not the cheapest.

Cashing bills of exchange on the basis of Ribaa.

Charging interest (Ribaa) on overdue accounts.

Printing on invoices and statements the abhorred sentence: "Interest of 10% will be charged on all overdue accounts." It is Islamically wrong to have this printed on invoices even if one has no intention of charging interest.

Dealing in stolen goods as well as goods of dubious origin, e.g. "cabbages".

Making customers forfeit their deposits if they fail to collect their layby parcels within a specified time.

Neglecting the performance of Salaat because of giving preference to trade.

Performing Salaat in the shop and not with Jamaat despite a Musjid being in close proximity.

Not commanding Muslim employees to perform their Salaat, but on the contrary, even refusing them sufficient time to perform their Salaat.

Treating employees with contempt.

Not paying Zakaat on one's merchandise.

These are some of the malpractices which have set into our way of trading. The **Barkat** and the **Grace** of Allah Ta'ala can never settle in a business enterprise beset with practices — malpractices — scorned by the Shariah. The wealth which is earned from un-Islamic methods and unlawful means will have a detrimental bearing on all facets of our life. Our Salaat is unacceptable if the clothing we wear is derived from wealth which is Haraam. Our Duas go unanswered if the food in our bellies is of Haraam earnings. The Wrath of Allah Ta'ala settles on those indulging in trade practices condemned by the Shariah. A body sustained with unlawful wealth and unwholesome food is condemned to Hell to attain purification there. Hence, Rasulullah (sal lallaahu alayhi wasalaam) said:

"The Fire is more deserving for a body nourished with Haraam."

Continued from page 4

NISAAB OF ZAKAAT

MASAA-IL (RULES) PERTAINING TO NISAAB

- * Decrease of wealth during the course of the year to less than the Nisaab amount does not waive the obligation of Zakaat provided that the Nisaab amount is restored by the end of the twelve month period. Zakaat will be obligatory if the Nisaab was intact at the beginning and at the end of the twelve months which passed over one's wealth, regardless of whether the amount of wealth decreases during the course of the year to less than the Nisaab value.
- * Payment of Zakaat will not be compulsory if during the course of the year the Nisaab was totally depleted. Thus if one has, for example, during the month of Muharram the full Nisaab amount and during the course of the year ALL one's wealth is lost, but by the end of the year, i.e. Zilhajj in this example, the Nisaab was once again obtained, Zakaat will not be compulsory. For Zakaat to become compulsory, twelve months will have to be calculated from the day the Nisaab was again restored after it was depleted.
- * If the quantity of gold and silver is less than the respective Nisaabs of these metals, the total value of both metals will be taken into consideration. Thus, if the silver in one's possession is less than 19,6875 troy ounces and the gold is less than 2¼ troy ounces, the total value of both metals shall be considered in fixing the Nisaab. If the total value is equal to the Nisaab amount of either metal, Zakaat will be obligatory. (The above is applicable to both Hanafis and Shafis).

ABORTIONS
OUTNUMBER
BIRTHS


ABORTION or savage infanticide is so rife in the United States of America that the number of such barbarous and cruel murders now exceed the number of births.

Statistics for 1975 are:
Legal abortions: 106 317.
Number of births: 104 249.

This means that 2 068 more babies were brutally murdered with the connivance of their parents than were born. And, this figure refers to only the "Legal" infant murders. How many backdoor abortions were performed no one knows.

The above figures are only for the city of New York.

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PHYLUM ARTHROPODA

THE word "arthropod" means "jointed leg".

All arthropods have an outer shell which they shed as they grow, and all have jointed limbs. According to Biology books over 35 000 kinds of arthropods live in the sea, and over 880 000 kinds (mostly insects) live on land. The main distinctive characteristics of the Phylum Arthropoda are:

1. An EXOSKELETON. The ability of the epidermis to secrete a tough cuticle which acts as exoskeleton.
2. JOINTED LIMBS. The presence of jointed limbs or appendages which are serially repeated along the body, some of them modified for dealing with food.
3. HAEMOCOEL. The main organs of the body lie in blood-filled cavities.

CRUSTACEA

Crustacea is a class of the phylum Arthropoda whose members include such well-known animals as lobsters, crabs, shrimps and barnacles.

The body of a crustacean is covered with an external skeleton, or exoskeleton, of chitin..... The body is typically divided into a series of segments, each with a jointed pair of appendages. The appendages are variously modified to serve for biting and grasping, as walking or swimming legs.

The class Crustacea is divided into several major subclasses: among the more important are.....; and MALACOSTRACA, the lobsters, crayfish, crabs, shrimps, sowbugs and wood lice.

Some of the larger Crustaceans are used as food by man. (ENCYCLOPEDIA INTERNATIONAL)

"Crustacea, large class of arthropods, including crabs, lobsters, shrimps, etc., mostly aquatic, many with hard shell and many legs."

"Crab: Various desapid crustaceans . . . The edible species found on or near sea-coasts."

"Crayfish: Small lobster-like freshwater crustacean...."

"Crawfish - Crayfish."

"Lobster: Large marine crustacean, a decapod having a pair of heavy pincer-like claws and stalked eyes, which is eaten as a delicacy....."

(THE READER'S DIGEST GREAT ENCYCLOPAEDIC DICTIONARY)

"CRAB: ten-legged (decapod) crustacean."

"CRAYFISH: A fresh-water crustacean of the order DECAPOD (i.e. ten-legged), also called crawfish or crawdad..... Their tender flesh is considered a great delicacy, especially in Scandinavian countries."

(ENCYCLOPEDIA INTERNATIONAL)

LOCOMOTION AND MOVEMENTS OF THE CRAYFISH

"The crayfish has two types of locomotion: WALKING and DARTING. When walking the body is held with the abdomen extended with the four pairs of walking legs in contact with the substratum....."

"In darting, the animal violently flexes its abdomen...." (ANIMAL BIOLOGY - BY PROFESSOR EMERITUS OF ZOOLOGY in the University of London).

This same book (Animal Biology) also assigns the CRAYFISH to the class, CRUSTACEA.

"ARTHROPODA

Characteristics: 1. External skeleton formed of a hard substance known as chitin; 2. jointed legs; 3. segmented body.

They live in the sea and air and on the land. In the sea they are represented by the familiar crabs and barnacles, lobsters and shrimps....."

(THE SEA - LEONARD ENGEL)

SHRIMP: Any of the small, marine decapod (ten-legged) crustaceans.....

(READER'S DIGEST GREAT ENCYCLOPAEDIC DICTIONARY)

SHRIMP: Crustaceans in the order Decapoda. All have 10 legs, very long antennae, and a long segmented body with swimmerets.

(ENCYCLOPEDIA INTERNATIONAL)

The English-Arabic Dictionary, AL-MAWRID (Beirut) defines the word, "ATHROPODA" as follows:

arthropod [är'thrə pōd'] (n. ; adj.) (١) المتفصلي: واحد (٢) المفصليات: وهي رتبة من الحيوانات اللافقارية مفصلة الأجسام والأطراف كالخشرات والعناكب الخ. (ح)

The same Dictionary defines the term, "CRUSTACEAN" as follows:

crustacean[krūs tā'shən]/(n. ; adj.) (١) القشري: واحد من (٢) القشريات: وهي رتبة من الحيوانات المائية تشمل السرطان وجراد البحر والروبيان (٢) قشري

The same Dictionary describes the term, "CRAYFISH" as:

الإربيان ، جراد البحر.

The English-Arabic Dictionary, AL-QAMOOSUL ASRI defines the term, "CRUSTACEA" as follows:

القشريات. ذوات الجلود القشرية أي الصلبة crustacea

The same Dictionary defines "CRAYFISH" as:

سرطان الماء العذب.

and the term, "CRAB" as:

سرطان. خنثم.

The Arabic Dictionary, 'AL-MAWRID defines the word, "LOBSTER" as:

الكر كند. جراد البحر. سرطان

The Arabic Dictionary, AL-QAMOOSUL ASRI defines "LOBSTER" as:

جراد البحر كمر كند بحري

The same Dictionary defines the terms, "SPINY LOBSTER" as:

كر كند شائك

N.B. It must be noted here that the authorities on the subject - the Biologists and the Zoologists - say that another name for the CRAYFISH is SPINY LOBSTER. This could be ascertained from the Chambers, Concise Oxford and Webster's dictionaries.

It is quite clear from the abovementioned descriptions of "LOBSTER" that it is in fact also SARTAAN and a CRAYFISH is also a LOBSTER or more precisely, the SPINY LOBSTER.

WEBSTER'S UNIVERSAL DICTIONARY defines "CRUSTACEA" as follows:

"Name of a large class of salt or freshwater animals, such as crabs, lobsters, shrimps, crayfish, etc., all of which have a hard outer-shell, and are segmented, many having a pair of forelimbs furnished with pincers..."

WEBSTER'S DICTIONARY defines the CRAB as:

"A popular name for a short-tailed crustacean of which there are many varieties."

The same Dictionary describes CRAYFISH as:

"A freshwater crustacean resembling a small lobster, found in streams."

"Crayfish, the SPINY LOBSTER, the sea-crayfish."

The LOBSTER is defined by the WEBSTER'S DICTIONARY as:

"Lobster, crayfish. A large edible marine crustacean...."

From the aforementioned study it is clear that no difference of opinion exists among animal biologists with regard to the classification of the crayfish. All experts on the subject are agreed that the CRAYFISH is not FISH (SAMAK). They are unanimous that the crayfish is a non-vertebrate belonging to the Class Crustacea. In short the crayfish is like the crab (SARTAAN), both being members of the Phylum Arthropoda (jointed-limb creatures). The crab, the lobster, the shrimp and the crayfish, all belong to the class crustacea. The Fish is a class in itself.

It has already been observed from what has been said, that even the Arabic dictionaries do not define the Class Crustacea as SAMAK, nor do these dictionaries describe the crayfish as a FISH. The definition of the term, "ARTHROPODA" given by the English-Arabic dictionaries also confirms the view that the crayfish is not fish. Some dictionaries describe the crayfish as SARTAAN (CRAB), and the Shariah is explicit on the non-permissibility of eating crab.

Our studies have led us to conclude that the crayfish is not a fish, but a kind of crab.

AND ALLAH KNOWS BEST.

(Comments, especially by the Ulama, will be most welcome)

PLEASE NOTE.

THAT the Mujlisul Ulama Zakaat organization of South Africa is not an organization appealing for funds to conduct any of its activities. The M.U.Z.O. is there purely for your assistance - to assist you to carry out your Shar'ee Zakaat obligations so that you could be assured of the proper Islamic discharge of your Fardh.

Remember that if the organization to which you have entrusted your Zakaat does not disburse your Zakaat in accordance with the rigid distribution laws of the Quraan, then you are still liable for payment of Zakaat, your Fardh not being discharged by the gross act of mal-distribution of your Wakeeli-organization.

Refer all your Zakaat enquiries to: Mujlisul Ulama Zakaat Organization of South Africa, P.O. Box 3393, Port Elizabeth 6000.

IS THE CRAYFISH HALAAL?

ACCORDING to the unanimous opinion of the Hanafi Fuqaha only SAMAK (fish) of all the sea-animals is permissible to eat. The principle governing the permissibility of consuming aquatic animals being.

لَا يُؤْكَلُ مِنْ حَيَوَانَ الْمَاءِ إِلَّا السَّمَكُ

"NOTHING OF AQUATIC ANIMALS SHALL BE EATEN EXCEPTING FISH."

It now remains for us to establish the classification of the crayfish in order to establish whether its consumption is Halaal or Haraam. If it is established that the crayfish is SAMAK (fish) then of course, the matter is clear. However, if it is proven that crayfish is not SAMAK, then its consumption will not be lawful. Now the question remains: what are the means of determining the classification of the crayfish? How should we establish whether the crayfish is Samak or some other sea-animal? From what Hakimul Ummat Hazrat Maulana Ashraf Ali Thanvi (R) said, it is clear that the difference of opinion of the Ulama regarding the permissibility of shrimps is a direct result of the difference of opinion of the experts (whom they contacted) on the classification of shrimps. The Ulama who accepted the classification of Samak for shrimps declared its consumption Halaal and those who accepted that shrimps are not fish declared it as Haraam.

Let us now see what the experts on the subject have to say with regard to the classification of the crayfish. Our studies establish that the crayfish belongs to a class of aquatic animals known as ARTHROPODA which is distinct from FISH.

THE UNRELIABILITY OF "MODERN" METHODS

Broke fast minutes too soon

KARACHI. - Thousands of Pakistanis observing the month-long Moslem fast of Ramadan have been ordered to extend the fast by an extra day because they cheated by five minutes.

They broke yesterday's 16-hour fast too soon because of a premature announcement on Radio Pakistan.

Four radio officials have been suspended. - Sapa-Reuter.

(EVENING POST, 31st AUGUST, 1977)

RASULULLAH

(SALLAL-LAAHU ALAYHI WASALLAM)

SAID:-

"I DO not fear poverty for you - But I fear the World will become spacious upon you. (i.e. Wealth)"

Arabs to buy mansion

LONDON. - A consortium of Arabs from Bahrein are to buy the former home of Lloyd George.

They will pay nearly R4 million for the 16-acre property at Esher on the outskirts of London.

The plan is to turn it into a casino just for Arabs. The 40-room mansion was put on the market three weeks ago and since then the agents have been inundated with inquiries.

The house dates from 1803 and has been used until the present for conferences, banquets and wedding receptions.

(EASTERN PROVINCE HERALD, 1/9/77).

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ULAMA'S CORNER

EDITORIAL

The stand of the ULAMA-E-HAQ

MOST assuredly every Alim knows the meaning and the interpretation of the following Hadith of our beloved Rasulullah (Sal al laahu alayhi wasal lam):

"There will ever remain a group in my Ummah who will fight on the Haq. Those who oppose them (this group) or do not aid them, will not be able to harm them (this group). They will remain steadfast on the Haq until the command (Qiyamah) of Allah arrives."

The Ulama are in no doubt whatsoever as to whom this Hadith refers. This group who will carry aloft the Torch of Haq until the Day of Qiyamah can be no other than the group of Warathatul Ambiyaa, viz., the Ulama-e-Haq.

The Ulama-e-Haq, those who are the guardians of the Shariah, the protectors of the Sunnah, the true repositories of the unadulterated Deen of Islam and the receptacles in which are grounded the roots of the Knowledge of the Quran face the world and all its forces of evil from a most powerful bastion — the bastion of Divine Power and Guidance. The Ulama have the full backing of Allah Ta'ala in the execution of the sacred duty of Amr Bil Ma'roof, Nahyi anil Munkar. Therefore, when fulfilling this great and noble duty, the Ulama must of a necessity seek inspiration from the following words of spiritual power uttered by Muhammadur Rasululla (Sal-lal laahu alayhi wasal lam) — the Nabi of Allah whom they (the Ulama) represent.

"Speak the Haq, even though it be bitter."

"Never let the fear of the people prevent you from proclaiming the Haq when you know it."

"The noblest Jihād is to utter the Haq in the presence of a tyrannical ruler."

Fearless proclamation of the Haq earns for the Ulama the Quranic designation:

"AND THEY (ARE SUCH MEN) WHO FEAR NOT THE INSULTS OF THOSE WHO INSULT."

Nowadays weakness has crept into the ranks of the Ulama. We confess that there exists a dearth of PROCLAMATION OF HAQ. Too much emphasis is accorded to dubious diplomacy which some Ulama wrongly define as "HIKMAH". We submit with respect that this confusion of "HIKMAH" with dubious diplomacy, occasioned by fear of public opinion and criticism is doing the Cause of Islam irreparable harm in that the public does not know the standpoint of the Ulama who practice this type of diplomacy — a diplomacy which causes them to fall under the domination and dictation of men of ignorance, men whose only qualifications are wealth or knowledge of material sciences. Ulama consorting with Fussaaq at the expense of the Deen is a situation which rocks the very ARSH of Allah, Azza Wa Jal, for Sayyidina Rasulullah (Sal lal laahu alahi wa sal lam) said:

"When the Faasiq is dignified, the Arsh of Allah shudders."

The Ulama stand in no need of any aid in their mission of Haq from men whose Aqaa-id are dastardly and strongly tainted with Kufr. We should draw our support and strength from Allah Ta'ala and from imbuing ourselves with the Sunnah of our beloved Rasulullah (Sal lal laahu alahi wasal lam). It is imperative that the Ulama ground themselves in the basis of Taqwaa, not only so that they may be in the right condition to guide the Ummah, but so that they may themselves be saved in the Hereafter. Sometimes we tend to lose sight of our own spiritual development as a result of our indulgence in the affairs of the community. No true Alim cherishes leadership. No man of Allah has any inclination to lead the community. The man of Allah, of whom the true practicing Alim (Alim baa amal) is the finest specimen of Allah's creation, is one who is enveloped in humility and one who detests publicity. Publicity and public acclaim are the aspirations of men devoid of IIm. Limelight is the "treasure" which the modernist materialist considers his goal. Desire for publicity is the handmaid of ignorance. If it was not for the appointment of the Ulama as the heirs of the Nabi (Sal lal laahu alayhi wasal lam) not a single Alim of Haq would wish to embroil himself in the affairs of the community. But, no matter how it may be disliked, duty is thrust upon the Ulama when the Truth of Islam and the beloved Sunnah of Muhammadur Rasululla (Sal lal laahu alayhi wasal lam) are threatened by those Muslims of weak Imaan, by those who as a result of the impact of Kuffaar education and training feel ashamed of the "little" and the "insignificant" Sunnahs of our Nabi (Sal lal laahu alayhi wasal lam), the Sunnahs which they say are "retrogressive" and only fit for the centuries gone by.

The Ulama should set right their priorities and discern clearly the direction in which they are treading. Our allegiance is ONLY unto Allah, Azza wa Jal, Sovereign of the universe. Our activities — our Tableegh, our services in the interests of the community — must be executed with the Niyyat of Ibadah to gain the Pleasure of Allah Ta'ala, and not the pleasure of the community. Since the object of our activities is (or should be) the acquisition of Allah's Pleasure and the development and Islaah of our Nafs, we should fearlessly and truthfully, stand in defence of the Deen regardless of the consequences. We must cling to and expound even if needs be, "fanatically", the beloved Sunnahs of Rasulullah (Sal lal laahu alayhi wasal lam), no matter how "silly", how "ridiculous", how "orthodox", how "backward" we may seem to the modernist hater of the Sunnah. The Ulama must rise and lift their heads on the basis of the Sunnah and shun the methods of the modernist Muslim who has no connection with the Deen, whose conscience has already been smothered by his love for aping the ways and means and customs and etiquette of the Kuffaar.

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Hakimul Ummat Hazrat Maulana Ashraf Ali Thanvi (R.A.) has said that to link up with those who function from the platform of Baatil will only cause greater harm to the Deen. The pact with Baatil (no matter how good the intentions) will usher in a time for deep regret. The Ulama will attain success in their affairs only if they endeavour to operate from the basis of Takwaa in the light of the Sunnah; and, when we say Sunnah, we mean the Sunnah of Muhammadur Rasululla (Sal lal laahu alayhi wasal lam), the down to earth Sunnahs practiced by the glorious Sahaaba (R.A.) and not the hazy "sunnah" trumpeted by the modernists — some kind of philosophical "sunnah", some form of scientific "sunnah", some form of "atomic sunnah" innovated and branded by "gentlemen" to make Islam seem more acceptable to their western intellectual masters.

The Ulama must bear in mind that wrong cannot be remedied, Baatil cannot be eliminated by treating it (even superficially) as a co-partner. Elevation of Baatil so that it is on par with the Haq, no matter how sincere the intentions may be, will not eliminate what is wrong. We have no doubt as to who is on the right and who is on Baatil in so far as the Ulama and the modernists are concerned. The modernists must, therefore, be forthrightly and boldly told that they are astray and we have nothing to offer as a compromise. It is the modernist who wishes and yearns for leadership, who has to compromise and climb from his horse of deception and falsehood. The Ulama, those Ulama who consort with the Ahle-Baatil, have a sacred duty upon them to tell those who have gone astray — and tell them in unmistakable terms — that the mission of the Ulama is the Haq. They have a duty to perform — to denounce PUBLICLY the wrong which their mates commit in public in the name of Islam. An example of this duty? The Jamiatul Ulama of Natal, an affiliate member of the modernist body, Icsa, believes firmly and strongly that pictures of animate objects are Haraam. But Icsa, in spite of this knowledge of the Jamiat's stand, regarded it as most appropriate to commit the dastardly crime of printing photographs of people in its newsletter. Icsa has thus wantonly and in total disregard for the Ulama of the Jamiat and the Shariah resorted to an act which in Islam is heinous. The Jamiat must now cast aside any "silence" on the grounds of "diplomacy" and publicly notify the Muslim community that it disassociates itself from the Kabira sin committed by Icsa in its newsletter. We are certain that this should not be too difficult upon the Jamiatul Ulama since each and every member of the Jamiat is fully aware of the irrefutable fact that Alla Ta'ala and His Mala'ikah and His Ambiyaa (Alayhimus Salaam) abhor these pictures of shirk.

Ulama throughout the long corridor of Islam's history have bravely and manfully confronted and thwarted the forces of untruth. We therefore, have no need to fear the modernist menace of the age. Our basis is firm. We stand on solid ground. It is the modernist who is tottering and groping in the darkness for a foothold. In concluding, we must remind ourselves that Rasulullah (Sal lallaahu alayhi wasal lam) said:

"He who searches for the pleasure of Allah, and in so doing he incurs the anger of the people, Allah is sufficient for him with regard to the difficulties the people (put in his path). And, he who searches for the pleasure of the people, and in so doing, incurs the anger of Allah, Allah casts him to the people."

RASULULLAH (SAL LAL LAAHU ALAHI WASAL LAM) SAID:

- * He who acquires (Islamic) Knowledge with the object of gaining worldly benefit will not smell the fragrance of Jannat.
- * Allah will assign to Hell him who acquires knowledge with the object of disputing with the Ulama, creating doubt among the ignorant and attracting people's attention to him with his glib tongue.
- * He who acquires Knowledge with the object of attracting the hearts of men to him and in order to gain worldly benefit from them, neither his Fardh nor his Nafil Salaat will be accepted on the Day of Judgement.
- * A man will be sent into Hell. His belly will burst open with his entrails dangling out. He will circumambulate his entrails like a donkey going around a grinding stone. The inmates of Jahan-

nam will gather around him and ask in surprise... what is this? This man was very learned and used to give us sermons. What has happened to him today? The man will reply that he was not acting according to what he was preaching. (May Allah Ta'ala in His Infinite Mercy save us, Ameen.)

- * The Alim who instructs others but does not himself practice (on what he preaches) will have his lips cut with scissors (on the Day of Qiyaamah).
- * The greatest evil (sharr) are the evil Ulama (Ulama-e-soo').
- * The example of the Alim who does not act in accordance with his Knowledge is like a lamp emitting light to others, but remains itself burning.
- * A single Faqih is more difficult on Shaitaan than a thousand Aabids.

رسالہ خطاب الندوہ

فتاویٰ امراءہ جلد چہارم

ندوہ کو بیا کرنا چاہیے (۱) آدمی اور خلیفہ کے طرق و مواقع میں شریعت کا پاس رکھنے (۲) اپنی کارروائیوں میں جاوہر و شونک اور غیر موقوفوں کے تشبیہ کو قطعاً چھوڑنے (۳) انگریزی موقوفوں کے تشبیہ کرنے کے لیے ایسا کرنے والے کو بیانیہ لے۔ انگریزی طالب علم کو دینی خدمت کا شوق ہو، ہم مسلم دنیا میں ان کی کسلیں کرینگے اور ان کو کسی سن قدرہ و ذلیلہ مثلاً بیکس رو بیہ یا کم و بیش تا وقت تکیل دینگے کیونکہ جانتے ہیے کہ یہ بھی ذوالک طریق ہے کہ جو انگریزی پڑھ چکے ہوں ان کو عربی پڑھائی جائے پھر انکو جو کام چاہے پڑھایا جائے اور یہ لوگ نظرۃً قومیہ کی نظر میں محبوب ہوں گے کہ دیکھو خلعت سے نور میں لکے بجلائے عربی و انوں کے کہ انگریز پڑھنے سے اس کا عکس ان کی طرف منسوب کیا جاوے گا۔ (۴) کم از کم دس واعظ مفتی تحقیق سے احب تر خوش اخلاق بے طمع بے تنخواہ معقول و ذمہ دار عربی مصارف مقرر کر کے ان کو یہ کام سپرد کیا جائے کہ وہ مسلمانوں کے دین کی برکتی کریں اور لوگوں کے ساتھ ملافت سے ملکر مستغنیانے ہوئے پیش آویں (۵) درس متعارف عربی میں صرف اس قدر ترمیم کی جائے کہ ضروریات کو غیر ضروریات پر ترتیب میں مقدم کر دیا جائے اور جو بد علم اخلاق اور فلسفہ جدید کا اضافہ کر دیا جائے ان تصنیف اور وعظ اور فتاویٰ اور عربی لکھنے اور پڑھنے کی مشق کر لی جائے اور نہ اہل باطلہ و جودہ کے مناظرہ کی کہ میں پڑھائی جاویں و ان امور کے لیے مضبوط و تودار صل مقرر کئے جاویں۔ (۶) انگریزی فاضل نوکر رکھ کر سائنس کا ترجمہ کر لیا جائے اور ملاحظہ ہو جو اسلام پر شبہات کئے ہیں ان کی کتاب میں جمع کر کے ان شبہات کا ترجمہ کر لیا جائے پھر ایک جماعت عربی فاضلوں کی تنخواہ مقرر کر کے وہ تراجم کو دے دیے جاویں کہ ان شبہات کا اور جو مسائل فلسفہ ان شبہات کے مبنی ہیں ان کا جواب لکھیں پھر وہ جواب اگر دسویں شائع ہوں اور پھر عربی میں ترجمہ کر کے عربی کے دس دس دفعہ لکھے جائیں اسی طرح آریں کہ شبہات اور وید کے ترجمہ کے ساتھ ملکر دیکھا جائے اور اس میں جو بدیہ خرق ہو درخ مذکور کیا جائے اس سے علم کلام جدید بہت بخوبی دست میں آوے بہت سہولت سے تیار ہو جائے گا جس کی غل بچا جاوے گا طرف سے ہے اور واقعی ہے بھی ضروری مگر یہ کام انھیں علماء کو دیا جائے جو واقع میں علماء و مصلحان و مدنیان اس کے قابل ہوں۔ (۷) بتائی اور دفع مسلمانوں کی ایک معتدبہ مدت تک کفالت کی جاوے اور ان لوگوں کو مسائل دینیہ اور مختصر صنعت و حرفت کی تعلیم دی جائے تاکہ نہ دین سے بے خبر رہیں نہ دنیا کی پریشانی میں مبتلا ہوں۔ (۸) خواہ ذخیرہ موجودہ سے اور اگر اس میں گنجائش ہے تو اور ذخیرہ سے ایک بڑا مدرسہ صنعت کا کھولا جائے اور عام مسلمانوں کو اور طلبہ کو ان کی حالت کے مناسب صنائع سکھائے جاویں تاکہ معاش سے مطمئن رہیں اور ترقی متعارف کی ضرورت نہیں ان کی فکر نہ کریں۔ (۹) ریڈیو میں عام طور پر دینی تعلیم پھیلائے کا اہتمام کیا جاوے فی الحال اس قدر ضروری امور ذہن میں آئے ہیں۔

رسالہ الندوہ میں کیا ہوتا چاہیے

(۱۰) جو مفاسد اعتقادی و علمی و اخلاقی اکثر لوگوں میں پائے جاتے ہیں ان کی اصلاح کے مضامین ہوں یا مخصوص وہ مفاسد جو تعلیم جدید سے پیدا ہوئے ہیں ان کے سفارشی جواب ضرور ہوں مگر اس میں متعارف بدل چال کے الفاظ ہوں نہ عربی لغات ہوں اور نہ انگریزی محاورات ہوں (۱۱) عام اجازت شائع کر دی جائے کہ جس شخص کو کچھ پوچھنا ہو پوچھے اور ان سوالوں کے جواب وقتاً فوقتاً اس میں شائع ہوں اس صورت میں نفع عام اور تمام ہوگا۔ حاضر طالب علموں کو مدرسہ سے دور کے لکھے پڑھوں کو رسالہ سے۔ ان پڑھوں کو وعظ سے بڑھ کر مسلمانوں کی تعلیم اسلام سے۔ بچوں کو فوائج مذہبیہ ہونے سے۔ متبرک زلین کو علم کلام کی بدلت استوار ہو جانے سے علماء کو جواب دینے پر قادر ہونے سے یہ سب سنا فاضل عقل کی را میں ہیں جو محض خیر خواہی سے عرض کی پیش اعتراض مقصود نہ دل زاری مطلب ہے اگر میری یہ آئیں کسی درجہ قابل پذیرائی ہوں

توان پر عمل اور ان کی اشاعت مناسبت ہے اور اگر غلط ہوں تو میں غلط ہونے پر بشیر طاشقاے قلب رجوع کرنے پر مستعد ہوں اور در صورت عدم شفا جواب دینے سے جو کہ مناظرہ مقتضی الی المناظر ہے سکوت کو اسلم سمجھوں گا اور اگر خدا خواستہ اس سے کسی فرد یا کسی جماعت کی دل زاری ہوئی ہو تو میں نہایت مابزئی کے ساتھ معافی چاہتا ہوں اور اپنا یہ عذر پیش کرتا ہوں کہ جو کہ مجھ سے خطاب حاصل کیا گیا اس نے اس قدر جرات میرے کان میں ماڈون فیہ معلوم ہوئی تھی ورنہ ایسا خطاب خود میرے مذاق کے خلاف ہے لیکن عدم ہوائی کی برکت میں میرے کہ رسالہ کے مصلحانہ نیا نیا شرف محکم نہ بخشا جائے میں دعاگو بہ حال میں ہوں آخر میں توقف ہوا اسے معافی چاہتا ہوں جس کی وجہ قلت فرصت ہے اسلئے آج انھوں نے نوبت تحریر کی آئی البتہ نا احوال و محتار و رقتنا آئنا و باطل باطلہ اور ارتقا و متناہ بہ فقط ۲۲ جمادی الاولیٰ ۱۳۸۶ھ و منہ خاسا را شرف علی مغنی منہ

THE HOLY KA'BA

- The Holy Ka'ba was originally erected by the Mala'ikah. Another version is that Adam (A.S.) erected it first.
- Sheeth (A.S.), the son of Adam (A.S.) re-erected it a second time.
- After the building of the Ka'ba became dilapidated and fell apart, Ibraahim (A.S.) and Ismaa'il (A.S.) erected it again on the original foundations.
- Hazrat, Abdullah Bin Zubair (a Sahabi) built the Ka'ba again after it was gutted by fire.
- In the year 1040 A.H. heavy rains destroyed the building, and it was again rebuilt.
- In 1377 A.H. extensive changes were effected to the roof and walls, and the Ka'ba today exists in that form.

THE COMPULSION OF GROWING THE BEARD

(Continued from last issue)

by
Shaikhul Hadith Hadhrat
Maulana Muhammad Zaka-
riyya — Mazaahirul Uloom,
Saharanpur, India.

MAULANA Ashraf Ali Thanwi (may Allah's mercy be upon him) in his book 'Islahur Rusoom' under the discussion of incorrect customs, has also mentioned the shaving of the beard, to cut it less than the length of the palm, to keep long moustaches — as many youth are doing and regarding it as being smart and up-to-date.

The Hadith categorically states that the beard should be lengthened and the moustaches cut. This is related both in 'Bukhari' and 'Muslim'. Rasulallah has sternly commanded this to his followers. Wherever Rasulallah gives a command then that act becomes compulsory (Waajib), and to neglect this Waajib command is totally prohibited (Haram). Thus it is forbidden (Haram) to shave the beard and keep long moustaches. This is further elaborated in another Hadith in which Rasulallah has said: 'Whoever does not cut his moustache is not of our group'. This has been related by Ahmad, Tirmizi and Nasa'ee.

Now that the fact has been established that it is a sinful act to shave or shorten the beard, therefore those who adamantly continue to do so, and regard the growing of the beard as an embarrassment, and jeer and mock at those who do keep full beards; for such people to maintain their Imaan (faith) is most difficult. For them it is imperative that they repent forthwith and also renew their Imaan and marriages; and make their appearances according to the teachings of Allah and His Rasul.

Rationally too the beard for menfolk is like what hair of the head is to a woman, both being creations of beauty. If the shaving of the hair on a woman's head is deforming, then how could the shaving of a male's face ever contribute to his good looks. Truly there is no explanation, except that foreign customs have pulled a curtain over our insight and reasoning, and have perplexed our common sense.

Some say that the Turks shave, and therefore we follow them. The answer to that is, if the general military personnel act contrary to the Shari'ah, that does not justify their action, and it cannot be relied on as Shar'i proof to govern Masaa'il. Those who shave are disobedient; regardless of the country of their origin. Some shave to appear young and to hide their age, as they feel that achieving certain qualifications at an advanced age is embarrassing. This too is an utterly meaningless notion. Age is a gift from Allah, the more years you have lived, the more blessed you are. To try and hide this fact is really a form of ungratefulness for what you are blessed with. To achieve any form of qualification at an old age is in fact honourable, and praiseworthy. This is because your keenness for perfection of a subject at that age is even more worthy of envy, and if according to some fools the keeping of the beard is the cause for embarrassment, then they should remember that ac-

cording to many non-believers (Kaafirs), to be a Muslim is also a cause of embarrassment and backwardness. So Allah forbid, should Islam too be forsaken?

Just as we do not leave Islam, because the Kuffaar regard it as a defect and a cause of backwardness, so why should the symbol and appearance of Islam be neglected because some irreligious misfits think it an embarrassment and an unrepresentable appearance. These are the evil instigations of Shaytaan.

It is sad to see the religious students of Arabic involved in this un-Islamic act; suffice to say of them: 'Four leggeds only to carry a few books'. They are indeed in a distressing position and most unfortunate, for they are well acquainted with the rules of Shari'ah, which they are preaching. Yet they do not practice what they preach.

There are many warnings in the Qur'aan and the Hadith for such Aalims who do not practice what they preach. The ignorant are driven further astray by following the wrong practice of such Aalims. The sin and its burden for this type of irreligiousness is justly heaped onto such Aalims. As mentioned previously the one who is the cause of a wrong deed is just as sinful as those who commit those sins, therefore he will also be included amongst those who will burden the after effects of the sin. According to my view the Principals and staff of all religious madrasahs where students are involved in this sinful act or any other un-Islamic conduct, should take sterner action by giving such students the opportunity to repent and abstain, or else expel them forthwith. To give leadership to such irreligious students is to destroy humanity and Islam.

To educate the disobedient and ill-bred, is like handing arms and ammunition to a robber.

It should be further remembered that it is not permissible for a barber or hairdresser to cut or trim the beard, or the head in any fashion other than that allowed by the Shari'ah. To assist anyone in a sinful act is similar to executing that very act. It is befitting for a Muslim barber to politely refuse to carry out such un-Islamic acts.

Isaahur Rusoom.

There are some fortunate and upright barbers who, in spite of need, blankly refuse to shave the beards of their clients. Though these are very few, I know of several such persons, enduring all the consequences of hardships, they faithfully stood by their covenant not to act un-Islamically in this matter.

A few years ago there was such an incident; there was a person from Patna in Bihar State, known as Haaji Peydal. He set out on foot to perform Haj. At every five steps he would perform two rakaats Naf'l Salaah. Many of his relatives and dear ones, who had held high posts kept track of his walk. Whenever he reached a place that was near a railway, they went to meet him by rail. When this Haaji reached Saharanpur he stayed at the house of Rao Yaqoob Ali Khan, who was a mureed of my sincere colleague Maulana Raipuri (may Allah enlighten his resting place). A certain deputy (High official) of Agra

came to meet this Haaji at Rao Yaqoob Ali Khan's residence. There this visiting deputy called a barber to attend to him.

When he professionally completed the haircut, with which his client was very pleased, he was asked to shave the face as well. The barber humbly clasped his hands and said: 'Sir, this I have never done in all my life'. This honest remark pleased the visitor, and if I remember, he presented the barber with an extra remuneration.

Shaikhul Islam Maulana Husain Ahmad Madani (may Allah enlighten his resting place) in his book 'The Philosophy of the Beard' writes that in any organised Kingdom or political system every department has its exclusive uniform. The uniform of the police and army is different, so is that of the mounted cavalry and the infantry. And there is also a difference between the uniforms of the ground forces and the air force. The uniform of the post office is totally different to the others, etc. If any of these officers is not in his own uniform while on duty he is sternly reprimanded, or even penalized. Just as these uniforms are necessary for the effective functioning of any kingdom or government, so are they important among tribes and nations — in Allah's Kingdom.

If a study is made it will be seen that England, France and Germany etc., have their own designs of flags and their exclusive uniforms, so that those who are familiar with them could immediately identify any of them. They could be identified on the battlefields and on political platforms and fronts. Every nation does its utmost to preserve and protect its flag and also its national symbols and emblems. In fact when some transgressions are made in this matter it could lead to explosive situations. Pull down a flag or insult it in any way, and then see the consequences that could even lead to war.

This system of identification has always been adopted by governments, nations and religious groups since time immemorial. If it were not for this it would be impossible to identify personnel and officials of different government departments, between nations and between governments.

How would one differentiate between a soldier and a civilian, and between a policeman and a postman? This has been regarded as necessary by all countries and nations, and is still so today. Those nations and countries who do not preserve and protect their uniform and identity are very easily and quickly absorbed into other nations. They disappear in such a manner that no trace of their name or culture remains.

The Sikhs uphold their symbol of identity by keeping the hair of their head and beard. This has given them the status of an independent nation and they are regarded as a living cult today. The British came to India — at the end of the sixteenth century. They stayed for about two hundred and fifty years. They came from a country that is cold, but they did not give up their coats, trousers, hats and neckties in this country which is very hot. That is why a nation of three hundred and fifty million could not absorb the comparative-

ly small number that came. They preserved their identity as a separate nation and as an exclusive government.

The Muslims came here — India — over a thousand years ago, and if they had not preserved their identity and uniform they should today appear as Hindus; just as those who came before the Muslims, and did not protect their identities and were totally absorbed by the Hindus. Today besides being mentioned on pages of history books there is no trace of their name or culture anywhere on the globe. The Muslims did not only preserve their uniform, but also safeguarded their religious values, Islamic names of males and females, Islamic way of life and culture, customs and language. That is why they survived as a nation in India, and thus their identity will remain as long as they protect these values; when they let up they will be obliterated, and absorbed by others.

It is evident from this that any nation or religion can only continue to survive when it adopts an exclusive form of appearance, civilization and culture, custom and language. Therefore it was necessary for the religion of Islam; that was, and still is higher than all other

religions in its beliefs, character and practice; to adopt an exclusive uniform and outlook. To protect and preserve this mode and uniform is tantamount to protecting the religion itself, and lives will readily be sacrificed for this purpose. This exclusive uniform is the mode of those who are constantly obedient to Allah, setting them apart from those who are transgressors and the enemies of Islam. (This is called the SHA'AA'IR AL ISLAM — Symbol of Islam).

By this will the righteous be preferred over the transgressors before Allah the Almighty. This is the essence of the Hadith: 'He who chooses for himself the mode of a people will be regarded as from them'. This is the Hadith which at times annoy many un-Islamically inclined youth.

This is why Rasulallah has suggested a particular uniform for his followers. The difference between us and the Mush'riks (those who ascribe partners with Allah) is the turbans on the topis — headgear — and he said: 'Oppose the Ahle Kitaab when making paths while combing your hair'. This is the reason for the instruction to keep the length of the trouser above the

ankles, by differentiating between those who are arrogant and boastful.

Thereafter the late Maulana Madani (may Allah bestow mercy upon him) quotes those Ahaadith that are mentioned in the first chapter of this booklet. The gist of it is that this has always been the exclusive uniform, symbol and mode of those who are always very close and obedient to Allah. Whereas other nations and peoples that are bent on transgressing and flouting the commands of Allah have adopted appearances and apparel that are contrary and intently opposed to what the Shariat allows.

Besides these facts natural inclination binds every follower of Muhammad that he only adopts those characteristics, behaviour, appearance, habits, style and culture etc., of his noble chief Muhammad, and that he abstain from the cultures and fashions of the opponents of his beloved Rasul. This has been the demand of correct thinking and human nature from all times, and exists in every nation and country today. Who is there today, that is opposed to Rasulallah and the Muslims, more than the non-Muslims of Europe?

(To be continued)

HONESTY IN ISLAM

RASULULLAH (S.A.W.)

SAID:

"Verily, HONESTY leads towards piety and piety leads towards Jannat. And, verily, a man by virtue of his constancy in speaking the TRUTH is recorded by Allah as a SIDDEEQUE."

(Siddeeqe is the highest rank of Sainthood.)

"Shun that which creates doubt in you and take hold of that which does not create doubt in you, for verily, TRUTH is tranquility and falsehood is doubt."

"He who asks Allah for the martyrdom with truth (and honesty), Allah will establish him on the ranks of the Shuhadaa (Martyrs) even though he dies on his bed."

And Allah Ta'ala says in the Quran:

"O people of Imaan. Fear Allah and join the company of the truthful ones."

"And if they are truthful unto Allah, it would be best for them."

SOME MASAA-IL

- If a person did not reply to the Azaan, and after Azaan he realises his folly of not replying, then if only a short while has lapsed after the Azaan, he may recite the REPLY. If he realises his negligence after a long while after Azaan, then his replying will not be valid.
- If after the Iqamat was delivered a delay resulted in the starting of the Salaat, the Iqamat shall not be repeated if the delay was only for a short while (a couple of minutes) and was not the result of some worldly activity. However, if the delay after the Iqamat was due to some worldly activity, then it shall be repeated.
- The Iqamat for Fajr Salaat was given, but the Imaam, immediately after or during the Iqamat engaged in performing his Sunnats. The Muqtadees shall wait for him and Iqamat shall not be repeated because of this delay.
- If while delivering the Azaan or the Iqamat, the Muazzin's Wudhu breaks, it will be preferable for him to complete first the Azaan or the Iqamat and then proceed to renew his Wudhu.
- The right of reciting the Iqamat belongs to the one

who recited the Azaan. However, he may ask another to recite the Iqamat.

• A Niyyat for Azaan and Iqamat is not a condition for the validity of these Ibaadats, but reciting them without Niyyat will render them devoid of Sawaab for the reciter. The meaning of Niyyat for Azaan and Iqamat is merely to intend that "I am reciting the Azaan or the Iqamat for the Pleasure of Allah Ta'ala".

• It is compulsory for the Muqtadi to make Niyyat that he is performing Salaat along with "this Imaam". If he does not make Niyyat of the Imaam, his Iqidaa (following the Imaam in Salaat) will not be valid.

• It is not necessary for the Muqtadee to name the Imaam in his Niyyat. Saying or intending that "I am performing Salaat behind THIS Imaam", will suffice.

• The Muqtadee shall recite only RAB-BANAA LAKAL HAMD, and NOT SAMI-AL-LAA-HULIMAN HAMIDAH.

• The Imaam shall recite only SAMIALLA-HULIMAN HAMIDAH, and not RAB-BANAA LAKAL HAMD.

NO ANIMAL FAT IN HINDS CEREALS

A READER of "The Majlis" who queried the nature of the "FAT" used in Hinds Cereals received the following reply from the FOOD CORPORATION (PTY) LTD:

"Our Hinds Cereals only contain vegetable oil and that is what is meant by 'FAT' on the box under approximate analysis."

THE SHAR'EE COMMITTEE

THE JAMIATUL ULAMA (NATAL) SHAR'EE COMMITTEE IS A SPECIAL COMMITTEE ESTABLISHED TO DEAL WITH MARITAL PROBLEMS — CASES OF DESERTION, HUSBAND'S REFUSAL TO MAINTAIN HIS FAMILY, RECONCILIATION, ETC. — FALL WITHIN THE AMBIT OF THIS SHAR'EE COMMITTEE.

THE SHAR'EE COMMITTEE HAS REGULAR SITTINGS AT WHICH THESE PROBLEMS ARE DISCUSSED AND SOLVED. ANYONE WITH A MARITAL PROBLEM SHOULD GET IN TOUCH WITH:

THE SHAR'EE COMMITTEE,
JAMIATUL ULAMA (NATAL),
225 SAYANI CENTRE,
GREY STREET,
DURBAN.

QUESTIONS and ANSWERS

MUJLISUL ULAMA OF S.A.
P.O. BOX 3393,
PORT ELIZABETH.

We wish all Muslims the best over the Eid-ul-fitr Al-mubarak

- Q. Can we sell animals fats like lion fat, tiger fat, crocodile fat, etc. sold by muti shops?**
A. It is not permissible to buy or sell meat or fat, the eating of which is not permissible. Haraam meat and fat according to the Shariah is not fit for consumption by even dogs, hence, a Muslim is not allowed to feed even dogs on what is Haraam.
- Q. What is the ruling on buying and selling jackal skins, elephant skins, etc.?**
A. All skins, besides the human skin and the pig skin, are permissible for trade, etc. provided that these have been treated if the skins were taken from such animals which were not slaughtered in accordance with the Shariah method. Hence, the skins of wild animals which have not been slaughtered (Zabih) are Taahir (Pure or pure) after these have been treated. If the animal is slaughtered in accordance with the Islamic method of Zabih, then the skin will be TAAHIR even before treating. Trade in such skins is therefore Jaa-iz (permissible).
- Q. Can we sell malt, corned meats, jabula and wigs?**
A. Please explain first what is malt and Jabula. It is not permissible to sell Haraam corned meats. It is permissible to sell wigs.
- Q. Is it allowed to make a conditional Wasiyyat which will come into operation after one's death? Say, for example, one will be getting a thousand rand's share dividend annually and one makes the Wasiyyat that after death this annual income be distributed to the poor in the event of the deceased's family (wife and children) being in good financial position. However, if they happen to be in financial difficulty then the thousand rand share has to go to the family.**
A. A conditional Wasiyyat (bequest) is permissible, but the case cited by you is not permissible. Death cancels one's right of property in one's wealth, hence the division and distribution of the estate of the deceased takes place only in accordance with the rules of the Shariah, the will or choice of the deceased recognised in only a lawful Wasiyyat. The Shariah permits one to make Wasiyyat in not more than one third of one's total estate, and the Wasiyyat cannot be made in favour of any of the heirs (those who will inherit according to Islamic Law). The Wasiyyat is made in favour of a non-inheritor.
- We require more information regarding the thousand rand "dividend" in order to give a precise ruling.
- Q. I am studying at a place situated more than 48 miles from home. Once a month I visit home and stay there (at home) less than fifteen days. Please advise me when I should read Qasar Salaat.**
A. Regardless of how long you intend to stay when returning home, you will have to perform your Salaat in full when arriving in your home town. Qasar cannot be performed at home even if you intend to stay less than fifteen days. At the place of your study if you intend to stay for fifteen days or more then too you shall have to perform the Salaat in full and not Qasar.
- Q. Is it Bid'at to lift the hands for dua after Salaat? Please explain.**
A. It is not Bid'at, but, in fact it is SUNNAT to lift the hands in dua after Salaat. This was the practice of Rasulullah (Sal-lal-laahu alayhi wasal-lam) and his noble Ashaab.
- Q. Should the Takbirs and the Salaam be recited with the Imaam or after the Imaam has recited?**
A. Recite these together with the Imaam.
- Q. It is known and understood that abortion is not permissible in Islam. If, however, the woman is an invalid and definite medical proof shows that child-birth will be extremely detrimental to the health of the woman, would it be permissible to resort to abortion under such circumstances?**
A. Once life enters the foetus, abortion will never be permissible no matter what the circumstances. However, prior to life entering the foetus, abortion will be permissible if valid grounds exist, and if the medical experts say that child-birth will be "extremely detrimental" to a particular woman, abortion of the dead foetus will be permissible. However, abortion of even the dead foetus without reason is HARAAM. (ANSWER TAKEN FROM IMDAADUL FATAAWA.)
- Q. I have a grocery shop in an African area, and I have customers who buy malt, brown bread, brown sugar and yeast with which they brew beer which is alcoholic. Is it lawful for me to sell these items when I know that they make alcohol out of it?**
A. Brown bread, brown sugar and yeast are perfectly Halaal items which are wholesome to consume, hence lawful to sell. Their "misuse" is not your concern. According to the Shariah, goods which are Halaal to consume, are Halaal to sell and buy. We are not so sure as to what this "malt" is. Please inform us if this "malt" is a substance used ONLY to ferment alcohol; in its present state (the state when you are selling it) is it alcoholic? Or is it a substance like any other grain which could be misused to ferment alcohol? If it is something which is used ONLY in alcohol production or if in its present state it is in itself alcoholic, then trade in it would not be permissible. However, if it is a wholesome food substance like other grain (for example), then trade in it is undoubtedly permissible. And, Allah knows best.
- Q. In one of your issues of "The Majlis" the Mujlisul Ulama raised doubt as to the lawfulness of eating crayfish. Many people eat this sea-animal thinking that it is fish. The Mujlisul Ulama mentioned that in its "studies" regarding the crayfish indicate that this animal is not fish. If this is so, then according to the Shariah's Principle that of the sea only consumption of fish is lawful, eating of crayfish will not be lawful. It will be in the interests of clarification and removal of doubt if the Mujlisul Ulama publishes its findings on this matter.**
A. In compliance with your request we publish in this issue our view on the crayfish. We, however, humbly request the Ulama to immediately communicate with us in the event they detect any error in our article on the crayfish.

We by no means claim that our view on the crayfish is the last word on the subject. If anyone disagrees, then proof based on the Shariah should be furnished so that we could retract any error or wrong view made by us.

- Q. I have inherited from my late father a considerable sum of money by way of an insurance policy. I have not yet received the money, but will be receiving it soon. Is it lawful for me to inherit this "insurance" money which I am given to understand is not halaal?**
A. Insurance contracts are Ribaa transactions and Ribaa is a crime worse than fornication. The "gain" of Ribaa is strictly Haraam. It is not permissible to inherit any Haraam wealth. All Haraam wealth in one's possession have to be given in a charitable cause IF the rightful owners or their heirs cannot be located, and an insurance company is not the rightful owner of the Haraam wealth in its coffers. Calculate the amount your late father "deposited" with the insurance company in the form of "premiums". You will be entitled to only the amount paid in by your father to the insurance company. The excess which is Ribaa will have to be given in charity, and as is the case with such "charities" from Haraam wealth, it is not permissible to make a Niyyat of Sawaab when effecting the "charity", for Rasulullah (Sal-lal laahu alayhi wa sallam) said that to give charity with Haraam is like washing garments with urine. And, Allah knows best.
- Q. The Mujlisul Ulama promised to make known its findings on Bakers Biscuits. A considerable time has lapsed and the Muslim public is still in the dark on this question.**
A. We regret to say that we have reached no finality on this matter, but the authoritative statement of the Jamiatul Ulama (Natal) appears in this issue. The Jamiatul Ulama (Natal) has established that Bakers Biscuits are perfectly Halaal.
- Q. Which parts of a Halaal animal are not permissible to eat?**
A. Blood, the male and female genital organs, pancreas, bladder, testicles and glands.
- Q. A man wrote "Talaq to my wife", but did not post the letter to his wife who does not live with him. Is this "Talaq" valid even if the letter does not reach the wife?**
A. The Talaq is valid and comes into effect regardless of delivery of the letter to the wife.
- Q. Where does the divorcee have to spend her iddat?**
A. It is necessary for her to spend her Iddat in the house of her husband.
- Q. A woman after quarreling with her husband went to live with her parents. While staying with her parents, news of her husband's death reaches her. Is it permissible for her to spend her Iddat in her parents' home or does she have to return to her husband's home?**
A. She will have to return to her husband's home and remain there until termination of her Iddat.
- Q. An unknown person from Johannesburg has sent me the latest copy of "MAJLIS". I want him to know that I am getting my supply regularly enough and that he must save stamps, postage and labour. This unknown person has committed an un-Islamic act, in that, below my name on the wrapper he has added the words: DISCIPLE OF LAHAB..... (Letter abridged).**
A. This unknown person should take heed that it is un-Islamic to address another Muslim as "Disciple of Lahab" no matter how sinful he may be. In fact, if one's gaze is fixed upon one's own sins and shortcomings one will never have the inclination for the leisure to concern about the sins of others. A Muslim should desist from referring to another Muslim as "Disciple of Lahab", for no Muslim,

lim, no matter how sinful, could be classified with a Kaafir.

- Q. Is it possible for the souls of departed persons to appear on earth?**
A. With the permission and command of Allah Ta'ala it is permissible, and in fact, this does happen to certain souls after departing from this material plane of existence. Sometimes these souls appear in their original forms (i.e. with their physical bodies) and sometimes in some other form. However, it should be remembered that the appearance of souls on earth after death is not a rule, but occurs with the permission of Allah Ta'ala in certain cases. Elsewhere in this issue of "The Majlis", a short incident is narrated in further elaboration of this question.
- Q. What is a Sufi?**
A. The most comprehensive and appealing definition of a Sufi was furnished by the author of AL-YAWAAQEET. He defines a Sufi as "Aalim Ba Amal" or a practicing Alim.
- Q. It is said that sin causes a "black" mark to develop on the heart. What is the meaning of this "blackness" on the heart?**
A. This "blackness" is a special form of darkness (Zulmat) which develops in a person as a consequence of sin, and not only sin, but also as a result of indulgence in futility. The "athr" or effect of this "zulmat" is the defraction from Ibadat and Obedience and "raghbat" (desire, inclination) towards sin and disobedience. Constant commission of sin accompanied by abstention from Taubah (Repentance) finally eclipses man's natural propensity to withstand and detest evil. It finally smothers one's conscience and causes one to plunge headlong into sin and vice without feeling any sense of shame. May Allah Ta'ala save all believers from this great spiritual disaster, Ameen.
- Q. How should the Nikah of a dumb person be performed?**
A. If he is able to write, the Nikah shall be contracted by his writing otherwise by means of signs, e.g. nodding of the head for acceptance.
- Q. The Trustees of a certain Mosque have appointed a man who is known to have embezzled trust funds, as the Imaam of the Mosque. Furthermore, this Imaam is careless of his religious obligations, for example, he cuts his beard, wears his trousers below his ankles (even in Namaaz), observes no Purdah with females. How is it to perform Namaaz behind this Imaam? Is it better to perform our Namaaz at home or behind this Imaam?**
A. It is Makrooh Tahrimi (an act which is detestable and forbidden) to appoint such an unqualified person as the Imaam of a Musjid. The Trustees are violating the Law of Islam in this respect and will be answerable unto Allah Ta'ala for this gross dereliction of sacred duty. The Trustees of a Musjid are holding positions of sacred Trust which they must not regard lightly. Trusteeship of a Musjid nowadays is regarded as a popular post for gaining cheap glory, hence we see unqualified - totally unfit - persons aspiring and yearning to be Musjid Mutawallees. The Mutawallees of this particular Musjid in question are obliged by the Shariah to dismiss this Imaam. However, despite the "FISQ" of this Imaam and the un-Islamic and unlawful act of appointment of the Trustees, you should not forego the performance of your Salaat with Jamaat in the Musjid. It is permissible to perform Salaat with even such a Faasiq Imaam leading. Jamaat Salaat is of the greatest importance and has to be fulfilled even after this Imaam.

THIS IS TELEVISION

T.V. AND MURDER KILLING 'A WAY OF LIFE'

THE average American 15-year-old will have seen 13 400 killings on television shows, a survey revealed yesterday.

And violent TV producers violent children, said doctors who conducted the research.

They warn that a generation of youngsters may grow up to be emotionally crippled by the killings and beatings they see on the box.

The doctors - members of the American Medical Association - claim that the most violent TV shows can produce heightened aggression, nightmares, seizures and injuries.

The association, who commissioned the poll, have declared TV violence as a threat to American youth.

The survey revealed that 94 per cent of doctors believe there is too much violence on TV.

More than 40 per cent suspect that it shows up in behaviour symptoms and

physical illness in youngsters.

And 14 per cent are positive that there is a link between TV violence and illness.

(Sunday Times)

TV AND ZINA

DR John Loudon, consulting gynaecologist at the Eastern General Hospital in Edinburgh, Scotland and Dr Nancy Loudon, medical coordinator for family planning services in the Edinburgh area made the following points in an interview:

"Sex at a younger age was the result of group pressure and the media - TV, magazines and newspapers - played their part. In the past teenagers conformed by not having sex. Today it was those who were not having it who were regarded as not conforming."

(Evening Post, Port Elizabeth)

TV - A TEN YEAR EXPERIMENT TV AND VIOLENCE

EFFECTS of TV Violence

To test the effects of TV violence, children of the same temperament were recently matched together in pairs. One was shown violent programs and the other was shown non-violent programs. In every pair the child exposed to the violent TV programs became the more physically aggressive of the two. As to the long-term effects of viewing TV violence, *Science Digest* reports this about a

ten-year experiment: "A boy's aggressiveness at age 19 was directly and significantly related to the amount of violent television he watched at age eight regardless of his initial level of aggressiveness, social status, intellectual ability, or parents' behaviors." The publication concluded: "Scientists are discovering that certain effects, notably increased aggression, may last a lifetime."

BAKERS BISCUITS

THE recent controversy regarding Baker Biscuits has now been resolved by the Jamiatul Ulama of Natal. The Jamiat investigated the matter and informed "The Majlis" that it is satisfied that Bakers Biscuits contain no Haraam ingredients.

In a statement to "The Majlis", Maulana Yunus Patel, Secretary of the Jamiatul Ulama (Natal) said: "Members of the Jamiatul Ulama (Natal) visited the Bakers' plant and conducted an investigation in order to establish whether Bakers biscuits contain any Haraam ingredients. Our investigation established that biscuits prepared by Bakers contain no Haraam content. The Muslim public is, therefore, informed that Bakers biscuits are Halaal."

— GHEEBAH —

THE GREATEST SPIRITUAL DISASTER

OF the evils which wrought the greatest spiritual disaster — the stunting of the blossoming of Imaan — the obliteration of the Nur (Celestial glow) inherent in Imaan — is the crime of GHEEBAH. Rasulullah (sallallahu alayhi wasallam) defined GHEEBAH which we commonly refer to as scandalising as:

"To speak of a brother Muslim something which if spoken about in his presence he would dislike notwithstanding the fact that the statement made is the truth."

Gheebah thus means to make a statement in the absence of a brother Muslim, which although true, he would detest.

Our daily discussions abound with talks of gheebah which has become a vice in which most people

indulge in without even feeling any guilt or remorse. As a result of this attitude of indifference towards the evil of gheebah, most people never obtain the Taufeeq to make Taubah for this great sin of gheebah. The following Holy Verse of the Quraan Shareef will clearly illustrate the magnitude of this vice of gheebah which brings in its trail destruction to the propensity of "RAGHBAT ILAT TAA-AH" (Inclination towards Obedience) which is intrinsic in Imaan.

"... And, do not commit gheebah of others. What! Do any of you love to eat the flesh of his dead brother? Most assuredly, you will abhor it. And, fear Allah. Verily, Allah is the Acceptor of Repentance and Most Merciful."

In this Quraanic Ayat, gheebah has been likened to "devouring carrion", and that too, with the aggravating factor of being the flesh of a dead brother, thus increasing the abomination of the crime. The darkness — spiritual darkness — upon the Imaan created by gheebah is so intense that it eliminates the natural Imaan propensity of "raghbat ilat taa-ah" and supplants it with the abominable trait of "RAGHBAT ILAL MA' SIYAH" (Inclination towards sin).

Gheebah destroys the efficacy of Fasting and it causes the Fast to be extremely difficult and sometimes unbearable. Many a time the extreme fatigue and excessive hunger and thirst which some people experience while fasting is a direct result of the gheebah committed by them. Gheebah also results in a twofold transfer of deeds of the two parties. The good deeds of the scandalmonger are transferred to the one about whom he has scandered, and the sins of the latter are transferred to the scandal-monger.

Muslims must, therefore, in all earnestness be conscious of this evil of gheebah when they enter into any conversation. There is no greater parasite than gheebah to sap the strength and spiritual energy of one's Imaan. Therefore, be on guard when again you converse or discuss, and when in conversation call to mind constantly the following Hadith of Rasulullah (sallallahu alayhi wasallam):

(GHEEBAH IS WORSE THAN ZINA (ADULTERY)).

WESTERN CIVILISATION IN ACTION

NEW YORK. There's a gravestone inscription in Hartsdale, New York that's partially obstructed by a handful of freshly cut flowers. It says, 'His sympathetic love and understanding enriched our lives. He waits for us.'

That inscription was written in memory of a beloved member of the family — the dog. But other dear departed dogs are no longer kept waiting — their human 'family members' have joined them. More than thirty

people are buried near the remains of their pets at the Hartsdale Canine Cemetery.

In spite of its name not all of them are canines. There are rabbits, hamsters, guinea pigs even an elephant. According to the Administrator "For a fee of R330 (\$370) to R665 (\$760) you can have your pet buried at Hartsdale. The price tag includes reserved plot, coffin, embalming — and burial services conducted by a Minister."

LIGHTS AND EARTHQUAKES

WASHINGTON. For years people have reported seeing strange lights in the sky before, during and after earthquakes.

To some, the earthquake lights resembled prolonged lightning in the night sky. Other observers described the lights as beams and columns of light, or like meteors or a ship burning. Few scientists have looked into these phenomena, said a government geophysicist in a report released here, because most of the reports over the years have come from un-trained observers at times of stress.

But Dr John Kerr, of the

US Geological Survey, said the existence of earthquake lights was well established and the subject should no longer be ignored. It was worthy of investigation.

Several theories have been advanced for earthquake lights. One suggests they might be caused by the creation of an electric potential in quartz-bearing rocks as the result of stress changes.

They are not astonishing to a Muslim since it is his belief that earthquakes are 'caused' by Angels through the direct instigation of Allah Subhanahu-wa-t'ala.

HAZRAT Ma'adh Johani reports that the Prophet said, "Whosoever reads the Quran and acts upon what is contained in it, his parents will be made to wear a crown on the Day of Judgment, the brilliance of which will excel that of the sun, if the same were within your worldly houses. So, what do you think about the person who himself acts upon it?"

Thus, it is through the virtues of reading the Quran and acting upon it that the parents of the reader will be honoured with a crown, the brilliance of which will far excel the light of the sun even if the sun were within one's own house. The sun is at a great distance from us and even then its light is so bright. If the sun comes down in one's house, its light and brilliance will surely increase manifold. The light of the crown to be worn by the parents of the reader will be still more brilliant. When this is in store for the parents, what will be the reward of the reader himself. Surely if the beneficiaries get so much, the reward of the person who is the real cause should be much more. The parents get this reward solely because they were the cause of the reader coming into being or responsible for his education.

GREAT REWARD FOR READING THE QURAN

In addition to the fact that the light of the sun will be far greater if it were in one's own house, this simile implies yet one more delicate point. Attachment and liking for a thing increases when it always remains with a person. Therefore, the feeling of strangeness for the sun due to its distance will give place to attachment because of its nearness all the time. Thus in addition to describing the brilliance of the crown, the Hadith implies this attachment with the crown and also the great satisfaction that it belongs to oneself. Everybody gets benefited by the sun but if it were to be given to a person how much proud he would feel.

Hakim (R.A.) has reported from Buraidah the saying of the Prophet: "One who recites the Quran and acts upon it will be made to wear a crown woven with nur and his parents will be made to wear two raiments which will be more valuable than the entire world. They will say, 'Almighty Allah! what is it that we are being given these raiments for?' "In lieu of the reading of Quran by your child', will be the reply."

It is given in Jama'ul

Fawa'id by Tibrani (R.A.) that Hazrat Anas had reported the saying of the Prophet, "Whoever teaches the reading of Quran to his son (without memorising it), all his sins, whether previous or subsequent, will be forgiven; and whoever makes his child memorise the Quran will be raised on the Day of Judgement in the semblance of full moon; and his son will be asked to start recitation, and for every ayat read by the child, the status of the parent will be raised to the next higher grade of Jannat till the recitation of the Holy Quran is completed."

Such are the blessings for teaching the Quran to your children. This is not all. There is another point. Allah forbid, if you deprive your child of the knowledge of din (religion) for the sake of a few coppers, not only shall you be deprived of eternal reward but you shall also be questioned in the presence of Allah. Is it not a fact that you are depriving your dear child of reading the Quran for fear that mullahs and huffaz, after memorising the Quran become dependent upon others for their living? Please remember that

not only do you expose your children to eternal misery but carry on your shoulders a very heavy accountability. The Hadith that:—

"Each one of you is a guardian and will be questioned about those under his control."

means that everyone shall be questioned about his subordinates and dependants as to what extent he taught din to them. Surely one should guard himself and his dependants against these defects (of deprivation). But (as the proverb goes) "should one discard clothes for fear of lice?" Nay, one should surely try to keep his clothes clean. If you impart religious education to your child, you will be freed of your responsibilities. As long as the child lives and whatever good deeds he does and the Salat he performs and forgiveness that he seeks from Allah for you, will elevate your position in Paradise. But if, for the sake of this life and for the lust of a few coppers, you keep him ignorant of din, not only will you have to suffer for this misdeed but whatever evil and misdeeds he does, your account will not be free of their burden.

— Virtues of the Quran

SADAQATUL FITR.

SADAQATUL FITR is the compulsory charity which becomes payable on the occasion of Eidul Fitr.

RULES OF SADAQATUL FITR

- * Sadaqatul Fitr (or Fitrah) is Waajib (compulsory) upon all Muslims — male, female and children who on the Day of Eidul Fitr are owners of the Nisaab of Zakaat, i.e. approximately R83 which is the current price of 19,6875 troy ounces of silver. (Hanafi Mazhab). According to the Shafi Mazhab, Fitrah becomes obligatory, if one has sufficient food for one's household for one day and one night (twenty four hours). Thus, even if one is not the owner of the Zakaat Nisaab value, Fitrah will yet be compulsory according to the Shafi Mazhab.
- * According to the Hanafi Mazhab, the Fitrah becomes Waajib when the Day of Fitr dawns with the commencement of Fajr time. Therefore, if someone died before entry of Fajr on the Day of Eid, Fitrah will not be paid out of his (the deceased's) estate, since this Fitrah is not Waajib on him. And, if a child is born before the rising of Fajr, Fitrah will be paid on his behalf. If the child is born after the entry of Fajr (on the Day of Eid), Fitrah is not Waajib on his behalf.
- * According to the Shafi Mazhab, Fitrah becomes incumbent with the commencement of the Night of Eidul Fitr, i.e. immediately the sun sets on the last day of Ramadhaan. Thus if someone dies after sunset on the last day of Ramadhaan (i.e. the first night of Shawwaal) Fitrah shall be paid out of his estate. And, Fitrah will not be Waajib upon a child born after sunset of the last day of Ramadhaan.
- * According to the Hanafi Mazhab, the father has to pay the Fitrah on behalf of his under-age children, i.e. those who have not attained the age of puberty.
- * According to the Hanafi Mazhab, it is not obligatory upon the husband to pay Fitrah on behalf of his wife. If she is the owner of Nisaab, she shall have to pay her own Fitrah.
- * According to the Shafi Mazhab, it is obligatory upon the man to pay the Fitrah on behalf of his minor children as well as his wife.
- * If a minor is the owner of wealth to the amount of Nisaab, then payment of Fitrah on behalf of the minor could be made from out of his (minor's) wealth. This is according to both Hanafi and Shafi Mazhab.
- * The Fitrah should preferably be paid before the Eid Salaat.
- * It is not permissible to delay the payment of Fitrah later than the Day of Eid. However, if it was not paid on the Day of Eid or before, the obligation remains and the Fitrah will have to be paid.
- * It is permissible to pay the Fitrah in advance at any time during the month of Ramadhaan. This is according to both Hanafi and Shafi Mazhab. However, according to the Hanafi Mazhab, the Fitrah could be paid even before Ramadhaan whereas according to the Shafi Mazhab, payment of Fitrah before Ramadhaan is not valid.
- * Sadaqatul Fitr is Waajib upon all those who fasted as well as those who did not fast for some reason or other. This is according to both Hanafi and Shafi Mazhab.
- * The approximate amount for Fitrah today is 65 cents.
- * The Fitrah can only be paid to "the poor" — those who are entitled to accept Zakaat.
- * Fitrah cannot be utilized in any charitable purpose other than the poor. Therefore, if Fitrah monies are accumulated and then spent on some other charitable cause, the Fitrah obligation of the Fitrah-payers will not be discharged.

RASULULLAH (sallallahu alayhi wasallam) SAID:

"THE FAST REMAINS SUSPENDED BETWEEN HEAVEN AND EARTH UNTIL THE FITRAH IS PAID."

This Hadith of Rasulullah (sallallahu alayhi wasallam) illustrates the importance of the Fitrah and its direct bearing on the acceptance of our Saum (Fasting). The Fast is only presented for acceptance by Allah Ta'ala when the obligation of Fitrah is correctly discharged. The Muslim public should therefore be very scrupulous when effecting payment of the Fitrah. If the Fitrah is misused or wrongly distributed by the representatives of the public, the public will still be responsible for its (Fitrah's) fulfilment. The Mujlisul Ulama, therefore, advises all Muslims to rather distribute their Fitrah themselves. Find some poor in your locality and hand your Fitrah to them. If, however, you are unable to do so, then get in touch with the Mujlisul Ulama Zakaat Fund of South Africa, P.O. Box 3393, Port Elizabeth, and we shall assist you in the correct Islamic disbursement of your Fitrah.

FASTING — A SHIELD

RASULULLAH (sallallahu alayhi wasallam) said:

"FASTING IS A SHIELD (for the fasting person) AS LONG AS HE DOES NOT TEAR IT."

(Nisaa-i, Ibn Majah).

The purpose of a shield is to protect one from the onslaught of the enemy. Similarly, does the Shield of Fasting act. It protects the Mu'min who fasts, from the onslaught of his enemy, viz. Shaitaan. In another Hadith it is stated that Fasting also acts as a Shield for the Mu'min, protecting him

from the Wrath of Allah and from the Fire of Jahannam.

The Sahaba asked Rasulullah (sallallahu alayhi wasallam) of the meaning of tearing the Fast (i.e. this Shield). Rasulullah (sallallahu alayhi wasallam) replied that this Shield is torn and broken by speaking lies and indulging in gheebah (scandalising). Kizb (falsehood) and gheebah (scandalising) are vices of such magnitude that certain among the Fuqaha have gone to the extent of saying that the Fast is nullified by

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THE MYTH OF EVOLUTION

What Does the Fossil Record Show?

(Extract from: "Did man get here by evolution or by creation?")

IF living things evolved from one-celled organisms into higher forms of animal and plant life, then we would expect to see evidence of this in the fossil record. Surely some of those earliest forms left either their fossils, their imprints, or other evidences in the earth. What does the fossil record show?

Over a century ago the record disturbed even Charles Darwin. He wrote of this in his book *The Origin of Species*:

"There is another and allied difficulty, which is much more serious. I allude to the manner in which species belonging to several of the main divisions of the animal kingdom suddenly appear in the lowest known fossiliferous rocks."

"If the (evolution) theory be true, it is indisputable that before the lowest Cambrian stratum was deposited long periods elapsed, as long as, or probably far longer than, the whole interval from the Cambrian age to the present day; and that during these vast periods the world swarmed with living creatures."

"To the question why we do not find rich fossiliferous deposits belonging to these assumed earliest periods prior to the Cambrian system, I can give no satisfactory answer... the difficulty of assigning any good reason for the absence of vast piles of strata rich in fossils beneath the Cambrian system is very great."

The Cambrian layer of earth mentioned by Darwin is said, by evolutionists, to be about 600 000 000 years old. In Darwin's day the fossil record of the pre-Cambrian layers was a blank. Now, after more than a hundred years of intensive investigation, what do the facts show? The New York Times of October 25, 1964, in an article supporting evolution, admits that that

period is still a blank:

"The chief puzzle in the record of life's history on earth: the sudden appearance, some 600 million years ago, of most basic divisions of the plant and animal kingdoms. There is virtually no record of how these divisions came about. Thus the entire first part of evolutionary history is missing."

The same admission is made by the book *The World We Live In*; "For at least three-quarters of the book of ages engraved in the earth's crust the pages are blank."

Note also what *Scientific American* of August 1964 says:

"Both the sudden appearance and the remarkable composition of the animal life characteristic of Cambrian times are sometimes explained away or overlooked by biologists. Yet recent paleontological research has made the puzzle of this sudden proliferation of living organisms increasingly difficult for anyone to evade..."

"These animals were neither primitive nor generalized in anatomy: they were complex organisms that clearly belonged to the various distinct phyla, or major groups of animals, now classified as metazoan. In fact, they are now known to include representatives of nearly every major phylum that possessed skeletal structures capable of fossilization..."

"Yet before the Lower Cambrian there is scarcely a trace of them. The appearance of the Lower Cambrian fauna... can reasonably be called a 'sudden' event."

"One can no longer dismiss this event by assuming that all Pre-Cambrian rocks have been too greatly altered by time to allow the fossils ancestral to the Cambrian metazoans to be preserved... even if all the Pre-Cambrian ancestors of

the Cambrian metazoans were similarly soft-bodied and therefore rarely preserved, far more abundant traces of their activities should have been found in the Pre-Cambrian strata than has proved to be the case. Neither can the general failure to find Pre-Cambrian animal fossils be charged to any lack of trying."

These same conclusions are drawn in *Natural History* magazine of October 1959 in an article entitled "Darwin and the Fossil Record":

"From the beginning of the Cambrian up through the rest of the geological sequence, we have an abundant representation of animal life at every stage; even in Lower Cambrian formations, marine invertebrates are numerous and varied. Below this, there are vast thicknesses of sediments in which the progenitors of the Cambrian forms should be expected. But we do not find them; these older beds are almost barren of evidence of life, and the general picture could reasonably be said to be consistent with the idea of a special creation at the beginning of Cambrian times."

"To the question why we do not find rich fossiliferous deposits belonging to these assumed earliest periods prior to the Cambrian system," said Darwin, "I can give no satisfactory answer. Nor can we today."

How is this fact explained away? The evolutionists who made this last admission stated: "The objection is based merely on negative evidence, which experience often shows to be worthless." In other words, although evolutionists find no pre-Cambrian fossils, the record being "three-quarters blank," they contend that evolution took place anyway because the total lack of evidence is merely "negative evidence."

Such a conclusion is utterly unscientific. The scientific method of finding truth is to support conclusions with facts, and when they are lacking, to reject the conclusions. Further showing the determination of evolutionists to hold their conclusions despite a lack of supporting facts is a sub-title in this same article that says: "In the century since Darwin's controversial theory first appeared, paleontologists have established a solid foundation for evolution." But then the article goes on to show, as already noted, that the majority of the fossil record needed for the theory is completely devoid of facts and evidence!

Can this, except by sheer credulity, be called "a solid foundation" for the theory? What would you think if a builder told you he had built a solid foundation for a building, but, upon investigating, you found there was nothing at all, no concrete, no steel, no wood, no supporting material of any kind, just empty space where the strong foundation should have been? Would you consider such a void "a solid foundation" for a building because it was just "negative evidence?"

No, we cannot escape the scientific facts regarding this matter. The fossil record of the earth supports a sudden creation, not a slow evolution from primitive forms of life.

ABUSING ZAKAAT FUNDS

THE Mujlisul Ulama of South Africa re-iterates its WARNING to the Muslim public to exercise exceptional caution when effecting payment of Zakaat to incompetent organizations — organizations which are Islamically not equipped to administer Zakaat funds. An act of gross mismanagement of Zakaat funds which according to the Shariah is tantamount to illegal embezzlement, has just come to light, hence the Mujlisul Ulama's renewal of its Warning.

A particular organization (which we shall not mention at this stage) in one of the Transvaal towns has misappropriated Zakaat funds which run into several thousand rands. The Zakaat was collected, and instead of disbursing the Zakaat as instructed by the Quraan and Ahadith, this organization abused the Zakaat monies in its possession by paying the debt it owed on a certain property registered in its names. In doing so, this organization is guilty of defrauding the Muslim public — those who had handed their Zakaat for Shar'ee distribution. As a consequence of this naked betrayal of the TRUST of Zakaat in its possession, the FARDH OBLIGATION of all those whose Zakaat has so callously been abused, has NOT BEEN DISCHARGED. Those who entrusted their Zakaat to this highly incompetent and fraudulent organization MUST renew their Zakaat payments. If they do not, their Zakaat obligation remains suspended as their liability. The organization was the Wakeel or representative of those who entrusted their Zakaat to it. The misappropriation and the embezzlement of the Wakeel will not absolve the Zakaat-payers of their Fardh.

We should, at this stage clarify that we are not referring to the Islamically incompetent "zakaat organization" of Mr Thokan. This abuse has been perpetrated by another organization also in the Transvaal, and, if the matter is not settled on the basis of the Shariah, we shall have no alternative but to expose this organization and its un-Islamic abuse and embezzlement of Zakaat funds.

The Muslim public is hereby informed that there exists a number of organizations handling Zakaat monies, but are totally incapable and highly unqualified to administer Zakaat. Because of their ignorance of the Islamic laws pertaining to Zakaat, the public's Zakaat is misappropriated causing the non-discharge of the Fardh obligation of the Zakaat-payers. As information of the abuses practised by these bodies come to light, we shall, Insha'Allah lift them out in the interests of the Muslim public.

RASULULLAH (sallallahu alayhi wasallam) SAID THAT AMONG THE SIGNS OF THE APPROACHING HOUR (QIYAMAH) IS THAT ZAKAAT WILL BE TREATED LIKE PRIVATE PROPERTY.

WHO CAN PRACTICE IJTIHAAD?

CLAIMANTS to the lofty rank of IJTIHAAD are mushrooming up all over the show. A smattering of Urdu knowledge, knowledge of the English language and a copy of an English translation of the Holy Quraan are considered adequate knowledge to qualify as a Mujtahid. If these claimants of Ijtihaad had any true knowledge of Islam, they would not be so rash as to exhibit themselves as the fools they are. If they were aware of the requirements and the qualifications necessary for a Mujtahid, they would desist from their foolhardy ventures of "ijtihaad". The near impossible requirements (impossible in relation to the men who appeared after the age of the Aimmah-e-Mujtahideen) of a Mujtahid are well borne out in the following extract from "ASHAAB-E-KIRAAM" by Sayid Abdul Haakim Arwaasi.

"Ijtihad means one's working with all one's might, that is, by striving and taking pains. That is, it is to strive to derive the rules and problems that have not been explained clearly and openly in the Kur'an and in the hadiths, by likening them to matters that have been told clearly and in detail. This can be done only by our Prophet, by all his Ashab and, of the other Moslems, by those who have been promoted to the grade of ijtihaad; these exalted people are called Mujtehid. Allahü teala commands to do ijtihaad in many places of the Kur'an. Then, it is a binding rule to do ijtihaad for the mujtehid, who are the great people who can understand the rules of the Sheri'at and religious matters lying in the depths of the ayets and hadiths with not clearly understandable meanings, through their clear meanings and through the meanings which

they denote to. For being a mujtehid, it is necessary to know the high branches of Arabic knowledge thoroughly, to know the Kur'an by heart, to know what each Ayet means to tell, the meanings that it indicates, the meanings lying hidden in it, the meanings that must be given according to the subject, to know when Ayets descended, why they descended, about what they descended, if they are general or peculiar, if they are nash or mensuh if they are conditioned or unconditional, how they have been derived from kiraaet-i-seb'a and ashare and kiraaet-i-shazze to know by heart the hundred thousands of hadiths that are in kutub-i-sitte and other hadith books, to know when and why each hadith was said and how vast its meaning is, which hadith is before or after the other, the events that it has to do with it and on which events and happenings it was said, by whom they are communicated or narrated and in which state and morality the persons who communicate it are, to know the methods and rules of the knowledge of fiqh, to comprehend the twelve branches of knowledge and the indications and symbols of the Kur'an and hadiths and their clear and hidden meanings and to have these meanings fixed in the heart, to have a strong iman and a lighted and pure heart and conscience full with tranquillity.

"All these superiorities could exist only in the Ashab-i-kiram and, later, in some of the great who were educated in two hundred years. Afterwards, opinions, judgements became wide apart, bid'ats broke out and spread. Such superior people decreased in number and, after four hundred years, nobody was left having these peculiarities."

THE OBLIGATION OF JAMAA'AH SALAAT

THE performance of Salaat in Jamaa'ah (congregation) is an Ibaadat of great importance. Its observance is compulsory. The non-observer of this very important duty is described by the Shariah as a FAASIQ — a shameless perpetrator of sin in public. The following Ahadith of Rasulullahu (sallallahu alayhi wasallam) will effectively bear out the absolute importance of Jamaa'ah Salaat in the life of a Muslim.

RASULULLAH (sallallahu alayhi wasallam) said:

* The Salaat of Jamaa'ah is superior to the Salaat of the individual by twenty seven times.

* Of the Paths of Guidance is the Salaat in the Masjid in which the Azaan is given.

* He who hears the Azaan, and is not prevented to proceed towards the Salaat by a valid reason, his Salaat (performed alone) is not accepted.

* He who hears the Caller of Allah (the Muazzin), but does not answer the Call (does not proceed to the Jamaa'ah) has committed an act which is total oppression, Kufr and Nifaaq (hypocrisy).

* If in a village or veld there are three Muslims and they do not establish the Salaat among them (i.e. Jamaa'ah), Shaitaan overpowers them. Therefore, regard as obligatory Jamaa'ah upon you, for verily, the wolf devours the stray sheep. And, the wolf of man is Shaitaan. He overtakes man when he finds him alone (i.e. performing his Salaat alone instead of with the Jamaa'ah).

It is, therefore, imperative that Muslims, wherever they are, organize themselves to perform Salaat in Jamaa'ah. Where a Masjid does not exist in close proximity, a nearby place must be fixed for the Salaat to be performed in Jamaa'ah. All the Muslim males in the locality must be informed of the times for the Jamaa'ah. Continuous effort should be made to have the Jamaa'ah Salaat established. Business, trade and commerce are not valid reasons for neglecting Jamaa'ah Salaat. Our Islamic duties — our Ibaadat — should not be subjected to our material activities. Our Salaat must on no account be secondary to our mundane occupations. Rather, our worldly activities and occupations should be streamlined or curtailed to a level where our Salaat in Jamaa'ah is not affected. Our purpose on this earth is Ibaadat — obedience to Allah — and not perfection and fulfilment of material and mundane activities at the expense of our Salaat and other Islamic duties. There is an urgent need for a reversal of our priorities. This need is commanded by the Law of Allah Ta'ala. The Pleasure of Allah and the Bliss of Akhirah are attainable only by moulding our life-pattern along the lines envisaged by the Shariah.

Continued from page 10

FASTING — A SHIELD

these crimes just like food and water nullify the Fast. However, the official verdict of the Shariah is that the evils of kizb and gheebah will not break the fast, but will utterly destroy and nullify the great Barakaat, Rahmat and Sawaab which the Fast brings in its wake.

Indulgence in evil, and especially indulgence in gheebah, tends to make the Fast extremely difficult. Fasting is a celestial practice which curbs the animal desires and passions of the flesh, and as a result it creates a special Nur (spiritual and celestial light) within the Mu'min. He thus derives tremendous peace, pleasure and tranquility out of fasting. On the other hand, gheebah and all types of sin create a darkness within one's Imaan making the observance of the Fast very difficult. During the time of Nabi (sallallahu alayhi wasallam) two women who were fasting were driven to dire straits of exhaustion and were on the verge of collapse. The Sahaba narrated the women's condition to Rasulullahu (sallallahu alayhi wasallam) who instructed them

(the Sahaba) to take a basin to the two women and command them to vomit therein. This order was carried out and it was discovered that the vomit consisted of fresh pieces of flesh and clots of blood. The Sahaba, in amazement, narrated this to Rasulullahu (sallallahu alayhi wasallam) who said:

"These women abstained from the Halaal things of Allah (i.e. they fasted and abstained from food, water, etc.), but indulged in things Haraam, i.e. they engaged in making gheebah of others."

This incident illustrates that gheebah assumes the form of flesh and blood (of others) within our bodies. In other words, those who indulge in gheebah of others are actually devouring the flesh and blood of others, hence the Fast seems so very difficult to observe.

It is therefore imperative to abstain from gheebah, lies and all sin so that we may derive the full benefit, Sawaab and Nur of the Fast which will then act as our Shield against the onslaught of evil.

(Continued from last issue)

"RAFAA" ACCORDING TO QUR'ANIC LANGUAGE AND DICTIONARY

We may as well proceed to consider whether the word "Rafaa" in Qur'anic parlance may ever be construed to indicate honourable death. Both according to the language of Holy Qur'an and accepted Arabic dictionary it has no bearing of being an antithesis of accursed death. Rather it has also been frequently applied to inanimate objects where the proneness to death is absent. We may cite the undermentioned instances of the use of this word in the Holy Qur'an in relation to living and soulless objects:—

1. "And we raise some of them above other in ranks" (Sura XLIII, v. 32)
2. "Allah will raise up, to (suitable) ranks, those of you who believe and who have been granted knowledge" (Sura LVIII, v. 11)
3. "If it had been Our will, We should have elevated him with our signs; but he inclined to the earth" (Sura VII, v. 176)
4. "And we raised him to a lofty station" (Sura XIX, v. 57)
5. "And he raised his parents high on the Throne" (Sura XII, v. 100)
6. "And raised high the esteem (in which) thou (art held)" (Sura XCIV, v. 4)

In the foregoing verses "Rafaa" has only been used with regard to human beings but in not a single instance it bears the connotation of honourable death.

It will be apt to point out a misleading digression which has been made by the theorists in the said connection. While the main dispute related to the possibility of "Rafaa" ever denoting spotless demise a further side issue was raised to the effect whether "Rafaa" has anywhere been used in the Holy Qur'an for bodily lifting. Theorists have not discharged the burden which lay on them of proving that "Rafaa" anywhere occurs in

the Holy Qur'an with the intention of expressing honourable death and it appears that the new dispute has merely been raised in order to divert the mind of readers from the main issue.

The reality is that "Rafaa" stands for lifting or exaltation without indicating in itself either body or soul and may be as well used in relation to soulless objects. In case of Jesus Christ it has been taken to mean bodily lifting because the relevant verses of the Holy Qur'an were revealed at a time when there was a controversy raging about his body. The Jews claimed that he had been murdered while the Christians believed that he had been bodily lifted alive. There was no contest about his soul hence the particular Qur'anic phraseology could not be taken to mean spiritual exaltation. The controversy in question was peculiar to Jesus alone as there is no such dispute in history in respect of any other person, viz., whether he was killed or ascended physically to the heavens.

The word when used in respect of ordinary human beings mostly denotes spiritual or moral elevation and rarely also it is used for bodily lifting even in these cases. We have to look to antecedent facts and surrounding circumstances in order to determine in which sense the term occurs in a particular place. Similar is the case of the word "Tawaffee" but pertaining to Jesus we have plentiful historical and theological material which truly enables us to discover the precise signification of all the three words "Rafaa", "Tawaffee" and "Nuzul" — so far as they occur in the story. It is plainly dishonest to suggest that the dispute about the bodily ascension of Jesus Christ is an offshoot of the fluid meaning of the word "Rafaa". It is the reluctance

of certain people to read authentic relevant material in a natural way which has given rise to several disputes including the one referred to. In verse no. 7, quoted above the conclusion that parents of Joseph had been lifted bodily to the throne does not merely follow from the word "Rafaa" but is mainly borne out from salient features of the whole story: concerning Jesus Christ there is strong logical and historical support for interpreting the said words in a particular way and from that there is no escape.

QUR'ANIC REPUDIATION OF CRUCIFIXION

Is it acceptable to the Holy Qur'an to any extent that Jesus had been mounted to the crucifix, he was made to wear a crown of thorns, they spat at his face and subjected him to other forms of indignities?

We have to begin with the relevant verse which is quoted below and which occurs in the context of enumerating the cause of Divine curse on the Jews.

"And their saying that they had murdered"

'Isa' (Jesus) son of Maryam (Mary)" Here we find that a mere lip assertion of murder made by the Jews which was, of course, false, became one of the causes of the sealing of their fate by the Lord. It is impossible to imagine that worse crimes of action suggested in the question, if they had really been committed, would have been left out by the Holy Qur'an which, as we have seen, has made such bitter reference to single offence of word. It therefore, cannot be supposed that the Jews had succeeded in heaping insults of the said nature on Jesus much though they may have desired it.

Secondly, in chapter no. 5 Sura Ma'eda, Allah has recounted His favours which

He had bestowed on Jesus and among them a notable gift is:

"It is worth remembering when we kept Bani Israel off from you"

If it be supposed that Bani Israel had seized Jesus, mounted him to the crucifix and meted out other undignified behaviour will it be correct for the Holy Qur'an to have embodied the said verse? Not only this but detailed mention has also been made of his wonderful miracles and his prayers for being blest with sumptuous provisions from the heavens. Can you place all those dirty pieces of so-called history side by side with such glorious events. Thirdly, there is another verse in sura Ale-Imran (chapter 111), which reads as follows:

"The Jews hatched a plot (against Jesus), Allah also planned secretly and Allah is the best planner"

The verse in question shows that when the Jews hatched conspiracies against Jesus Allah effectively countered the same. It is obvious that when Allah Himself is pitted against a few weaklings living on earth the odds are so heavy that the latter can absolutely have no chance of success; rather their actions may recoil on them irretrievably unless Allah wills otherwise. At any rate here we find the Divine power working against the Jews and it is simply inconceivable that they came anywhere near the achievements which foolish people have invented from their imagination. Otherwise, the pointed challenge of the Holy Qur'an that 'Allah is the best planner' will become simply ridiculous.

It should be remembered that the word used by the Holy Qur'an against the Jews is "Makr" (secret planning) which pre-supposes that the counter plan would be so ingenious that the enemy would be doomed to fail without knowing at all how he was defeated so that the challenge thrown out by Allah may become a patent reality.

(to be continued)

AN INTERESTING ENCOUNTER

A Muslim soldier in the British army (when Britain ruled India) narrated the following interesting incident:

"I once was in the company of the British army when it was defeated in an encounter in Kabul (Afghanistan). In the rout sustained by the British army, we scattered, and remnants of the soldiers wandered about in great despair and anguish. While wandering in the mountains I observed a Musjid in the distance and proceeded towards it. Upon reaching the Musjid I saw several people preparing to commence the Jamaat Salaat. I desired to join the Jamaat, but they prevented me, and separated me from their company. A spokesman from the Jamaat said to me:

'Perform your Namaaz alone. We are a group of Shuhadaa (martyrs) and Namaaz is not Fardh upon us. We are performing Namaaz only for pleasure, hence your Namaaz with us will not be valid.'

(Narrated by Hakimul Ummat Hazrat Maulana Ashraf Ali Thanvi-R-)

(continued from last issue)

SELECTION OF MUSJID OFFICIALS

Again we urge those responsible for appointing the Musjid officials to bear in mind the following words of our Nabi (S.A.W.):

"Honour the bearers of the Quran, for verily, he who honours them has honoured Me (Allah)." (Al-Jamius-Saghir of Iman Hafiz Suyuti, Page 45, Vol 1).

In another Hadith our Nabi (S.A.W.) declares:

"The bearer of the Quran is the standard-bearer of Islam. He who honours him, has verily honoured Allah. And he who disgraces him (bearer of Quran), on him be the 'Lanat' (curse) of Allah". (Al-Jamius Aghir of Iman Suyuti, Page 122, Vol 1).

The great Khalifah, Omar Bin Abdul Aziz (R) instructed his governors to appoint only bearers of the Quran over the affairs of the Muslimeen. (Makarimul Hufazah, Page 48.).

Our Nabi said: "When positions are entrusted to unqualified persons, then await the hour." (Bukhari Sharief, Page 14, Vol. 1).

Hafiz Ibn Taimiyah states that the consensus opinion of the Ummat is that one who is learned and pious should be at the helm of Islamic affairs. In the event where it is not possible to find such a learned and pious person to govern Islamic affairs then because of this state of helplessness a choice should be made between a learned man who is not practicing according to his knowledge and an ignorant pious person. But it must be remembered that this is only the very last stage when there exists no hope to appoint a qualified person. (Kitabus Siyasatish-Shariah, Page 17).

By the grace of Allah Ta'ala, we have outlined the requirements of a Musjid official.

We now call unto Allah to bear witness that what we have said herein is the Shariah of Islam to which each and every Muslim is duty-bound to submit. Any violation of these rules expounded herein is flouting of the Holy Command of Allah.

May Allah Ta'ala guide us all — Ameen.

Immorality as a Means of Control

THE Muslim governments are using different degrees of repressive means to control the Muslim masses. In all the Muslim countries individuals are not given even basic human rights but are instead tortured for opposing these Kafir governments. The governments have not been able to suppress the struggle and resistance of the Muslims by these methods. At present they are promoting social and cultural activities which will weaken the Muslim morality. They are allowing the sale of liquor, gambling, prostitution and other haraam activities. These social evils are gradually being planted in society. The people do not realize it because it is not "directly" affecting them. The effect of these activities is slowly permeating the infrastructure of the society. In a few years the result will be that the society is morally decadent. It helps the "Muslim" governments to stay in power because the people have lost the strength to resist the corrupt governments.

The governments of Iran and Pakistan are presently engaged in promoting gambling in their countries. Stanley Ho, who is 54 years old and was born in Hong Kong's New Territories is the main financier of these gambling ventures in two Muslim countries. Mr Stan-

ley Ho at present has investments in Macau, where he owns four gambling casinos and controls all the big hotels in the territory. He is estimated to have about HK \$300 million a year profits from these investments.

Ho is at present involved in his biggest investment in Tehran, Iran, where he is investing U.S. \$25 million in a project to build two race courses and a greyhound track. In 1973, Ho was granted a 25-year horse racing franchise in conjunction with Shah of Iran's Royal Horse Society — his first sortie into the "sport of Kings". The larger course, called Farahabad, will have a grandstand capacity of 24 150 people, 400 permanent stables and a 1600 metre track.

"I think when it is completed in March it will be one of the best looking race courses in the world," Ho said. "There is plenty of money in Tehran....it should be profitable."

The other race course, Reza Shah Kabir, will accommodate up to 3800 people, with stables for 400 horses and a 1535 metre track. The greyhound track, 402 metre long, will have kennels for 800 dogs. Maybe the "cultural ambassador" of the Shah, Sayyed Hossein Nasr, one of the speakers at the Muslim

Woodstock (The International Islamic Conference) in London would like to comment on this contribution to "Islamic Culture" by his master the Shah of Iran.

One of the courses, planned on an international scale, is scheduled to open in March 1977.

Ho is investing U.S. \$3.5 million in this venture. The plan is that the new casino in Karachi, scheduled to open after the general elections in March 1977, should entice some of the Arab sheiks and other wealthy gamblers who previously idled away their time in Beirut before the outbreak of civil war. The nightclub in the same building has 500 seats and is planned to have international-standard cabaret acts. We Muslims have come so low that we are willing to prostitute our mothers and sisters for the sake of making a few dollars. In many cases people are forced to this due to the wretched economic conditions in which the majority of the people live. The Pakistani Government, with which Ho has worked closely, is building an hotel beside the complex. At the same time that the Pakistani government is involved in promoting haraam matters like gambling, alcohol, interest, economic exploitation, disregard for Islamic Shari'a, we find the Lahore High Court, consist-

ing of Chief Justice Sardar Mohammad Iqbal, Justice Dr Javed Iqbal (son of Alama Iqbal and supported in the last election by the Jamat-i-Islami) and Justice Aftab Hussain recently stating that the Constitution of the Islamic Republic of Pakistan is Islamic both in essence and spirit, and as such there could be no doubt that the country was being governed within the framework of an Islamic law and Constitution.

These policies of the Pakistan government should be condemned, and indignation should be expressed by any means by all Muslims. The fact remains that the abolition of any of these haraam policies of the government does not mean anything because the introduction and perpetuation of these activities is made possible by them. One should not lose sight of the objective and utilize one's energy in protesting and agitating against these policies. Because in order to remove these social and economic evils from Muslim society, the present corrupt Muslim governments will have to be overthrown for they are the root cause of corruption. (Source: Far Eastern Economic Review, July 1, 1976, page 50-51.)

(Reproduced from Al-Bayan, California.)

ABORTION — WESTERN SAVAGERY

To the Editor,

SIR, — Before you finish reading this letter, 15 babies will be poisoned or scraped and pulled out of their mother's womb, limb by limb, in the United States.

Abortionists will kill more than 1.5 million babies in America this year.

They will be killed for no other reason than the mothers do not want to be bothered or they do not want to give up a spring vacation or they prefer a new colour TV.

Do you know how abortionists kill babies? More than 90 per cent of the babies are killed using one of these three methods:

1. Pulling the baby apart by suction.
2. Salt poisoning and scalding the baby.
3. Cutting the baby to pieces with a sharp knife.

RULING

Perhaps you stand in utter amazement, as I do, that the majority of America's judges and political leaders either support the killing of thousands of innocent babies every day or stand idly by, unwilling to do anything?

Monday, January 22, 1973, will go down as one of the blackest days in America's history. On that day, seven US Supreme Court judges ruled that it is permissible to kill babies that are not born.

Desmond J. Hatton, Pretoria.

Courtesy Evening Post, Port Elizabeth, 3/8/77;

Says the Holy Quran: "Verily their murder (of their infants) is indeed a heinous crime."

SUBSCRIBERS NOTE . . .

IF ANY SUBSCRIBER TO "THE MAJLIS" IS NOT RECEIVING HIS/HER COPY REGULARLY PLEASE WRITE TO:

THE EDITOR
"THE MAJLIS"
P.O. BOX 3393
PORT ELIZABETH

MYM FITNA

THE MYM (MUSLIM YOUTH MOVEMENT OF NATAL), BENT UPON CREATING FITNAH-MISCHIEF IN THE MUSLIM COMMUNITY, IN ITS LATEST MOVE INTRODUCED A DR RUSHDUDDIN FROM AMERICA AND EMBROILED HIM IN A CONTROVERSY WHICH MUST HAVE LEFT A BITTER TASTE IN THE VISITOR'S MOUTH.

Flagging in the exposition of its un-Islamic doctrines and theories the Mym considered it opportune to enlist the aid of the glib doctor to expound and uphold their (Mym's) cardinal doctrine of faith, viz. "WOMEN IN MOSQUES". The Mym, it seems, has become so much obsessed with the question of "women in Mosques" that it was prepared to create eruptions and unnecessary commotions in the Houses of Allah. In order to force acceptance of this fundamental article of its (Mym's) faith, the Mym concealing behind the skirts of its women supporters tried its level best to invade the Musjids of Allah and destroy the peace, calm and tranquillity of these places of Ibaadat. However, by the grace of Allah Ta'ala, the Mym whose religion centres around women, has been resoundingly repulsed, especially so in the Transvaal.

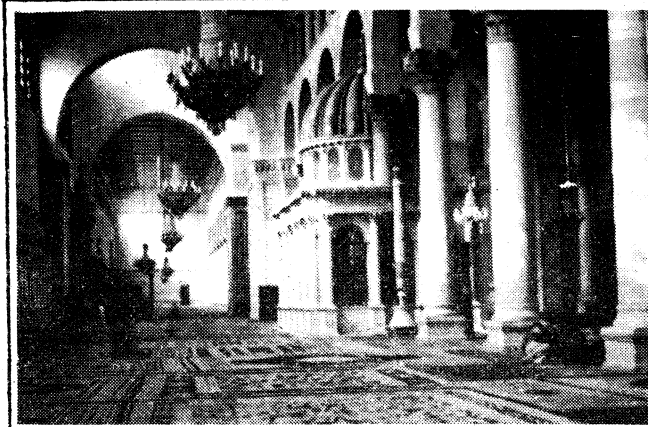
It is believed that at the behest of the Mym many women un-Islamically clad shamelessly invaded the Grey Street Musjid of Durban. The same stunt was repeated in some Musjids in the Transvaal culminating in commotion and in a furor of abuse and counter abuse. It is reported that as a result of the un-Islamic movements and mischief-creating tactics of the Mym right in the Houses of Ibaadat, so much ill-feeling was generated that tempers flared giving rise to violence. The Mym must bear full responsibility for its

childish desire and for its anti-Islamic activity of trying to force its "Pillar of Faith-women in Mosque" doctrine down the throat of Muslims who adhere to the Shariah of Allah Ta'ala. The Mym is again warned that its mischief will not be allowed to pass by unchallenged. The fitnah of this group will be resolutely and continuously exposed. It seems that Islam consists of only this doctrine of "women in Mosques", i.e. the Mym's version of Islam. All responsible and unbiased Muslims are disgusted with this childish and mischief-seeking attitude of the Mym. The Mym tries to brainwash almost all of its speakers and visitors with its obnoxious creed of "women in Mosques". The constant theme of Mym gatherings, lectures, conventions, etc. is "women in Mosques". It has become the be-all of the Mym religion.

Attention must be drawn to a brazen lie spoken by Mr Tokan of the Mym in one of the Musjid's of Transvaal. Mr Tokan leading the invasion of the Musjid by his group of women addressed the crowd and in an attempt to solidify the Mym fitnah he stated the blatant falsity that Muslims who are opposed to women in Mosques believe women to be "evil" and

"filthy". We can only conclude that this lie was gorged out in a calculated move to inflame tempers and create enmity among Muslims. Can Mr Tokan call Allah Ta'ala to be his witness? Can Mr Tokan prove his claim that opposition to women in Mosques is based on his "evil" and "filthy" claim? Mr Tokan was immediately challenged by the Ulama as regards his false claim and he was then constrained to publicly apologise. Such tactics adopted by leading members of the Mym gives a clear picture of the type of religious theories being expounded by this group.

MUSLIMS ARE ONCE AGAIN WARNED TO BE ON THEIR GUARD. MANY OF THE THEORIES AND OPINIONS EXPRESSED BY THE MYM ARE CONTRARY TO THE TEACHINGS OF ISLAM. THE MYM IS SUBTLY PUTTING ACROSS ITS UN-ISLAMIC VIEWS. MEMBERS OF THE MYM MUST EXERCISE CAUTION IN SUBSCRIBING TO OPINIONS CONTRARY TO THE SHARIAH FAILING TO DO SO WILL FINALLY RESULT IN THE MYM MAKING ITS EXIT FROM THE AHL-E-SUNNAH WAL JAMA.



Damascus - Interior of the Omayyad Mosque

AL-JIHAAD SLATES ICSA

A HEATED CONTROVERSY IS RAGING BETWEEN AL-JIHAAD INTERNATIONAL MOVEMENT AND THE ISLAMIC COUNCIL OF SOUTH AFRICA (ICSA) WITH REGARD TO THE ALLOCATION OR MIS-ALLOCATION OF FUNDS BY THE ISLAMIC SECRETARIAT'S SOLIDARITY FUND. IN A LETTER TO ICSA, AL-JIHAAD SEVERELY CRITICISES ICSA'S HANDLING OF THE FUNDS.

The full text of Al-Jihaad's letter is printed here.

ASSALAM-O-ALAIKUM! ... "We acknowledge (although we cannot thank you for) your arrogant and insulting letter of 17 June.

Your letter we judge to be arrogant because, in it, you do not even offer an apology for what you claim was an administrative error on your part in respect of ourselves and the allocation of funds to the South African Ummah by the Islamic Secretariat's Solidarity Fund.

We also judge your letter to be insulting because of its summary dismissal of us as members of a "sick society" whereas a truly responsible

"supreme" body of the local Ummah would have considered the hurt and embarrassment that, whether intentionally or unintentionally, has been caused us and would have done or said something to appease rather than enrage.

Whatever the case, it remains to us well-nigh inconceivable that a body of the proclaimed scope and responsibility of ICSA could have perpetrated the administrative error that you claim and we state to you categorically that epithets and insults from the side of ICSA will not deter us from taking the action that any

self-respecting organisation would take in the circumstances in which we have been placed.

Incidentally, we have little doubt that our local community would be most interested to hear that ICSA regards it as "sick" (the dictionary meaning of this word in the sense in which you have used it being "a condition to fill one with nausea and disgust") and we shall certainly do everything to make this fact known to our community and are certain that it will agree with us that this is yet another case of "physician heal thyself".

VEREENIGING MUSLIMS REJECT "MULTI-WORSHIP" CENTRE

IN a statement to "The Majlis" the Vereeniging and District Muslim Association vehemently criticizes the proposed erection of a multi-worship centre housing a Muslim place of worship at the University of Westville, Durban. The full text of the statement reads:

"The Board of Management of VADMA and the Muslims of Roshnee have read the Ramadhan issue of The Majlis with interest and anger.

The very idea of a "Multi-Worship" Centre creates a feeling of abhorrence and rejection and not worthy of being discussed. For you, to have initiated an investigation, means that the devil's pipedream was to become a reality. We are indeed fortunate that we have people such as you and a magazine such as The Majlis to keep the Muslims informed of ANTI-ISLAMIC and ANTI-SHARIAH activities in South Africa.

The brave stand taken by you deserves all the praise but we are also sure that you are going to face tremendous opposition from the so called "enlightened groups". The Muslims of Roshnee are standing firmly behind you in your fight against this latest innovation.

We have ascertained from several students that a certain or several Muslims on the University Board have already contributed a very large sum of money towards

this project. How any Muslim could have taken part in the preparation and design of such a Satanic scheme is beyond our comprehension.

In the past practically all functions and projects in the Transvaal, (the majority being of an Un-Islamic character) have been financed by Muslims. The unbelievers in South Africa have made too many inroads into Islam and our way of life. The timely appearance of The Majlis has begun to stir the Muslims and making them aware of their duties.

We are all too aware of what is happening at our high schools and universities. The proposed Communal Hall should rather be called the "Communal Cesspool" for that is what it will eventually turn out to be. "TOGETHERNESS" is the new key fashioned by Satan to fit all doors leading to immorality. Must our sisters become "COMMUNAL DAUGHTERS OF SATAN?"

jlis start another campaign against this monstrous idea of a "Multi-Worship Centre". Let us protest with all the means at our disposal and make it clear to the authorities that we Muslims will in no way contribute towards this project. If any Muslim aids financially or otherwise then he should be condemned."

JORDANIAN APPEAL

AMMAN — THE COUNCIL OF ISLAMIC ASSOCIATIONS IN JORDAN HAS APPEALED TO THE TURKISH GOVERNMENT TO RESTORE AYA SOPHIA MUSJID TO ITS RIGHTFUL POSITION OF A MUSLIM HOUSE OF IBAADAT.

WARNING

— BANNED FILM

IT HAS COME TO THE NOTICE OF "THE MAJLIS" THAT THE BANNED FILM: "THE MESSENGER" IS BEING CLANDESTINELY CIRCULATED ON VIDEOTAPE IN SOUTH AFRICA. THIS IS A MOST DESPICABLE ACT. IT IS UNTHINKABLE THAT A MUSLIM WOULD STOOP TO SUCH A BASE LEVEL AS TO VIEW THE BLASPHEMOUS FILM WHICH HAS BEEN OUTLAWED BY THE LAW OF ALLAH TA'ALA.

WE ISSUE A TIMELY WARNING TO THE CULPRITS RESPONSIBLE FOR CIRCULATING THIS BANNED FILM IN SOUTH AFRICA. ANY PERSON FOUND TO BE SCREENING THIS FILM OR BEING IN POSSESSION THEREOF WILL BE IMMEDIATELY REPORTED TO THE AUTHORITIES AS IT IS AN OFFENCE TO CIRCULATE A BANNED FILM.

"THE MAJLIS" APPEALS TO ALL MUSLIMS TO NOTIFY THE POLICE IMMEDIATELY THE OFFENCE IS COMMITTED. MEMBERS OF THE PUBLIC WHO HAVE ANY INFORMATION ABOUT THESE VIDEOTAPES CIRCULATING SECRETLY IN SOUTH AFRICA SHOULD INFORM "THE MAJLIS". A COMPLAINT IS TO BE LODGED WITH THE POLICE ON THIS MATTER.

MASAA-IL ON QURBAANI (HANAFI MAZHAB)

- * Qurbaani is compulsory (Waajib) on all those who on the Day of Eid have the amount of Nisaab (prevalent Nisaab R80) or goods in excess of their needs to the value of Nisaab. For the purpose of Qurbaani "goods" mean any type of goods and not only merchandise as is the case in Zakaat.
- * It is not obligatory upon the Musafir (traveller) to offer the Qurbaani.
- * The period for sacrificing the animals commences from the Day of Eidud Dhuhaa (10th Zil-Hajj) and lasts until sunset of the 12th Zil-Hajj. However, it is of greater Sawaab to make the Qurbaani on the 10th, then the 11th and then the 12th.
- * It is not permissible to make the Qurbaani before the Eid Salaat.
- * It is preferable that a person slaughters his own animal. However, if he lacks the ability to make the "zabah" (slaughter) then someone else can make it on his behalf. It is best to witness the animal being sacrificed. But, females should not witness their Qurbaani being made if the males present are those for whom Hijaab (Purdah) has to be observed.
- * When making the Qurbaani, it is not compulsory to make the Niyat by reciting any formula of Niyat. Making the intention in the heart that "I am offering this sacrifice", will suffice. But, it is of greater Sawaab to recite the Niyat formula.
- * It is not compulsory for the parents to make Qurbaani on behalf of their children. Even if their under-age (Naa-baaligh) children own sufficient wealth then too Qurbaani is not compulsory upon them.
- * It is not permissible to make Qurbaani of a goat under the age of one year. A sheep, if its size is such as to resemble one year old sheep, then even if it is six months old its Qurbaani will be lawful.
- * It is not permissible to offer for Qurbaani animals whose ear, or tail is cut one-third or more. Nor is it permissible to offer such animals who are blind or partly blind. An animal using only three of its legs (one being lame) cannot be offered for Qurbaani. An animal which has lost all its teeth or more than half of its teeth cannot be sacrificed. If the horns are broken at the roots then Qurbaani of such an animal is not permissible.
- * If the animal which was bought for Qurbaani develops such a defect which renders the Qurbaani unlawful, then it will be obligatory to purchase another animal and offer it as

sacrifice. However, if the person concerned is poor, then he may offer the same animal.

- * The skin of the sacrificed animal cannot be given as wages to the worker cleaning the animal. The skin may be kept for one's own use, given in charity or sold and the proceeds thereof given in charity. The money obtained by selling the skins can be given to only such people who qualify to accept Zakaat. It is not permissible to give the money realised from the sale of these skins, to a Masjid or any Waqf institution.
- * Labour for skinning, cleaning, etc. of the animal has to be paid by the person who sacrificed the animal. No portion of the animal can be given in lieu of the service of the labourer.
- * If Qurbaani is not obligatory upon one and he/she buys an animal with the intention of making the sacrifice, then it will become compulsory to sacrifice the animal.
- * If the three days of Qurbaani pass by without the person making his Waajib Qurbaani then it is compulsory to give in charity the price of one goat. If an animal was purchased for the purpose of Qurbaani, but same was not made, then after the lapse of the three Qurbaani, but same was not made, then after the lapse of the three Qurbaani days it is compulsory to give in charity the very same animal which was purchased. Donating the price will not suffice in this case.
- * It is permissible and meritorious to offer Qurbaani on behalf of Rasulallah (sallallahu alayhi wasallam), one's deceased parents or any person who has died.
- * It is not permissible to make Qurbaani on behalf of a living person without obtaining his permission.
- * It is permissible to give Qurbaani flesh to non-Muslims.
- * There is no Qadhaa Qurbaani. If one has not made Qurbaani in the past, he should give in charity the price of a goat. All compulsory sacrifices which were not made in the past should be compensated by payment, determined on the price of a goat.
- * Prior to making the Qurbaani it is not permissible to use for one's own purpose the milk, wool, etc. derived from the animal. All such products obtained from the Qurbaani animal before sacrificing have to be given in charity to the poor.
- * If an animal is purchased before the Days of Qurbaani with the intention of sacrifice then too it is not Waajib to offer the same animal. Another animal could be substituted. However, if bought during the period of Qurbaani then the very same animal has to be sacrificed.

THE SIGNIFICANCE OF QURBAANI

RASULULLAH (sallallahu alayhi wasallam) said that during the days of Sacrifice (Qurbaani), viz. 10th, 11th and 12th Zil-Hajj, there is no Ibaadat more loved by Allah Ta'ala than making the Qurbaani (sacrificing an animal). Before the blood of the sacrificial animal reaches the ground (when slaughtering), the sacrifice is accepted by Allah Ta'ala. Qurbaani should, therefore be made wholeheartedly and in all eagerness.

According to Rasulallah (sallallahu alayhi wasallam) a good act is recorded for every hair on the body of the sacrificed animal. It is therefore a cause for much regret if Qurbaani is not offered. In view of the tremendous Sawaab obtained so cheaply and so easily it is strongly advisable for even those upon whom

Qurbaani is not Waajib to make the sacrifice. This need is of specially greater significance to Muslims of such weak Imaan and so few good deeds as ourselves. It is most unfortunate if the golden opportunity of the Days of Sacrifice is allowed to slip by without making the Qurbaani. Most people, despite their difficult financial position, involve themselves in debt by acquiring unnecessary items of luxury. Articles which cannot be afforded are purchased at high prices incurring huge debt which is paid off over a period of years. When even the "poor" in our community can do this, there is no reason why they cannot afford to make the great Qurbaani of the Days of Sacrifice.

The Qurbaani is not a practice designed to feed the

poor. On the contrary its purpose is the commemoration of the supreme sacrifice Nabi Ibraahim (alayhis salaam) offered when he offered his beloved son, Ismail (alayhis salaam) as the sacrifice at the behest of Allah Ta'ala. As far as Ibraahim (alayhis salaam) was concerned he slaughtered his son at the altar of supreme sacrifice. Ibraahim (alayhis salaam) drew his knife over the throat of Ismail (alayhis salaam), but Allah in His infinite mercy saved Ismail (alayhis salaam) by substituting a ram from Jannat. Although the purpose of Qurbaani is to commemorate this supreme sacrifice of love for Allah, it does not mean that the poor does not have to be fed from the meat of the sacrificed animal. It is Mustahab (preferable and

meriting Sawaab) that the flesh of the sacrificed animal be divided into three parts: one part for the poor; one part for friends; and one part for one's own use.

When purchasing the Qurbaani animal, we should not bargain regarding the price. Healthy and strong animals should be bought for this purpose. It should be borne in mind when purchasing Qurbaani animals that Ibraahim (alayhis salaam) offered his beloved son as a sacrifice. What amount of money can procure such a sacrifice? The spirit of the Qurbaani is tarnished by acting in a niggardly and selfish manner when purchasing animals for Qurbaani. So, if you have the wealth then do not bargain merely to save a few rands. However, if you genuinely cannot afford to meet the price, then there is no harm in bargaining.

Another very important consideration is the Niyat underlying the Qurbaani. The Niyat must be unblemished and pure. No other consideration other than the Pleasure of Allah should underlie the offering of the sacrifice. Some people who offer the Qurbaani year after year have become to regard this practice as an empty ritual. They, thus vie with one another as to the superiority of the animals they are "sacrificing". Pride motivates them into purchasing the most expensive and the most beautiful of animals. There is nothing wrong in procuring the most expensive and the most beautiful animals for the purpose of Qurbaani. In fact, the Shariah encourages us to offer the best of animals for the sacrifice. What is wrong, is the intention of pride (takabbur) and riyaa (show) which accompany the Qurbaani of many people. These base intentions destroy the great reward of so important a practice like Qurbaani. We should, therefore, not be so foolhardy as to eliminate the great Sawaab by means of such destructive intentions.

MASAA-IL ON QURBAANI (SHAAFI MAZHAB)

- * Qurbaani is Sunnatul Muakkadah alal Kifaayah, i.e. if a few members in the community make the Qurbaani, the duty will be discharged on behalf of the whole community. But, this does not mean that one should be negligent regarding the Qurbaani. Whoever can afford it should not miss the opportunity of offering the sacrifice. According to Imam Shaafi (R) it is Makrooh (reprehensible) for one who can afford the Qurbaani, not to make it.
- * Once the intention is made to make the Qurbaani, then it no longer remains Sunnat, but becomes compulsory. The Niyat which will transform the Sunnat Qurbaani into a compulsory sacrifice is to the effect: "I intend this animal as a sacrifice."
- * If an animal is purchased with the intention of Qurbaani and that animal is lost or destroyed through no fault of the purchaser, then it will not be obligatory to replace the animal.
- * It is Sunnat for one to make his own Qurbaani with his own hands if he has the ability to do so. But, a woman should let someone else make the "zabah" (slaughter) on her behalf.
- * It is Sunnat for one to look on when one's animal is being sacrificed.
- * It is Sunnat for the one who intends making the Qurbaani not to cut any of his nails or remove any hairs from the body until after the Qurbaani has been offered (i.e. from the 1st Zil-Hajj until after sacrificing the animal).
- * If a sheep has not yet attained the age of one year then its Qurbaani could be made if the following two conditions are present:
 - (i) It must not be under six months.
 - (ii) Its front teeth must have been replaced with a new set.
- * It is not permissible to make Qurbaani on behalf of a living person without his permission nor is it permissible to make Qurbaani on behalf of a deceased if a Wasiyyat (bequest) was not made by the deceased.
- * It is not permissible to make Qurbaani of defective animals, e.g. blindness in one eye or both eyes; so much lameness that it cannot keep up with the flock; severe sickness which makes the flesh defective; an animal suffering from scabies; an animal with the ear or part of the ear cut (not necessarily one third as is the Hanafi Mazhab); an animal with the tail or part of the tail cut. Broken horns will not be considered as a defect.
- * If a vow was made unto Allah Ta'ala to make Qurbaani of a particular animal and that animal happens to be defective, then it shall have to be sacrificed notwithstanding the defects.
- * The period of Qurbaani is from after the Eid Salaat until sunset of the 12th Zil-Hajj.
- * At the time of slaughtering the animal, it is compulsory to make the Niyat (intention) of Qurbaani otherwise the sacrifice will not be valid.
- * It is Sunnat to divide the flesh into three parts: one part for the poor; one part for friends and relatives; and, one part for one's own use. It is Waajib (compulsory) to give at least some of the flesh to the poor. It is Afdhal (better and of greater Sawaab) to give all the meat to the poor. But, if all the meat is given out a few pieces should be kept for one's own use so that one will not be deprived of the Barkat. It is not permissible to use more than one-third for one's own use.
- * It is not permissible to give Qurbaani flesh to non-Muslims.

QURBAANI — RANSOM FOR LIFE

RASULULLAH (sallallahu alayhi wasallam) has advised the person who intends to make the Qurbaani not to cut any nails or remove any hairs from any part of the body from the first of Zil-Hajj until after the animal has been sacrificed. To observe this practice is Mustahab.

The person offering the sacrifice is doing so in ransom of his life. In other words, the sacrifice of the animal symbolises the sacrifice of one's own life for the Pleasure of Allah. The sacrifice of the animal compensates for this supreme sacrifice of life. Every part of the animal of sacrifice is in lieu of the parts of the person offering the sacrifice. Hence, Rasulallah (sallallahu alayhi wasallam) ordered that while the special Rahmat of Allah occasioned by the intention to make the Qurbaani, descends, no part of the human body should be missing, for every part receives its special quota of Rahmat. However, if the hairs (i.e. the unwanted hairs under the arms and below the navel) have not been removed for a while and the ten days preceding the Qurbaani date makes the period (in which the hairs were not removed) forty days, then it becomes obligatory to remove the unwanted hairs. It is not permissible to leave the unwanted hairs on the body for forty days.

STERILISED WOMAN HAS BABY

CAPE TOWN — A 34-year-old mother of three has given birth to a baby boy — four years after being sterilised.

For Mrs Maureen Walsh it was the surprise of her life when doctors told her in January that she was pregnant.

Four years ago she decided her family was big enough. But the forces of nature proved stronger than medical science.

According to doctors here, it is not always certain that sterilisation means the end of pregnancies. A lot depends on the methods used — and how much experience the doctor has. — (Courtesy Evening Post, P.E.)

"WHATEVER LIFE ALLAH HAS DECREED UNTIL THE DAY OF QIYAMAH SHALL COME FORTH."

(HADITH)

RIZQ — ALLAH'S RESPONSIBILITY

A SAINT among the Auliya of Allah Ta'ala says:

"O thou impatient soul! O thou weak of faith! Do you not accept the clear promise (of Allah in the Quraan)? Woe upon you! You have no confidence in the security offered by such a great Gurantor (i.e. Allah Ta'ala). You have no faith in this statement of the Greatest and Most Truthful of beings: 'Verily, He is the Razzaaq (Provider of sustenance), The Mighty, Full of Power.'

And, He has said: 'And, there is no animal on earth, but its Rizq (sustenance) is the responsibility of Allah.'

And, he has also said: 'And, whatever you spend (in His Path), He will compensate it. And, He is the best of Sustainers.'

In another place He (Allah) says: 'And, in the Heavens is your Rizq and that which you have been promised.'

O Nafs! You do not know that His Grace and His

hidden Generosity manifest themselves everywhere over His creatures. It is His Grace which is the security for forgiveness. Rizq (the sustenance of creation) is being transported from His Treasury of Rahmat.

(EXTRACT FROM NAZHATUL

BASAATEEN)

(Rasulullah-sallallahu alayhi wasallam- said: "Rizq is sealed (pre-determined and fixed), and the one who has greed is deprived."

INTERNATIONAL TABLIGH CONFERENCE IN SRI LANKA

AN International TABLIGH Conference was held for three days in serene island of Sri Lanka, better known to the Arabs as Sillan or Serendib.

These three days would go down in the history of the Muslims of Sri Lanka as the largest Assemblage of Faithfuls seen at a given place.

A modest estimate puts it as hundred thousand people. The clarion call sent out by the Tabligh Movement — sent out mouth to mouth through the portals of every Mosque in the island — brought this mammoth crowd to the 'maiden' of Zahira College, Maradana, Colombo, the premier Muslim Educational Institution in the island, for their International Ijthima.

Answering the call to tread on the Path of Allah, they came from everywhere; from home and abroad — the young and the old, the rich and the poor, the robust and the feeble, the bearded and the shaven, drawn from every strata of the society; from the farmland to the governance; from the schooling to the professionalism. The theme underlying their motive was obedience to the will of their Lord. This was the common factor that bound them together firmly and brought them together to one Maidan.

Surveying the multitude below from the balcony of Zahira College — Mr T.A. Jayah, the son of that illustrious father the late Dr T.B. Jayah, the undisputed

BY ALHAJ A.H.M. AZWER

'miniature Arafath.' It was a panoramic view indeed. How true were the prophetic words of the illustrious father, to quote his now famous description: "Zahira and its environs really looked a radiating centre of Islamic thought and culture under the glowing lights of Tabligh."

Hazrathji Inamul Hassen

credit is due to Allah and Allah alone, and no human being could share an iota of it for any deed or achievement.

These three days of historic importance afforded the best of opportunity to the Muslims of our country to listen to very educative and analytical discourses given by scholarly and eminent

the trees and in compounds. They were short dissertations and long sermons. Disciplined and orderly, the crowds listened to them in rapt attention.



NOTE: The following is a brief account of Islam in Korea where the first established mosque was opened in Seoul on 21 May 1976 in a ceremony with about 40 Islamic leaders from around the world participating. The mosque is a marvel of Islamic edifice in the heart of this out and out non-Muslim but friendly country in the Far-Eastern horizon of Asia. The opening of the mosque heralds the dawn of a new era of Islam in this Asian horizon. We fervently hope that our Korean brothers will keep up the reverberation of Islam, which I saw in Seoul during the opening ceremony. — Editor.

of Delhi, three years older than when he last visited the same place for the first ever Universal Ijthima to have taken place in our soil, was probably the happiest to have witnessed the tremendous response his 'first call' had on his disciples in this ever-green island. To his

personalities coming from various parts of the world, besides the Hazrathji of Delhi.

The Tabligh has drawn into its fold as standards-bearer men of every walk of life — there were scientists, philosophers, judges, lawyers, engineers, army

Not only sermons but there were also solemnization of weddings in the stage. The Hazrathji and his group of dedicated men who preach to the hilt austerity and simplicity, proved in real practice when they translated into reality their preachings by joining couples in wed-lock (of course, there were only the bride-grooms present, and blushing brides were in their humble huts). Amir Inamul Hassen re-enacted a scene of the Prophet's time by reciting the Marriage Kuthba and solemnizing fifteen weddings with a single Wali present for each groom. The one lakh strong Muslim populace watched with wide opened eyes, the

sagacity of the Moulana transforming the hitherto believed ceremony of splendour and extravagant, absolutely a simple one. The bridegrooms were in their simple and humble 'Tabligh garment,' white-capped and bore no show of elegance and affluence that compulsorily go with our 'grooms' of the present day. The bridegrooms were taken home by their in-laws after Magrib Prayers to join (for some to take the first look at their new wives), and just imagine, they were back in their tents before dawn for their Salathul Fajr — some were earlier than that for the mid-night Thahajjath Prayer. Call it, self-sacrificing or absolute dedication to their duty. One thing is clear: Tabligh has definitely inculcated in them the true spirit and quality to serve Deenul-Islam in true fashion.

For Sri Lankans, what better example could be set, particularly in these days of hardships and inflation. The Tabligh not only disciplines the Life of the Muslims but also in practical terms opens up the path of austerity to the country as a whole. Tabligh, then, is a real nation building service.

The organizational capacities of a movement was also explicitly demonstrated during this Islamic religious assembly. It requires more than ordinary skill that human energy and resources could pool together to cater to the needs of a gathering of this magnitude. The self-sacrificing volunteers of this movement left no shadow of doubt that they are more than equal to any in the art of organizing, dispensing and executing all conceivable

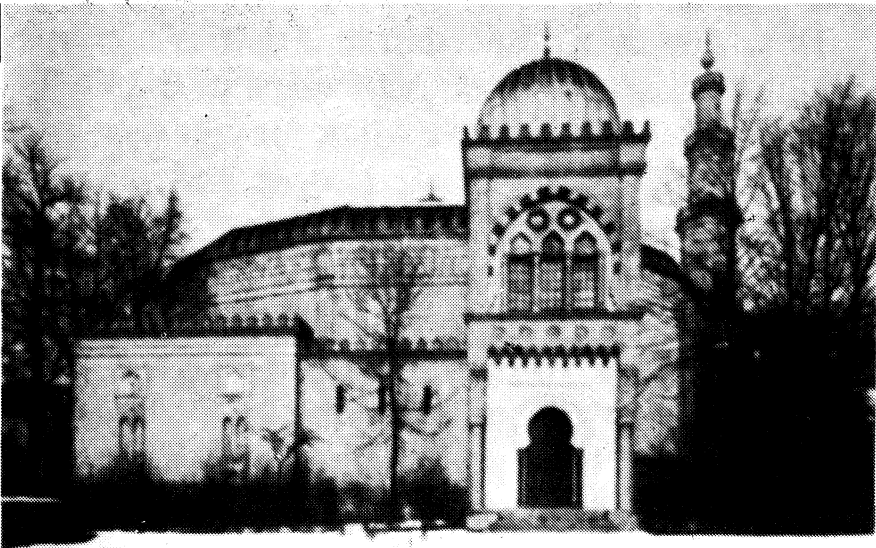
tasks that the occasion demanded. Preparing food for the huge crowd, providing water for ablution for prayers, catering to the sanitary condition of the thousands and thousands that flocked in, and seeing to every other needs whether they be minute or magnitude in degree and proportions, these workers in Islam completed the job with clock like precision. Engineering skill was displayed by them by the erection of a long ablution tank covering three-quarter of the College ground. Half concrete pipes were used overlaid with polythene papers to contain water, running vertically beginning from the far end of the Umbichy block to the Armoury of the Gaffoor building. Special tanks provided by the Colombo Municipal Council supplied water to this channel-like ablution tank.

Another significant feature was the absence of any khaki clothed personnel to control crowd movements. In God's Kingdom what work for a Police force, someone was heard quipping. There was absolute harmony and orderliness prevalent throughout.

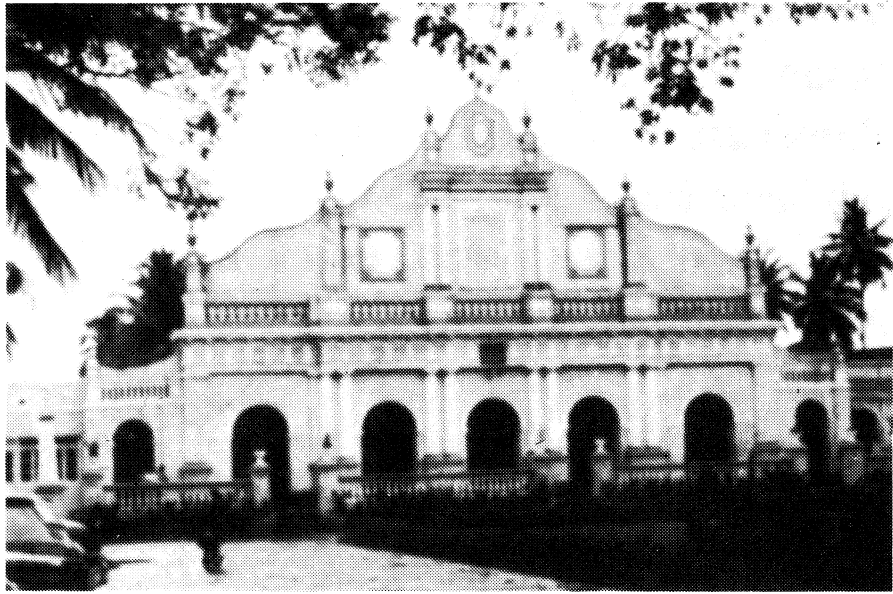
"What a great blessing that Zahira is our own; for where else we could go to obtain a suitable place for such an international gathering," acknowledged many in the Ijthima. This has certainly brought a great sense of satisfaction and relief to no other than the Principal of Zahira College, Mr S.L.M. Shafie Marikar.

May the meritorious work of Tabligh continue!
(Reproduced from Islamic Culture Forum of Japan)

More on next page



The Brussels Mosque

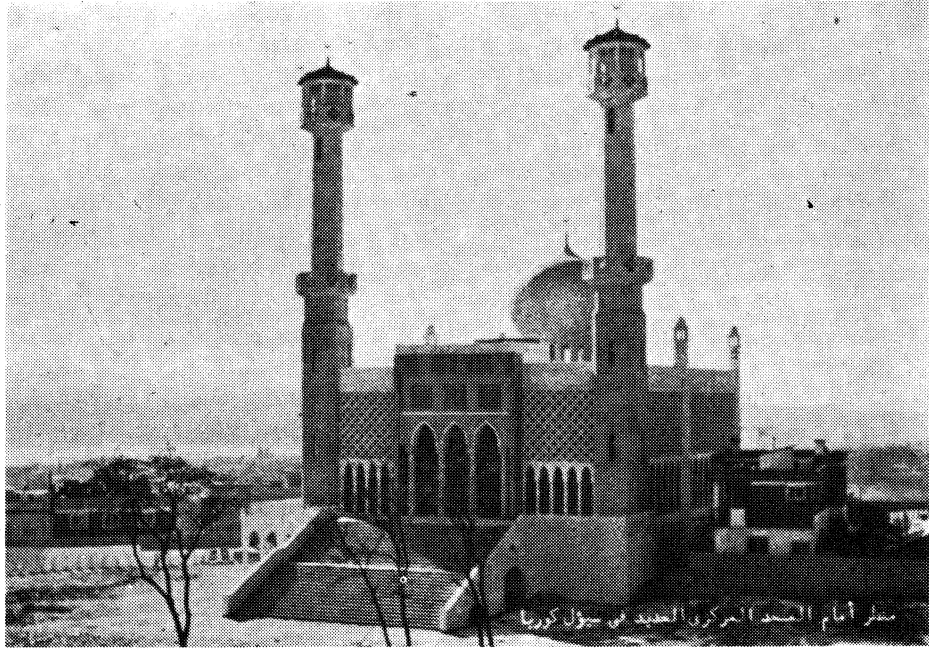


Front view of Maradana Mosque

leader of the Muslim Community, breathtakingly asked: "Doesn't this look like a small Arafath in Haj?" As one having been on the holy pilgrimage twice, I could not help but agree with him on the affirmative. The human concourse assembled for the International Tabligh Ijthima under the vast zinc sheet structure covering ninety percent of the Zahira College ground seemingly produced in view reflecting a

heart's content he saw the Jama'ath had swelled into five or ten folds more than when he visited to address them in 1973. But, refusing to be overcarried with joy or enthusiasm or ecstasism of any form, and giving very purposeful thought to the true spirit of Islam, he would only say "Alhamdu Lillah." This poignantly summed up the message of Tabligh very vividly for it unswervingly believed that all praise and

commanders, university professors and lecturers and a host of others from book-sellers to merchandise owners. They came from India, Pakistan, England, African Countries, Middle East, Scandinavia and the tiny Maldives. They spoke in English, Arabic, Urdu and Tamil. They spoke to the vast crowd over the public address system and to groups vocally inside the Mosque, class rooms, hostels, under



Front view of the Seoul Central Mosque

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TRADE AND COMMERCE IN ISLAM

RIBAA

"THOSE WHO DEVOUR RIBAA DO NOT STAND BUT LIKE ONE WHO HAS BEEN DRIVEN TO MADNESS BY THE TOUCH OF SHAITAAN. THAT IS SO BECAUSE THEY SAY: VERILY, TRADE IS LIKE RIBAA. BUT ALLAH HAS MADE LAWFUL TRADE AND HE HAS MADE UNLAWFUL RIBAA. WHOEVER DESISTS AFTER THE WARNING OF HIS CREATOR HAS COME TO HIM, FOR HIM IS THAT WHICH WENT BEFORE (i.e. the previous Ribaa transactions will not be held against him.), AND HIS AFFAIR IS UNTO ALLAH. AND, THOSE WHO REVERT (towards Ribaa), VERILY, THEY ARE THE COMPANIONS OF THE FIRE WHEREIN THEY WILL DWELL FOR EVER."

(SURAH BAQARAH)

Rasulullah (Sallallaahu alayhi wasallam) said:
"Ribaa is a crime greater than seventy great sins, the lightest of these seventy being like committing fornication with one's own mother."

MANY Muslims have insurance schemes — life insurance, endowment policies, etc. According to the Shariah these insurance policies are not lawful since they all constitute Ribaa transactions. It is, therefore, not permissible to enter into these Ribaa-contracts.

Most people are not aware of the nature of these policies and are persuaded to buy these policies on the understanding that they are not "interest" — bearing contracts. Terms such as "dividends", "shares", etc. are employed to compound the deception. It must be remembered that substitution of terms will not change the reality of a contract. If the Islamic definition of Ribaa applies to the transaction, same will be Haraam and no consideration will be accorded to the terms of deception used to describe the Ribaa-returns on the

capital invested with these insurance companies.

WHAT SHOULD POLICY-HOLDERS DO?

Insurance policies, as stated above, are Haraam, but what should those who have already obtained these policies do? If there is some way in which the policy could be cancelled and a refund for deposited premiums obtained, then such cancellation should be effected. However, if this is not possible, the policy should not be terminated since this will

INSURING THE MUSJID?

RASULULLAH (sallallaahu alayhi wasallam) said:

"There will come a time over mankind when every person will devour ribaa. (So prevalent will be the ribaa transactions) that even if he does not take ribaa, its (ribs)' vapour will reach him."

(MISHKAAT)

Our Nabi (sallallaahu alayhi wasallam) predicted that the practice of ribaa will become so prevalent and so general that no person will be saved from this evil. Even

those who strive to shun the ribaa practices of the day, some way or other are overtaken by it (ribs). In our time we see the fulfilment of this prediction of Rasulullah (sallallaahu alayhi wasallam). Many Muslims conscious of their Deen and striving hard to regulate their affairs within the confines of the Shariah are also overtaken by the "vapour" of ribaa. Compulsory third party insurance, forced payment of goodwill (which the occupier

death, then the inheritors of the deceased's estate will be entitled to only the actual amount paid into the policy by the deceased. The excess is Ribaa which will not be part of the estate of the deceased. It devolves upon the heirs to donate the amount in excess (to the total amount paid into the policy) to a charitable cause.

It is essential for the policy-holder to make a will clearly stipulating that only that amount which he paid into the insurance company should be distributed among his heirs according to the Shariah, and the excess amount to be handed to charity — and it is best to stipulate the institution of charity to which this excess has to go. If the policy-holder fails to make this stipulation in his will and the heirs derive this unlawful wealth, he will be answerable before Allah Ta'ala.

pays under duress), aiding the ribaa-institutions (i.e. the banks) with savings and investments, etc., etc. are examples of the "vapour" of ribaa reaching those who do not intentionally and directly participate in ribaa.

So rampant has become this evil of ribaa that the gravity of the crime — the evil of this sin has left the hearts of even Muslims who generally lead a good Muslim life. So deep has this cancer of ribaa set in that we find even some Musjids in South Africa being insured. This, indeed is the lowest ebb of spiritual degeneration to which we have receded. The Mutawallees of these Musjids responsible for insuring the Musjid premises should hang their heads in shame. They have used the holiest of premises (the Musjid) for the perpetration of one of the most heinous of sins (ribs). The true Mu'min recoils at the perpetration of this

notoriety. The action of the Mutawallees can mildly be described as outrageously scandalous. It is the Islamic duty of the Musallees to voice their opposition against the insuring of their Musjid. Pressure must be put on the Mutawallees to terminate the insurance cover of the Musjid. The Musjid is the House of Allah. Caring for it and protecting it is the responsibility of Allah Ta'ala. The sin is compounded and aggravated by committing it in such a hallowed and holy place like a Musjid.

The Mutawallees of the Musjid concerned should take notice of an ULTIMATUM of WAR from Allah against the perpetrators of Ribaa. Allah Ta'ala proclaims in the Quran:

"... and, if they desist not (from ribaa), then give them notice of war from Allah and His Rasool."

INSURANCE POLICIES

BAY-E-SARF

BAY-e-SARF is a sale transaction in which both the "price" and the "article being sold" are gold or silver. In a sale of Sarf, the articles opposed, if of the same metal, must be exactly equal in weight.

- * Quality of the metals will not be considered in a sale of Sarf. Thus if gold is exchanged for gold or silver for silver, the weight on both sides must be equal regardless of the superiority of the quality of one.
- * The exchange in a Sarf sale must take place on the spot of the transaction. Mutual possession is a requisite for the validity of such a sale. In other words, it is a condition for the validity of the Sarf sale that both parties take possession of their respective articles before departing from the place where the transaction took place. If both or one of the parties do not take possession, the sale is rendered void (Baatil).
- * If gold is exchanged for silver, the weight may differ on both sides. In an exchange of this nature (gold for silver) equality of weight is not a requisite although mutual possession at the place of trans-

saction is a condition for the validity of the sale. If mutual possession is not effected immediately, the sale will be classified as a Ribaa transaction.

- * If the alloy is a mixture of gold/silver and some other metal, the quantity of gold/silver shall be considered in order to determine whether the metal shall be regarded as gold/silver in so far as the Ahkaam (rules) of Sarf are concerned. Thus, if the quantity of pure gold in the alloy is more than the quantity of the base metal then the whole alloy will be considered to be gold. And, if the quantity of base metal in the alloy is more than the quantity of gold then the whole alloy will be regarded as ordinary goods, the Ahkaam of Sarf not applicable. The same rule applies to silver.
- * If a gold jewel in which is embedded a stone or some other ornament is exchanged for gold, then the quantity of gold given in exchange for this jewel should be more than the weight of the gold in the jewel, the excess gold being in lieu of the stone or ornament. The same rule is applicable to silver.

MAUDUDI-ISM

MAUDUDI-ISM IS A 'MAZHAB' WHICH HAS ORIGINATED IN THIS TWENTIETH CENTURY. A MISGUIDED MAN, VIZ. MAUDUDI OF PAKISTAN HAS ENDEAVOURED FOR THE PAST NUMBER OF YEARS TO DISPLACE THE OFFICIAL FOUR MAZAAHIB OF ISLAM BY INTRODUCING HIS OWN 'MAZHAB'. OF RECENT, THE MYM OF NATAL, THE ORGANIZATION NOTORIOUS FOR CREATING FITNAH WITH ITS ANTI-ISLAMIC IDEAS AND CONCEPTS, IS TRYING SUBTLY TO INTRODUCE THE RELIGION OF MAUDUDI IN SOUTH AFRICA. IT IS, THEREFORE INCUMBENT UPON US TO EXPOSE THE FALSEHOOD OF MAUDUDI-ISM SO THAT INNOCENT AND UNWARY MUSLIMS MAY BE SAVED FROM THE SNARES LAID BY THOSE WHO ARE DETERMINED TO ERADICATE THE HOLY SUNNAH OF RASULULLAH (sallallaahu alayhi wasallam).

Maududi-ism operating under the designation of "Jamaat-e-Islaami", is a new sect initiated by Mr Maududi who is still living in Pakistan. The mazhab of Maududi has as its cardinal principle: discrediting of the Sahabas of Rasulullah (sallallaahu alayhi wasallam) as authorities of the Shariah. Thus he has enshrined the following doctrine in the constitution of his mazhab:

"No human should be made a 'measure of Truth'. Besides Rasulullah (sallallaahu alayhi wasallam) no one should be regarded above criticism."

by (Mujlisul Ulama of South Africa)

(Maududi Mazhab, page 53)

The need for the formulation of this doctrine is evident. Without subscribing to this doctrine of discrediting the authorities of the Deen, no self-styled reformer can make any progress in the field of disseminating his obnoxious views. Once the glorious image of the Sahabas is shattered — once these great authorities of Islam are dislodged from their hallowed pedestal, the task of unravelling the Deen of Muhammadur Rasulullah (sallallaahu alayhi wasallam) is simplified. The clear-cut verdicts of the Sahabas, especially of the Khulafa Raashideen and in particular of Sayyidina Umar (R.A.) give no room for the manoeuvre of mental gymnastics. Like other misguided 'reformers', Maududi too has resorted to this tactic of discrediting the Sahaba in a vainglorious attempt to eliminate the 'obstacle' in his path to plant his religion. And, that 'obstacle' in Maududi's path is the Authority of the Sahabas.

In his unchaste desire to shatter the holy image of the Sahabas, Maududi says:

"The Sahaabah were at times overcome with human shortcomings. They reviled one another ..."

(Maududi Mazhab, page 56)

"The Sahaabah Kiraam many a time erred in understanding the true spirit of Jihaad Fi Sabeelillaah."

(Maududi Mazhab, page 59)

"Abu Bakr erred in fulfilling a delicate demand of Islam."

(Maududi Mazhab, page 60)

"Personal greatness overcame Umar (R.A.) and made him helpless for a few moments at the time of Rasulullah's (sallallaahu alayhi wasallam) demise."

(Maududi Mazhab, page 60)

"Hazrat Uthmaan, on whom the responsibility of this great duty (of Khilafat) devolved, did not possess the qualifications that were granted to his noble predecessors. Hence, Jahilliyyah found an inlet through which it crept into the social code of Islam."

(Maududi Mazhab, page 65)

"The verdicts of the Khulafaa Raashideen, which they issued as Qadhees do not become law in Islam."

(Maududi Mazhab, page 66)

"These policies of Uthmaan (R.A.) are without doubt erroneous. A wrong will remain a wrong irrespective of who commits it."

(Maududi Mazhab, page 73)

The grand edifice of the Shariah is erected upon the Sunnah of Rasulullah (sallallaahu alayhi wasallam) as transmitted to posterity by the noble Sahaba who obtained their tuition and training directly at the hands of Rasulullah (sallallaahu alayhi wasallam). Maududi now tries to wreck that grand structure of the Deen by discrediting the noble Sahaba — the most reliable and the greatest Authorities of the Shariah — by way of casting aspersions against their holy reputations. Maududi rejects the Authority of the Sahabas, but let us hear what Rasulullah (sallallaahu alayhi wasallam) decreed regarding the Authority of the Sahaabah. Rasulullah (sallallaahu alayhi wasallam) said:

"My Sahaabah are like the stars. Whosoever among them you follow, you will be on guidance."

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JESUS PROPHET OF ISLAM

by Muhammad 'Ata ur-Rahim

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"Fear Allah! Fear Allah with regard to my Sahaabah. Do not make them a target for criticism after me. Whoever loves them, loves them because of my love; and, whoever hates them, hates them because of my hatred (i.e. because of hating Rasulullah — sallallaahu alayhi wasallam)."

"All my Sahaabah are just (pious)."

"Regard my Sunnah and the Sunnah of my Righteous Khulafaa as incumbent upon you. Cling to it with your jaws."

"If another Nabi had to come after me, it would have been Umar."

"You, O Abu Bakr, will be the first of my Ummah to enter Jannat."

"O son of Khattaab! I take an oath by that being in whose power is my life that if shaitaan finds you walking along a road then he takes a road other than yours."

"Verily, Allah has placed the Haq (Truth) on the tongue and in the heart of Umar."

"O Allah! Strengthen Islam with Umar."

"Verily, Abu Bakr and Umar will be the leaders of men in Jannat excepting the Prophets."

"Verily, I do not know how long I will be among you. But, after me follow these two — Abu Bakr and Umar."

"This is the manner in which we (Rasulullah, Abu Bakr and Umar) will be raised on the Day of Qiyaamah."

(Rasulullah — sallallaahu alayhi wasallam — made this comment one day when he was walking with Abu Bakr on his right and Umar on his left, and he (Rasulullah) was holding their hands.)

"These two (Abu Bakr and Umar) are the hearing and the sight." (Rasulullah — sallallaahu alayhi wasallam — described these two great Sahaabah as being the hearing and the sight of the Ummah.)

"Every Nabi had two ministers in the heaven and two ministers on earth. My ministers in heaven are Jibraeel and Meekaeel, and my ministers on earth are Abu Bakr and Umar."

"After me you will soon be confronted with fitnah and differences. (Someone then asked Rasulullah: O Rasulullah what do you command us to do then?) Rasulullah (sallallaahu alayhi wasallam) replied: 'Obey the Ameer and his companions.' Whilst uttering these words Rasulullah (sallallaahu alayhi wasallam) pointed towards Uthmaan."

Continued on Page 12

A LETTER TO OUR EDITOR

The Editor
The Majlis
P.O. Box 19196
Durban 4000

Dear Brother in Islam

Kindly allow me to draw the attention of the most respected and learned Majlisul Ulama in connection with 'ZAKAAT AND FI-SABEELILLA'AH' (The Majlis — Jamadis-Sanee and Rajab, 1397).

The word 'Fi-Sabeelilla'ah is most comprehensive. It covers in the order of priority:—

1. Military preparedness or Defence
 2. Propagation of Islam
 3. To pay salaries of teachers who teach the sciences of Deen as well for those who impart other knowledge on which the people's progress and prosperity depends.
 4. Generally for bringing about allround improvement in matters of Deen and State.
- Mufti Shaik Muhammad Abduh (Al Masri) Tafseerul Minaar, Vol 10 page 587.

The Phrase 'Fi-Sabeelilla'ah' is most comprehensive in scope under its sanction:—

1. Mujahideens could be equipped for Jihaad.
2. Facilities for the healing of the sick could be provided.
3. Provisions for education for those who were deprived could be made.
4. For any and all activities that are of benefit to the Umma as a whole.

Shaheed Sayed Qutb (Al-Masri) Al-Adalatul Ijtima'eeya Fil Islam (Social Justice in Islam) Page 134; and Refer for Similar comments in this famous Tafseer 'Fi-Zilaalil Quraan Page 83 on the verses of Zakaat (Sura Toubah) 9:60. Fi-Sabeelilla'ah (The Way of Allah) is a general term which implies all those good works which pleases Allah. That is why some Jurist are of the opinion that Zakaat Funds may be spent on every kind of good work.

Majority of the earliest scholars have opined, that here the way of Allah stands for Jihaad in the way of Allah that is struggle to eradicate the systems based on Kufr and to establish in their stead the Islamic System. Therefor Zakaat Fund may be utilised to meet the expenses of the journeys the people make or for procuring means of conveyance, equipment, weapons and other articles needed for Jihaad.

It should be noted that there has arisen a misunderstanding regarding 'Fi-Sabeelilla'ah' (The Way of Allah). For early scholars usually use for 'Jihaad' — 'GuzWa', which is synonymous with 'Fight'. They, therefore, are of the opinion that Zakaat Fund may ONLY be used for the purpose of fighting. But Jihaad in the Way of Allah is a much comprehensive term than mere fighting in the Way of Allah. Jihaad applies to all those efforts that are made to degrade the word of Kufr and to exalt the word of Allah and to establish the Islamic System of life whether by propagating the Message of Allah in the initial stage; or by fighting in the final stage of the struggle.

Movlana Abdul-Ala-Moududi, 'The Meaning of the Quraan Vol. IV Page 205.

In the usage of the Quraan, 'Fi-Sabeelilla'ah' applies to all activities that promote the protection and strengthening of Deen and Millat. If Military preparedness is the immediate need then it should be given priority or else it could be used for the general welfare of the Deen and the Umma, for example, for the propagation of the knowledge of the Quraan and Religious Sciences and towards maintaining Educational Institutions, remunerating teachers, and dispatching Mubulligins for the spread of Islam and for the guidance of the Umma by all effective means.

Moulama Abdul Kalam Azaad, Tarjumanul Quraan, Vol. 2 page 137.

Fi-Sabeelilla'ah is a wide and comprehensive term in which all good and noble works are included. Most jurists have taken Fi-Sabeelilla'ah for war only, but this restrictive meaning does not seem to be correct. The Term Fi-Sabeelilla'ah by consensus is not only Holy War, but it applies to every pious Religious Work.

Movlana Shibli Noumani, Seeratun Nabi, Vol. 5, page 238.

Fi-Sabeelilla'ah embraces every kind of struggle in righteous causes, both in war and in peace, including expenditure for the propagating of Islam and for all charitable purposes.

Muhammad Asad. 'The Message of the Quraan' page 354.

Fi-Sabeelilla'ah; (those engaged in the way of Allah) is a term which jurists generally apply to those who are actively engaged in fighting for the defence of Islam in the battlefields, but in this category could be included:—

- a. Those who are engaged in acquiring religious education and who cannot afford the requisite expenses, such as tuition fees, boarding, lodging, clothes, etc.
- b. Those who are engaged in missionary work for the propagation of Islam without receiving any payment for their services, and/or they are able to maintain their

families with great difficulty.

c. Those who are engaged in the work of imparting knowledge of Islam — teachers, through educational centres such as Madressas or schools, but who do not receive adequate salaries to maintain themselves and their families. Those could be assisted from the Zakaat funds and sums given to them, not as salaries but as gifts of bonuses — without the need to tell them that the money comes from Zakaat.

d. Those who are poor students in secular schools and colleges. Money from Zakaat funds could be given to them for fees, text books, boarding and lodging expenses, for clothes, etc. etc.

Movlana Abdur Rahman Ansary, (Former president of the Jamiatul Ulama of Natal, one of the most senior Aalim in South Africa and presently Imaam of the West St. Masjid, Durban.) in his book 'ZAKAAT — THE RELIGIOUS TAX OF ISLAM' Page 22

Islam is a Religion of unity and action which safeguards individual rights and liberties and provides at the same time for 'COLLECTIVE WELFARE. I refer to the Institution of Zakaat and Baitul Mall. As its call was not meant from its very inception for any particular country, it was an advance over what had been hitherto done to internationalise human society.

Dr Muhammad Haamidullah (Research Scholar of International status) (The Muslim Conduct of State' Page 42.

Fi-Sabeelilla'ah stands for the 'General Welfare of the Community. M. Mazheruddin Siddique'. Development of Islamic State and Society' page 36.

'Fi-Sabeelilla'ah'. First military defence. The term applies in fact to all sorts of charitable work such as helping students and collaborating in Religious Causes!

Sayed Mammud Brelvi. 'Islamic Ideology', page 29.

The above, Sir, are the interpretations on 'Fi-Sabeelilla'ah' of some of the greatest Ulemas and Research Scholars of Islam, who have enumerated many categories beyond the 'ONLY TWO' (the stranded Soldier and the stranded Hajee) maintained by the Majlisul Ulama.

Will the Majlisul Ulama accuse the above scholars too of being 'MODERNIST INNOVATORS SAPPING THE BLOOD OF THE SHRIAT'?

I pray, the erudite Ulemas of the Majlis, will enlighten me through the columns of the Majlis.

Wassalaam,
Sulaiman Omar.

IN reply to the assertions of the writer we make the following observations:

1. The restriction of the Quraanic term: FI-SABEELILLA'AH to the two categories of Jihaad and Hajj is not a restriction or an interpretation assigned to this term by the Mujlisul Ulama of South Africa as the writer falsely alleges in his letter. The Mujlisul Ulama has merely stated the opinion of the great Jurists (Fuqahaa) of Islam, and these opinions of the great Authorities of Islam are based exclusively on the Quraan and the Ahadith of Rasulallah (sallallaahu alayhi wasallam).
2. In support of his contention that the term: FI-SABEELILLA'AH is "most comprehensive in scope", the writer advances the support and the opinions of Sayed Qutub, Muhammad Abduh, Maududi, Kalam Azad, Muhammad Asad, Dr Hamidullah, Mazheruddin Siddique and Sayed Mammud Brelvi. These men whom the writer has quoted in substantiation of his claim have merely expressed their personal opinions. They have not adduced any authoritative Islamic proof to back up their opinions. Their personal opinions can under no circumstances be regarded as Islamic Law.

It is indeed most astonishing to us that the writer is not prepared to accept the verdicts of the Fuqahaa of Islam — the verdicts of great men like Imam Abu Hanifah, Imam Shafi, Imam Maalik and Imam Hambal who base their opinions on the Quraan and the Ahadith, but he wishes us to concede to the opinions of men who have no comparison even in one whit to the great forebears of the Shariah. The men mentioned by the writer are all either writers or "Ulama" of the modernist

brand of the twentieth century. It is a favourite penchant of the modernists who reject the holy Authority of the Sahaba and the Fuqaha to demand that everything be explained on the basis of ONLY the Quraan. In order to free themselves from the Divine restrictions and find latitude to manoeuvre their personal opinions they are at pains to reject the clear-cut verdicts of the Authorities of the Deen. But, when (and this happens in most cases) they are unable to bolster their opinions with Quraanic proof then they seek the refuge of "modern" scholars and "luminaries" of the time. They reject the Taqleed of the great Aimmah-e-Mujtahideen, nay, they even reject the Authority of the Sahaba and like Maududi, they have become so brazen as to heap insult and abuse on the Sahaba, but they have the audacity to wish the Ulama-e-Haq to make the "taqleed" of these modernist "luminaries" like Maududi.

Let us make it very clear that we and the entire body of Ulama-e-Haq do not accept the men mentioned by the writer as authorities on the Deen. They may be learned and scholars in their own understanding but they possess no right to interpret the Deen of Allah. Any interpretation finding no sanction in the Quraan or Ahadith is Mardood (rejected) and Mal'oon (accursed).

3. The writer, it seems, is a subscriber to the view on

anti-Ta'leed, i.e. rejecting the Authority of the Fuqahaa of Islam, hence he subscribes to the views of the twentieth century "research scholars". But, since he has chosen to drift from the mainstream of Ahle-Sunnah wal-Jamah which is confined to the followers of the FOUR official Mazahib of Islam, we ask him not to quote the men of the twentieth century in vindication of his view which finds no sanction in the Quraan and Ahadith of Rasulallah (sallallaahu alayhi wasallam). You do not accept the Authority of the Sahabah and the Fuqahaa, we on the other hand do not accept the men mentioned by you as true Ulama, leave alone them being Authorities of the Deen.

4. The ghair-Muqallideen (those who reject the Authority of the Fuqahaa) make great play of their ability to understand the Quraan and prove everything with only the Quraan. Let, the writer therefore, proceed to demolish the arguments and the verdicts of the Fuqahaa on the basis of only the Quraan.

5. The writer claims that the term: FI-SABEELILLA'AH appearing in the Holy Quraan is "most comprehensive in scope under its sanction". What are the proofs for this claim? Can the writer provide any Quraanic proof to, substantiate his claim? Let him remember that he has made a claim, and every claim requires substantiation. If the writer claims that the Quraanic

term is "most comprehensive" then he should furnish his Quraanic basis, his Quraanic proof to support his claim. A claim unbacked with solid proof is a mere statement of fancy and desire. It does not behove people who reject the Authority of the Fuqahaa — people who make a great play of "reason" and "logic", to seek refuge in the opinions of "research scholars" of the twentieth century — "research scholars" who possess no Shar'ee Authority. It is now up to the writer to adduce Quraanic proof for his claim that FI-SABEELILLA'AH IS "most comprehensive in scope". We have already given the proofs and the arguments in support of the claim that FI-SABEELILLA'AH is restrictive in its scope. But, if the writer wishes to challenge this official interpretation of the Shariah, this Verdict of the Shariah which has stood for the past fourteen centuries, on the basis of ONLY the Quraan then let him do so and adduce Quraanic proof for his "most comprehensive" claim. Once his Quraanic proofs are forthcoming, we shall, Insha'Allah, show up the fallacy of his arguments by resorting to ONLY the Quraan, for that is what the writer and all the ghairmuqallideen wish for.

6. Regarding the utilization of Zakaat for the classes of people mentioned in Maulana Ansari's booklet: ZAKAAT — THE RELIGIOUS TAX

OF ISLAM, we are in full agreement with what Maulana Ansari Saheb has said. Poor students, poor teachers, etc. are entitled to receive Zakaat by virtue of the "poverty". Their being entitled to accept Zakaat is not the result of them being students or teachers, but as a result of "poverty", and that is precisely the reason and avenue for Zakaat. However, we must add that these poor students and poor teachers will qualify to be Zakaat recipients because they will fall under the "FUQARAA" and "MASAAKEEN" categories and not under the "FI-SABEELILLA'AH" category. Hence, it is not permissible to give Zakaat to a teacher in the form of salary. If Zakaat is given to workers of the Deen, then it must be given to them on account of their poverty. And, this point is clarified by Maulana Ansari in his booklet. In fact the writer has quoted this clarification in his letter, viz. Maulana Ansari's statement:

"Those could be assisted from Zakaat funds and sums given to them, not as salaries but as gifts of bonuses..."

Maulana Ansari clearly stipulates the condition of "poverty" by saying:

"Those who are poor students..."

"Those who cannot afford the requisite expenses..."

In concluding, we once again stress that the Shariah decrees that the Quraanic term: FI-SABEELILLA'AH refers to ONLY the stranded Hajee and the stranded Mujaahid. This interpretation can never be challenged on the basis of the Sources of Islamic Law, viz. Quraan, Ahadith, Ijmaa' and Qiyaas-e-Shar'ee.

"VERILY, ALLAH GUIDES THOSE WHOM HE PLEASES..." (Quraan)

ZAKAAT ON INSURANCE PREMIUMS AND SAVINGS

MANY Muslims have contracted policies with insurance companies and as a result have money "invested" with these companies. These policies are Haraam since they are Ribaa transactions. An article appearing in the "Trade and Commerce in Islam" section of "The Majlis" explains this.

Notwithstanding the fact that it is unlawful to enter into these Ribaa dealings, Zakaat is payable on the money paid into the insurance company in the form of premiums. Zakaat is not payable on the "increase" or that amount in excess to the actual amount deposited with the insurance company, in the form of premiums. The excess is Ribaa which is Haraam and Zakaat is not levied on unwholesome or unlawful wealth.

Zakaat has to be paid every year on the amount you have deposited into your insurance account. The same law applies to savings in the bank. If Zakaat was not paid on these savings (whether in bank or in insurance companies in the form of deposited premiums) for a number of years, then Zakaat will have to be paid for all these years. There is no way in which one may circumvent the payment of unpaid Zakaat. It is compulsory to pay all past Zakaat so as to be relieved of the Fardh of your Zakaat obligation. If you find any difficulty in calculating your Zakaat on your past insurance premiums, then get in touch with MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA. Insha'allah, we shall endeavour to be of assistance to you.

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“VERILY, I (ALLAH) HAVE PROMISED THAT MY
PIOUS SERVANTS WILL INHERIT THE EARTH.”
(QURAAN)
“(THE REWARD OF ISLAM) IS SALVATION IN
THE AAKHIRAH AND POWER ON EARTH.”
(HADITH)
“WE ARE A NATION WHOM ALLAH HAS GIVEN
IZZAT (POWER, DIGNITY AND RESPECT)
THROUGH ISLAM.”
(UMAR IBN KHATTAB)

Polity, like all other aspects and branches of human life on earth, is an institution inextricably interwoven with the fabric of our Deen of Islam. No sphere of life could be divorced from the Islamic system envisaged by the Quraan and the Ahadith. Thus, like in all other fields of our life, Islamic politics is governed by a host of laws derived from the Quraan and the Teaching of Rasulullah (sallallaahu alayhi wasallam). Islam is the Final and the Perfect Law of Allah Ta’ala ordained for mankind until the Last Day. It is therefore inconceivable that so important and so inextricable a branch of human life as politics does not fall under the strict scrutiny and supervision of Islam. In order to get a clear understanding of the direction of Islamic politics it is necessary to understand the purpose of man’s origin on earth since Islamic politics is inseparable from this Purpose.

MAN’S PURPOSE ON EARTH

Allah, Ta’ala states in the Glorious Quraan:
“And, I have not created Jinn and Man, but that they obey Me.”

There is no other purpose for man’s existence on earth other than rendering strict and total obedience to the Divine Law of Allah Ta’ala, and that Law to us is known as Islam. Islam teaches that Allah Ta’ala is the sole Creator and Sovereign of the universe — who commands and demands our obedience. Man’s first and foremost allegiance, is therefore, unto Allah-Azza wa Jal. The Believer, in his acceptance of the Declaration of Islamic Faith, pledges his total obedience and submission unto the Divine Will — the Law of Allah, viz. Islam. Man is not the law-maker. Allah Ta’ala, the Sovereign of the universe is the sole Promulgator of Law, and man (i.e. the Mu’min) is Khalifatullah or the Representative of Allah on earth who is obliged to govern and rule in accordance with Allah’s Law. The Mu’min is powerless to formulate Laws. What he does is merely to administer the Laws already decreed by Allah Ta’ala and delivered to mankind under the designation of Islam. Anything outside the confines of Islam will be mardood (rejected) and mal’oon (accursed).

Now since the purpose of man’s creation on earth is to obtain the Divine Pleasure through the medium of obedience to the Divine Will on the basis of the Divine Law (Islam), the only purpose of Islamic politics is to procure the establishment of Islamic Law so that man will find himself free to live and lead a life in consonance with the Sunnah of Rasulullah (sallaallahu alayhi wasallam) which is Divinely directed to obtain the Pleasure of Allah Ta’ala. Any other motive is base and accursed and has no quarter in Islam.

ISLAMIC SOCIETY

The existence of a perfect Islamic society in which the Believer will find free-play of Quraanic Law is not possible without “power on earth”- political power — which Allah Ta’ala has promised his “pious and righteous servants”. The quotations cited at the head of this article together with the numerous other Quraanic verses and Ahadith make it abundantly clear that power on earth — the rulership of the earth — is coupled with Islam. Islam is a dominant Code of Life. Islam is not a “religion” based on only passive worship confined to a place of seclusion. All aspects and fields of human life have necessarily to be subjected and controlled by the Law of the Quraan, and in the process of achieving this noble end, the injunction of Amr Bil Ma’roof-Nahy anil Munkar (Commanding what is right and forbidding what is wrong) has to be practiced. The highest form of Amr bil Ma’roof is the Islamic State which has been lawfully established on the basis of the Quraan and Ahadith. Corporal punishment and the utilization of force to establish the Law of Allah among His creatures is the prerogative of the Islamic State. In a nutshell the direction of Islamic politics is the establishment of an Islamic State which will be the Representative of Allah on earth — “the Shadow of Allah on earth”. Islamic social order without political power — the total manifestation of Allah Ta’ala’s Law on earth — is not possible. The Islamic State is obliged by the Divine Law of Allah to enforce the Will of Allah on the populace — their will being of no substance if contrary to the obtainal of Allah’s Pleasure. It will be appropriate to add here that today there exists not a single Islamic State. There are lands governed by Muslims, but any claim that these are Islamic states would be nothing but

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fraudulent, for these states, without exception, are all modelled along un-Islamic and anti-Islamic lines. The Law of Allah has no place in the “Muslim” countries of today.

HOW TO ACHIEVE ISLAMIC POLITICAL
DOMINATION

How is the prevalence of Islamic Law to be achieved? This is a question which bothers all sincere Muslims. The modernists who have turned their backs on Islam are awed by the great strides the non-Muslims have made in the material fields. They no longer accept the proposition that dominance of Muslims on the strict basis of the Shariah is a viable entity. As a consequence they no longer accept Islamic Teaching and Islamic methods of establishing Allah’s Law on earth. We therefore, witness in our day the modernist Muslims who are controlling all Muslim governments the world over subscribing to various man-originated doctrines to achieve political power. To them political power in itself is the end whereas Islam teaches that political power is merely a means to attain the Pleasure of Allah Ta’ala. Because the modernist Muslim believes that political power is an end in itself, he is prepared to accept any means and any way introduced by the Kuffaar (unbelievers) in order to achieve this end. On the other hand the true Believer takes his guidance from Muhammadur Rasulullah (sallallaahu alayhi wasallam) and shuns all methods and ways contrary to the example of our beloved Nabi (sallallaahu alayhi wasallam). Believers have no option but to follow the example of Allah’s beloved Nabi (sallallaahu alayhi wasallam), for Allah Ta’ala says in the Holy Quran:

“Verily, for you (O Believers!) there is a beautiful example (to follow) in the Messenger of Allah. (This Example) is for those who have hope in Allah, in the Last Day and who remember Allah much.”

Deviation from the Path of Islam and acting on the basis of personal opinion is not tolerated by Allah Ta’ala. He declares in the Quraan:

“It is not lawful for a believing man nor for a believing woman to have any choice in their affairs when Allah and His Messenger have decided a thing.”

Hence, like in all our affairs, we are obliged to take the guidance of Rasulullah (sallallahu alayhi wasallam) in the matter of the political direction of Islam. The Teaching and Example of Rasulullah (sallallaahu alayhi wasallam) clearly indicate that Islamic domination — Islamic control of the affairs of the world — can only be established when the following two essential requirements are fulfilled:

SPIRITUAL PERFECTION

DIVINE VOLITION

And, the latter of the two requirements (i.e. Divine Volition) in so far as the establishment of Islamic political power is concerned will only be activated if the condition of spiritual perfection of the Ummah exists. Without spiritual perfection, i.e. the spiritual perfection of the nation and not merely of a few individuals, Islamic political power is a vain and vague hope — an entity which cannot be realised. A careful study of the life of Rasulullah (sallallahu alayhi wasallam) and his illustrious Companions clearly reveals that Islamic domination cannot be achieved without the spiritual perfection of the Ummah.

The first thirteen years of the mission of Rasulullah (sallallaahu alayhi wasallam) was diligently spent in achieving this one and only aim, viz. the spiritual rectification and perfection of the Believers. During this long period of spiritual training, the Sahabas were ordered to bear with patience and dignity all persecution, torture, indignities and insults of the Kuffaar. Despite having the ability to retaliate, the Sahabas were instructed to endure and persevere. The Arabs even prior to embracing Islam were a militant and a martial race. Fear, cowardice and niggardliness were unknown to them. But, despite all their martial qualities and fighting capabilities they remained within the confines of the Arabian Peninsula. It was the spiritual perfection realised at the hands of Rasulullah (sallallahu alayhi wasallam) which propelled them forth and cause them to spill over into the world establishing the glory of Allah wherever they went. Wherever they established the power of Islam their aim was only one: to establish the Word of Allah.

No other motive, no other consideration governed their desire to establish the sway of Islam in the world.

Once this spiritual perfection is achieved, the Divine Volition comes into play. Once the Believers themselves are spiritually elevated Allah Ta’ala creates the circumstances for their political domination. There is no need for Muslims to invent means and ways of achieving political power. There is no need whatsoever for Muslims to subscribe to the political doctrines and theories of the numerous political parties and organizations which abound today. Muslims will not realise any success by submitting to the theories and doctrines of the Kuffaar.

The domination of the Sahabas was in fact established, not by any organized action to secure domination, but by Divine Volition — by the Will of Allah. The very first battle of Islam — Battle of Badr — was not organized to achieve political control or political domination. In fact the Sahabas had no intention whatsoever of engaging the Kuffaar in battle on the expedition which culminated in the famous history-making Battle of Badr which established the political power of the Muslims. A state of belligerence existed between the Kuffaar of Makkah and the Muslims of Madinah. As a result of this state of belligerency the Sahabas set off to way lay and plunder a caravan of the Kuffaar returning from Syria, but Allah Ta’ala willed otherwise. The caravan was merely the circumstance created by Allah Ta’ala to propel the Muslims into open confrontation with the Kuffaar so that Islamic domination be established. The Sahabas at that stage were spiritually “ripe”. They had no need to devise ways and means for establishing the Law of Allah, for when this condition of spiritual perfection is fulfilled, Allah will usher in the circumstances, the ways and the means to secure the political dominance of Islam.

When Muslims have attained spiritual perfection then no matter how much they may desire to divorce themselves from all mundane affairs, Allah Ta’ala will propel them onto the stage of “power on earth”, for the only true inheritors of “power on earth” are the “righteous and pious servants” of Allah. But, in the absence of “pious and righteous” servants of Allah, He denies political domination to Muslims. The qualities necessary to pose as the Khalifah of Allah on earth go hand in hand with spiritual perfection. The Believer can never act as Allah’s Representative if he lacks the noble, the high and lofty angelic qualities imperative for the proper distribution of Allah’s Law among His creatures. Because of the absence of this essential condition of spiritual perfection in Muslims of today we find the entire Muslim world in submission to the Kuffaar. Despite being in possession of political control of their countries, Muslims are politically subservient to the unbelievers. Political control and political dominance are two separate entities. The power which spiritual perfection creates in political power is such that Islamic political domination will permeate and dominate all other political forces in the world. This is propounded in the following verse of the Holy Quraan:

“Allah will never establish the unbelievers over the Believers.”

The “Al-Mu-mineen” or “the Believers” mentioned in this Quraanic verse refers to Believers who have attained spiritual perfection. The realization of spiritual perfection sets into motion the Divine promise of granting “power on earth” to the “righteous and pious” servants of Allah. This is evident from the following Quraanic verse:

“Verily, I (Allah) have promised that My pious servants will inherit the earth.”

The term denoting the condition of spiritual perfection in this verse is “Saalihoon”, i.e. righteous, pious, obedient. It has the same meaning as “Al-Mu’mineen” (perfect believers) mentioned in the previous Quraanic verse.

The following verse of the Holy Quraan conveys a very clear and precise conception of what actually Islamic political power envisages:

“They (the perfect Believers) are such people that if We (Allah) grant them power on earth, they establish Salaat (the five daily compulsory prayers), pay the Zakaat, command what is righteous and prohibit what is evil.”

It is abundantly clear from the Teaching of the Quraan and the Ahadith that Islamic domination is not for any purpose other than the manifestation of the Law of the Quraan. The Islamic State has no authority to foster any political concept or any doctrine of the many “isms” existing today. And, likewise, Muslims have no authority to subscribe to the views of today’s political movements whose ambition of gaining political power is governed by motives which Islam rejects as Baatil (false, null and void). Therefore, Muslims whether living in Muslim lands or non-Muslim lands, should abstain

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from participation in the political activities of the various and antagonistic political organizations, parties and movements. All these political organizations operate from the base of falsehood. Their motives cannot find sanction in the Law of Allah Ta'ala. The politics of the Kuffaar are directed towards the manifestation of man's ego, man-made law and various other baseless and false doctrines and theories whereas the politics of Islam is a force directed to establish the dominance of the Law of Allah among His creatures. Hence, the Believers treat politics — Islamic politics — as an Ibaadat (Worship) of high merit. Again it must be emphasised that Islamic political power — true Islamic dominance over all others — is not and cannot be obtained merely by our volition minus the fundamental condition of spiritual perfection. When the nation of Islam mounts the stage of spiritual perfection, Allah Ta'ala thrusts political power true rulership of the earth — upon it. Spiritual perfection brings in its wake "power on earth". This is the inescapable conclusion which the student — the Believing student — will make from a careful study of the rise of Islam. And conversely, spiritual degeneration brings in its wake political degeneration causing the Believers to be submissive to all things and all concepts of the Kuffaar. This is the precise situation of political degeneration prevailing in Muslim lands of today.

It is not to be misunderstood that because of its insistence on spiritual perfection as a pre-requisite to political action or political power, Islam advocates docility and flabby acquiescence to concepts and doctrines opposed to the Teaching of the Quraan. On the contrary Islam produces a nation of rulers. The history of Islam bears ample testimony to this irrefutable fact. True Believers are happy and at peace only under the domination of Allah, Azza wa Jal, Sovereign of the universe. And, that total domination of Islam can only be realised by following the precept of Muhammadur Rasulullah (sallallaahu alayhi wasallam), by initiating and fostering the exact line of action instituted by our Nabi (sallallaahu alayhi wasallam) and adhered to by the noble Sahaba. And, that line of action which in Allah's scheme is imperative for "power on earth" to be transferred to His true Representatives, is the spiritual development and perfection of the Imaan of the Believers. Once this is achieved on a nation-wide basis, "power on earth" is granted to the Believers.

Muslims, due to their state of total spiritual degeneration have become wholly submissive to the various "isms", cults and cultures in vogue. This

submission to concepts foreign to their Iman has caused Muslims to be overwhelmed by a sense of gross inferiority. As a result we are groping in the darkness looking for direction, switching allegiances from one concept to another. In a state of confusion we tend to throw in our lot today with one political grouping and tomorrow with another. We have drifted from Islam. Our backs are turned onto the Sunnah of our beloved Nabi (sallallaahu alayhi wasallam). Our interpretation of the Quraan is apologetic designed to acquiesce to the concepts of the "material masters" of the day. It is therefore no surprise that fear of man has overtaken us. Confusion and fear has distorted our Islamic judgement. In this country we find ourselves at the crossroads — torn between black consciousness and white consciousness. Whither to turn, is a difficult decision for many to make. But, for the true Believer — the Believer whose gaze is focussed on the Akhirah — on gaining the Pleasure of Allah — the decision is not difficult to make. The Mu'min should set aside all side-issues — all such issues unconnected with the development of his Imaan — and concentrate on gaining the Pleasure of Allah Ta'ala by means of imbuing within him all the qualities envisaged by the Sunnah. Disassociation from all concepts un-Islamic is a sacred duty to be carried out by Believers. Finally whatever Allah Ta'ala wills, will come to pass. No power in the universe can thwart the Plan and Will of Allah, Azza wa Jal. If Allah Ta'ala again wishes to establish Believers in a position of dominance granting them "power on earth", then there is none to block this. On the other hand if Allah Ta'ala does not will our elevation to dominance, then a million efforts and schemes devised by us will be of no avail. The Holy Quran is categorical in this assertion:

"Say (O Muhammad!) Allah is the Lord of all dominion. You grant dominion (power) to whomsoever you please and You eliminate dominion from whomsoever He please. You grant respect to whomsoever You wish, and You disgrace whomsoever You wish. All goodness is within Your Power. Verily, You are Powerful above all things."

Those who strive to attain spiritual perfection on the basis of the Quraan and Ahadith can take heart from the following Promise of Allah Ta'ala in the Quraan:

"And, soon will Allah block the military power of those who disbelieve. And, Allah is most powerful with regard to military might ..."

The state of spiritual degeneration afflicting the Muslim nation today — both in Muslim lands and non-Muslim lands — is such that no Muslim who has a proper understanding of Islam will squander his time, energy and resources devising schemes and associating with blatant un-Islamic and anti-Islamic political concepts and organizations with a view for political power. The Muslim nation of today, the world over, is not fit to act as the Khalifah of Allah on earth. The only right and proper course

for us grovelling in our state of abject spiritual degeneration is to concentrate fully upon the development of our Imaan. If and when our Imaan has reached perfection, Allah Ta'ala will do the rest. In times of Fitnah and strife the need for attending to one's own Imaan is greater. We should not concern ourselves with trying to change our surrounding conditions. We must change our degenerated condition — our degenerated Imaan. Rasulullah (sallallaahu alayhi wasallam) has spoken about these times of strife and has advised us to safeguard our Deen and our Imaan and leave alone the affairs of others. Said Rasulullah (sallallaahu alayhi wasallam):

"Soon will a time come when the best wealth of a Muslim will be sheep. He shall migrate with his sheep to the mountains and the jungles fleeing with his Deen from the Fitnah (of the degenerated times)."

In another Hadith, Rasulullah (sallallaahu alayhi wasallam) advises us as to our line of action during times of Fitnah — strife. He said:

"Concern yourself with your own affairs and shun the affairs of the public, for verily, ahead of you lie days of patience ..."

Many Muslims are asking the question: what attitude should Muslims adopt in a country where confrontation and conflict prevail in the ranks of the Kuffaar — where one group of Kuffaar is lined up against another group of Kuffaar. The Shariah of Islam is very clear on this issue. The following Verdict of the Fuqahaa (Jurists of Islam) on the subject appears in the great and authoritative Islamic Law Book, MABSOOT:

"If a group from the Ahlul Harb (the Kuffaar) attacks the Kuffaar in their country wherein resides the Muslim, then it is not lawful for the Muslim to join in fighting these Kuffaar; but if he has fear for his life ... Fighting is lawful only to elevate and establish the Law of Allah Ta'ala and in order to elevate His Deen and to ward off danger to one's life ... Hence, (if he joins one group of Kuffaar against another group of Kuffaar) the fighting will be only for the sake of the Kuffaar and for the purpose of elevating their law, and this is not lawful."

This is the Verdict of the Shariah and in upholding the Law of Allah Muslims need not be fearful of and submissive to anyone. A Muslim must believe implicitly that all good and harm flows with only the command of Allah. Rasulullah (sallallaahu alayhi wasallam) has said that if the whole world unite to cause you harm they will not be able to harm one jot, and if the whole world unite to grant you benefit, they will not be able to benefit you one jot. About those who curry favour with the Kuffaar, Allah Ta'ala says in the Holy Quraan:

"What do they search for Izzat (respect and dignity) from them (the Kuffaar)? Verily all Izzat belongs unto Allah."

It is precisely for this reason that Sayyidina Umar (R.A.) said: "WE ARE A NATION WHOM ALLAH GRANTED IZZAT THROUGH ISLAM."

(Continued from last issue)

CRUCIFIXION AND "RAFAA" IN THE LIGHT OF HOLY QUR'AN

In the same way our conceding that Jesus had been crucified hardly leaves us in a position to offer any correction of Christian beliefs. When it is admitted as a principle that Jesus had been mounted to the crucifix and bodily "Rafaa" has been proclaimed by the Holy Qur'an our differences with them become nominal and the foundation for worship or crucifix becomes unshakeable. It is accordingly necessary to make further attempt to probe into the accurate meaning of the unmentioned verses and to treat it as an article of faith when determined.

"And (We punished them) on account of their saying that they had murdered Jesus, son of Mary, apostle of Allah. They did not kill him nor crucified him but they were thrown into delusion. People who differ in that respect entertain a wrong idea. They have no certain knowledge about the event and merely follow conjectures. Surely, they did not murder Jesus, rather Allah took him up towards Himself and Allah is Mighty, Wise"

The first thing which the verse discloses is that the Jews claimed to have murdered Jesus Christ and tenaciously stuck to that view but Christians who had mutual differences on various points were wont to speak differently. The Holy

Qur'an in formulating a verdict has pointed out the mistake made by both parties and that the Jewish contention of murder is totally false. This is why it was rejected twice. So far as the Christians were concerned the majority of them believed in the factum of crucifixion though they did not raise any formal contest about it. Since this belief was also untrue the Holy Qur'an thought it fit to refute it in definite terms and it was clarified that they had no positive information about it and were proven to rely on conjectures. Where, however, the contentions made by a party are backed by belief a mere denial is not a satisfactory reply unless some cause of error is also disclosed. This was stated as "a delusion befell them, that is, certain conditions arose though Divine dispensation which made matters dubious for the enemy. On the one hand the day of Sabbath was fast approaching which circumstance had filled them with haste; on the other they were rash and excited owing to the prevailing crises. The result is that though they purported to slay Jesus they could not fully realise as to whom they were crucifying and actually killed the wrong victim. These facts are clearly borne out from the instantaneous differences which arose between Christians and Jews on the point. In fact it is not difficult to conclude that an intricate situation did arise so that

even a physical event became highly ambiguous. The Holy Qur'an had to intervene in order to straighten out this complicated piece of history; otherwise Bani Israel had murdered various other prophets before Jesus but since the Jewish claim was correct to that extent, the Holy Qur'an did not find it necessary to contradict the same or suggest that there was anything doubtful about the events. The Holy Qur'an does not go into further details nor would it be a fit thing to do for the Supreme Ruler. Moreover, it also appears to be consequence of the words "Allah executed a hidden plan" that too many details thereof may not be divulged.

The corpse of the victim was, however, admittedly in the hands of the Jews and it was not Jesus; rather the victim closely resembled the latter and was murdered in moments of hurry and ex-

citement. The question then arises as to what was the ultimate fate of the real Jesus Christ who had admittedly been taken into custody by Bani Israel. If we are unable to find a satisfactory answer to the question there will be no alternative left but to conclude that the dead body which lay before the persecutors was truly that of Jesus himself. But in the relevant Qur'anic pronouncement the factum of murder has been negated and we are further enlightened to the effect that the prophet had been exalted bodily to the Heavens so that it is absolutely useless to continue the search on earth. Since human beings are weak and short-sighted and may not be able to appreciate readily this unusual display of Divine power and wisdom Allah has closed the narrative by referring to his two great attributes "and Allah is Mighty, Wise". If

you believe in these attributes you should have no difficulty in conceiving the given facts of miraculous escape of Jesus.

While the verdict of the Holy Qur'an has clearly contradicted the theory of the Jews, it has also done away with the foundation of Christian belief inasmuch as the entire story of crucifixion has fallen to the ground and the doctrine of atonement inevitably stands exploded. If the dispute in hand would have had no relationship with future history of the world the matter should have ended there, and there would be no need to make further disclosures in the succeeding verse. But the affirmation of physical "Rafaa" of Jesus by the Holy Book gave rise to yet another important question as to whether he is destined to die in the heavens. This has also been clearly answered by declaring in the above quoted verse that he has not yet undergone demise of any sort, that it is pre-ordained that all the People of the Book will ultimately believe in him before his death and that for achieving this purpose he will surely return to this world. It will be in that eventuality that the hidden plan of Allah will be fully unfolded to humanity at large and it will become a settled fact that Jesus who has descended bodily had also been taken up in similar state of life.

We can thus understand Hazrat Abu-Huraira when in

course of relating the traditions concerning "Nuzul" he characterised the prophecy as essentially Qur'anic rather than traditional according to the said verse. We also visualise the important reasons for repeated mention of descension of Jesus in traditions for it forcefully brings out the fact that he is still alive and makes the occurrence of "Rafaa" as a logical forerunner thereof. In the same context we are able to follow other traditional predictions to the effect that Jesus is destined to discharge important functions and fulfil momentous purposes on earth during the second phase of his life; that he will become an object of universal belief; will slay a devilish monster like the Dajjal; that he is to purify Allah's earth of mischief and crime and that he will die a natural death like ordinary human beings and be buried by the side of our own Holy Prophet sallallahu alaihe wasallam. This is the correct Qur'anic exposition of realities. To put up theories of Jesus's previous death in face of that unalterable version is to follow the Jews slavishly while the admission of crucifixion will be tantamount to open acceptance of Christian beliefs and lending indirect support to their doctrine of Atonement.

(To be continued)

NUZUL -E-ISA

By
HAZRAT MAULANA
MOHAMMED BADRE-
ALAM (R.A.)

BOOK REVIEW

JESUS PROPHET OF ISLAM (by Muhammad 'Ata ur-Rahim) Information address: Diwan Press, Darqawi Institute, Wood Dalling Hall, Norfolk NR11 6SG, England. Pages 244 — Paperback and Hardcover. Publication date: 15th September, 1977.

Here is a book which is an ideal gift for Christians. Instead of making presents of copies of the Quraan to Christian friends, this book: **JESUS PROPHET OF ISLAM** should be proffered. The release of this book at this time is of particular relevance owing to the current debate within the Church as to the theological and doctrinal basis of the

present Christian beliefs. The author illustrates well, with copious references to Christian sources, that the roots of present-day Christianity are not to be found in the original teachings of Jesus (on whom be Peace). Any open-minded Christian, after reading this book, will be induced to examine the religion he/she believes to be the "Word of God".

The book shows the terrible expense in terms of torture and human life that was incurred to hoist the fallacy of the divinity of Jesus and the trinity of godhood. From the earliest times until the present times there has always prevailed much controversy and sharp acrimony within the ranks of the Church itself as to the fundamental doctrines of Christian faith. The fallacies which the Christian religion has incorporated as the "teachings" of Jesus are thoroughly examined and shattered by means of documentary evidence.

In this book the life of Jesus is studied, using all available sources, including the Quran, Hadith, the Dead Sea Scrolls, the present Christian Scripture as well as books which have been excluded from the scriptures. A lucid description of the wholesale excision of Gospels from the Bible, of interpolations and corruptions to the Christian Scripture is given. No unbiased Christian can dare ignore the fantasies which have been introduced into his religion, and which this book so vividly portrays.

The style of the book is such that it makes interesting reading to both the scholar and the layman. Academic facts interspersed with anecdotes never allow the reader to be bored.

The following passage of the author, in the Preface of the book, shows clearly that present-day Christianity has its roots in pagan customs and beliefs:

"It is suggested in some quarters, that to achieve integration in England, the Muslims should change their two festivals to synchronise with Christmas and Easter. Those who say this forget that these are pre-Christian pagan festivals. One is the ancient birthday of the sun-god and the other is a sacred festival for the old Anglo-Saxon goddess of fertility. In this situation, one begins to wonder who in reality is "anti-Christ."

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ICE CREAM IN U.K. HARAM

ACCORDING TO THE
UNION OF MUSLIM
ORGANIZATIONS OF
U.K. & EIRE ICE
CREAM PRODUCED
IN BRITAIN
CONTAINS PIG FAT.
MUSLIMS ARE,
THEREFORE,
WARNED TO REFRAIN
FROM EATING ICE
CREAM WHEN
VISITING THE
UNITED KINGDOM.

A WALI of Allah Ta'ala narrates the following interesting and arousing incident which he observed. He says:

"I entered one Musjid with the intention of performing two Raka'ats Salaat. Upon entering the Musjid I observed an Aabid (a saintly man) and a trader sitting inside. I heard the Aabid supplicating unto Allah Ta'ala as follows:

'O Maalik! Today I desire to eat a certain type of food and a certain type of sweetmeat.'

(The Aabid named the kinds of foods he desired.)

Upon hearing this prayer of the Aabid, the trader remarked indignantly: 'If this man requested me directly, I would have surely provided him with the food he desired. But, he is resorting to tricky and deception. In my presence he is supposedly supplicating to Allah while his motive is that I should overhear and then feed him. I take an oath in the Name of Allah that I will never feed him.'

After making his Dua, the Aabid went to sleep in a corner of the Musjid. Shortly thereafter, a man entered the Musjid with a covered tray on his head and glanced around the Musjid. Upon seeing the sleeping Aabid he approached him and placed the tray closeby and then withdrew to a distance and waited. The Aabid arose

AN AABID'S DUA AND RASULULLAH'S PLEDGE

from his sleep and when eating the food, the trader saw that the exact kinds of foods asked by the Aabid in his Dua, were contained on the tray. The Aabid ate to his satisfaction and returned what was left to the man who brought the food. As the newcomer was departing with the balance of the food, the trader enquired from him: 'For the sake of Allah, inform me if you are acquainted with this man (i.e. the Aabid).'

The newcomer replied: 'By Allah! I do not know him. I am a labourer. For one year now my daughter and wife desired to eat the type of delicacies which I had brought today for the Aabid, but due to my poverty I could not afford these. However, today I happened to carry the load of a man who gave me in return one

Mithqaal of gold with which I bought the kinds of delicacies desired. While my wife was preparing the food I fell asleep and saw in my dream Rasulullah (sallallaahu alayhi wasallam) telling me: 'Today a Friend of Allah Ta'ala has come here and is staying over in that Musjid. He desires the kind of food which you have procured for your family. Take it to him. He will eat thereof and Allah will grant you Barkat in what is left over. I pledge Jannat for you.'

I awoke from my sleep and fulfilled the order of Rasulullah (sallallaahu alayhi wasallam).

The trader said that he had heard this man (the Aabid) supplicating for this particular food. He enquired from the newcomer of the

amount spent on preparing the food. The labourer informed him that the cost was one Mithqaal of gold. The trader implored: 'Take ten Mithqaal of gold from me and in return make me a share-holder in your Sawaab to the extent of one Qiraat (i.e. one twentieth).'

The labourer refused and the trader increased his offer to twenty Mithqaal of gold in return of one Qiraat of Sawaab, but the labourer again refused. The trader then earnestly implored the labourer to accept fifty and then he increased the offer to one hundred Mithqaal of gold in order to be admitted as a co-partner in the Sawaab of the labourer for his noble act. But, alas! The labourer rejected this offer as well and said: 'By Allah! I will never barter away something (i.e. Jannat) which has been pledged by Rasulullah (sallallaahu alayhi wasallam). He has offered me his security for Jannat. Even if you give me the entire world in return, I will not barter away this treasure. If you wished to obtain Reward, you had the opportunity to fulfil the desire of this Aabid, but, the fact is that Allah Ta'ala graces with His Rahmat those whom He pleases.'

The trader departed from the Musjid a dejected, forlorn and a sad man full of regret which could not avail him of anything.

THIS IS TELEVISION

IN a recent murder case in America, the 15-year-old accused's defence counsel argued that he suffered from "involuntary television intoxication" due to watching too many crime shows.

The boy had broken into the home of an elderly neighbour, killed her with her own gun and stolen her car and about R300 in cash. The murder was "exactly what I had seen on a 'Kojak' episode a year earlier," according to the boy.

His parents testified that he was completely addicted to the many television crime shows and would even stay away from school to watch his favourites. They would wake in the night to discover him in front of the screen.

I have not yet heard the verdict in this case, but it would be a nasty modern

precedent if "television intoxication" was to be accepted as extenuating circumstances in a murder case.

The case will probably strengthen the cause of those Americans who are campaigning against the high incidence of violence in their television programmes. In their rush for viewers, the big companies have been throwing almost all discretion to the winds and responsible Americans are objecting.

So, it appears, are British television viewers. A survey has just been published in London which indicates that more people complain about violence than did so in a similar survey in 1970. They also dislike the increased use of sexual material in television programmes but do not object as violently to bad language as they did in 1970.

HALAL AND HARAM

EVERYTHING was created by Allahü teâlâ. He is the owner of everything. The things which He has permitted us to use are halâl. And the things which He has not permitted are harâm. For example, He has made it halâl for a man to marry one of two sisters. He has made it harâm to marry the second one. Harâm means something which Allahü teâlâ, who is the owner, the possessor, does not allow to use. And halâl means to untie a knot of prohibition.

Something may be halâl for someone while it is harâm for someone else.

The person who commits a harâm in the world will be deprived of it in the next world. Those who use the things that are halâl here will be blessed with the originals of these things there. For example, if a man wears silk, which is harâm to wear

in the world, he will be deprived of wearing silk in the next world. Silk is the Paradise dress. Then, this means to say that he cannot enter Paradise. And he who does not enter Paradise will enter Hell. For there is no place other than these two in the next world.

Matters pertaining to the next world are not like worldly affairs in any respect. This world was created for being annihilated. And it will be annihilated. The next world was created for remaining eternally and in such a manner as to be eternal. There is as much difference between the world and the next world with respect to their matters and constitutions as there is between something which will remain hereafter and something else which will be annihilated soon. Only, their names, explanations are similar. For instance, the word Jennet (Paradise) means vegetable garden in the world, while it means in the next world the place which is called Jennet and where are infinite blessings. And Jehennem (Hell) means a deep well of fire here and the place called Jehennem full of torment there.

(Extract from Se'adet-i-ebdiyye)

ULAMA DISACCOCIATE FROM ICSA NEWSLETTERS

A NUMBER of Ulama who are members of both the Jamiatul Ulama of Natal and Mujlisul Ulama of South Africa have been interviewed by "The Majlis" in order to ascertain their views as to the anti-Islamic nature of the Icsa newsletters which proudly publishes pictures of people. The following are the views expressed by some of the Ulama interviewed.

Maulana Ismail Maiter who is in charge of the North Coast branch of the Jamiatul Ulama of Natal said: "I am distressed to observe that Icsa is giving no consideration to the Islamic ban on pictures of animate objects. Icsa is fully aware of the fact that the Jamiatul Ulama of Natal condemns photos of human beings as Haraam. The public is being misled to believe that the Jamiatul Ulama condones these pictures since the Jamiat by its affiliation has given the impression that it is in agreement with everything that Icsa stands for. I wish to make it quite clear that we, the members of the Jamiatul Ulama, subscribe wholeheartedly to the Shariah's prohibition of pictures of people. Every Alim who is a member of the Jamiat is in total disagreement with the members of Icsa responsible for the

production of the un-Islamic newsletters."

Maulana Abdul Haq Makda, Treasurer of the Jamiatul Ulama said: "Regardless of the Jamiat's affiliation to Icsa, our stand is unambiguous on anything which is contrary to Islam. We firmly believe that the Shariah has declared pictures unlawful. We, cannot, therefore, accept any responsibility for the newsletters issued by Icsa. The Jamiat is not a party to the un-Islamic newsletters of Icsa. It is necessary for me to speak out against Icsa and notify the Muslim public that the Jamiat will always disassociate itself from the wrong perpetrated by Icsa notwithstanding its affiliation to Icsa. Icsa must understand the gravity of the situation, for persistence in unlawful acts will pressurize the Ulama to withdraw from Icsa."

Ulama in other centres of Natal — Stanger, Pietermaritzburg, Newcastle, Umzinto, Tongaat, etc. — all disassociate themselves from the newsletters of Icsa and expressed similar views as above.

MAHR -E- FAATIMI

THE Mahr of Hadhrat Faatimah (radiallaahu ta'ala anhaa), the beloved daughter of Rasulullah (sallallaahu alayhi wasallam) was four hundred Mithqaal of silver. This Mahr is known as MAHR-E-FAATIMI.

The Mahr-e-Faatimi is equal to 49, 2137 troy ounces of silver which in value is equal to R210,63.

FIREWORKS PROHIBITED IN ISLAM

FIREWORKS and fire-displays which accompany celebrations and religious festivals are practices which are not lawful in Islam. The essential factors which make fireworks Haraam are:

1. Imitation of the Kuffaar.
2. Israaf or waste. Vast amounts of monies are squandered in these practices.
3. Danger to life and property.

Year in and year out we read of the damage done to property and life by indulgence in fireworks. Recently, during September of this year, thirty five people were killed when explosions caused by fireworks sank several canoes during a religious festival in Bogota.

QUESTIONS and ANSWERS

MUJLISUL ULAMA OF S.A.
P.O. BOX 3393
PORT ELIZABETH.

- Q. If masturbation is practiced during fasting, is the fast broken? What compensation has to be paid in order to make the fast good again?**
- A.** Masturbating nullifies the fasting, and besides the destruction it inflicts on the fast, it brings great spiritual havoc in its wake. Masturbation by itself is a heinous sin. To practice it while fasting is sin aggravated. Like Sawaab for virtue practiced in Ramadhan is multiplied manifold, so is the Wrath of Allah Ta'ala and His Punishment multiplied manifold for the perpetrators of sin during fasting. There is no compensation which could be offered to rectify this heinous wrong committed during Ramadhan in so far as the Sawaab of fasting is concerned. Qaza of the fast has to be made to discharge the obligation, but such Qaza will not redeem the Sawaab of fasting annihilated by the vile act of masturbation. The perpetrators of this evil has only one hope, i.e. the Mercy of Allah Ta'ala. He should make Taubah and seek Allah Ta'ala's Forgiveness. Regret and sincere repentance will, Insha'Allah, obliterate the damage wrought by this sin. Allah Ta'ala says in the Holy Quran:
- "And despair not of the Mercy of Allah. Verily, He forgives all sins."*
- Q. When does the time for Fajr Salaat commence? Please state in hours.**
- A.** Approximately one and a half hours before sunrise.
- Q. Is it Sunnah to make dua with the Imaam after Fardh Salaat?**
- A.** Yes, it is Sunnah.
- Q. What was the practice of Rasulullāh (sallallaahu alayhi wasallam) after the completion of Fardh Salaat? Did he sit after the Fardh Salaat and make Zikr?**
- A.** It was the practice of Rasulullāh (sallallaahu alayhi wasallam) and of his Sahabas to raise their hands after the Fardh Salaat and make Dua, and at the end of the Salaat to recite 33 times Subhaanallaah; 33 times Alhamdulillaah; and, 34 times Allaahu Akbar.
- Q. During the month of Ramadhan, the Imaam read in the Witr Namaaz three times Qulhuwallah in the first raka't; twice Qulhuwallah in the second raka't, and once Qulhuwallah in the third raka't. Is this method correct? If not, do we have to repeat our Namaaz which the Imaam read all along in this manner? Please explain the correct procedure.**
- A.** It is improper to fix any particular Surah for a Salaat. Stipulation of any particular Surah or any particular method not countenanced by the Sunnah of Rasulullāh (sallallaahu alayhi wasallam) is Makrooh Tahrimi which is a forbidden act. In doing so, one exceeds the bounds of the Shariah. It is necessary for this Imaam to desist from this practice. However, the Salaat has been discharged and there is no need to repeat it. The correct manner is to recite any Surah of the Holy Quraan as is the method with the other Salaat.
- Q. During the Witr Namaaz the Imaam forgets to recite Dua Qunoot and goes into Ruku. The Muqtadees remind him by saying "Subhaanallah". Should the Imaam proceed or stand up again and recite the Qunoot?**
- A.** The Imaam should proceed and make Sajda Sahw. He should not return from the Ruku to recite the Qunoot.
- Q. How is it to obtain a bond to build a house?**
- A.** If the bond is interest-bearing (Ribaa), then it will not be permissible to do so.
- Q. Is it permissible to use interest money to build a toilet for one's own use? I have received a substantial amount of interest from the bank, therefore I would like to know if I may use this money to build a toilet.**
- A.** It is not permissible to use interest money or any other Haraam money for one's own requirements. You may therefore not build a toilet with such money. You shall have to give the unlawful money to the poor without making any Niyyat of Sawaab. It is obligatory to eliminate all Haraam wealth in one's possession.
- Q. Some people drink water with the left hand. What is the ruling on this?**
- A.** It is un-Islamic to eat and drink with the left hand. Rasulullāh (sallallaahu alayhi wasallam) said that shaitaan eats and drinks with the left hand. Rasulullāh (sallallaahu alayhi wasallam) cursed a certain man who habitually ate and drank with his left hand, and as a result his hand was paralysed. Similarly, Rasulullāh (sallallaahu alayhi wasallam) cursed a woman who was eating with her left hand, and as a result she died in a plague.
- Q. What is the sunnat method regarding wiping the hands after washing for meals?**
- A.** Hands washed for meals should not be wiped. Hands washed after meals should be dried. This is the Sunnah method.
- Q. How often should the unwanted hairs (under-arm and below navel) be removed according to the Shariat?**
- A.** It is Sunnah to remove these hairs weekly on Fridays. But, it is not permissible to leave the hairs for more than forty days. If these hairs are not removed after forty days, one becomes a sinner. After removing the unwanted hairs,

- ghusal should be taken. N.B. It is not permissible to shave, cut or remove any hairs or nails from any place of the body while in the state of Janaabat.
- Q. A woman died. The following are the relatives of the deceased: husband, one daughter, one son, brother, and two sisters. How is her estate to be distributed Islamically?**
- A.** Only her husband, son and daughter will inherit. The brother and two sisters will be excluded. The husband will receive one quarter of the total estate. The balance will be divided into three equal shares. Two shares to the son and one share to the daughter. In other words, the husband receives one quarter; son one half and the daughter one quarter.
- Q. A man has excluded his daughters from his Will, arguing that they are married to wealthy husbands. Is this permissible?**
- A.** The man is guilty of committing an act of grave injustice. Regardless of their wealthy husbands, the man has no right to exclude his daughters from his Will. In fact the Will of a Muslim has been decreed by Allah Ta'ala, Himself. Rasulullāh (sallallaahu alayhi wasallam) said:
- "Whoever cuts off the inheritance from an inheritor, Allah will cut him off from the inheritance (Jannat) of the Day of Qiyamah."*
- Q. Does a daughter inherit from the estate of her mother?**
- A.** Yes, she will inherit.
- Q. My father passed away. Although Zakaat was compulsory upon him, he did not pay it, nor did he make any wasiyyat regarding payment of his outstanding Zakaat. Can I remit his Zakaat obligation by effecting payment from his estate?**
- A.** With the consent of all the inheritors, it is permissible to pay the outstanding Zakaat of your late father. However, the consent of minors is not valid, hence, their (minors') shares shall be maintained intact. Your father's Zakaat shall not be paid by taking from the shares of the minor inheritors as well.
- Q. Among the inheritors of the deceased is his pregnant wife. How should the estate be distributed? Does the unborn child also become an inheritor?**
- A.** The unborn child will also inherit. In this case it is best to postpone distribution of the estate until after birth of the baby so that it is known if the baby is a boy or a girl. However, if the heirs are pressing for distribution of the estate, then the unborn babe should be counted as a boy for purposes of the distribution of the estate. The share of the unborn baby ("boy") shall have to be kept in Trust (Amaanat). If, then a girl is born, the stipulated share for a girl shall be paid to the baby and the balance be redistributed among the heirs in their respective proportions.
- Q. It is customary to invite people for a feast to the home of the dead person. After he/she (the dead) has been buried. Is this permissible?**
- A.** It is not permissible. This custom is a Bida't-e-sayyiah (an evil innovation). It is a custom innovated by wrong-doers and given religious sanction by them. They have exceeded the bounds in this custom and have thus strayed from the right path. It is necessary to abstain from indulgence in this un-Islamic custom.
- Q. Is it permissible to kiss the grave of a saint or of one's parents.**
- A.** It is not permissible.
- Q. Is it permissible according to the Shariah to visit the cemetery every Thursday night in groups and make dua with the Imaam leading?**
- A.** It is permissible to visit the Qabrastaan (cemetery) on any day and at any time, but it is un-Islamic to establish any mode or form of practice not ordained by the Shariah. Rasulullāh (sallallaahu alayhi wasallam) and the noble Sahabas (R.A.) visited the graveyard, but did not do it in the manner you have described. To fix any special day for visiting the cemetery is wrong, for it will mean transgressing the Sunnah practice. Further, visiting the cemetery in organized groups and conducting the duas in any organized form not originating in the Sunnah is not a practice of Islam. Every new practice innovated and given the cloak of Ibaadat is indeed an evil innovation since the new practice will displace the Sunnah practice. If we follow our own-invented practice (like the practice you describe) of visiting the cemetery then we will most surely be displacing the practice of Rasulullāh (sallallaahu alayhi wasallam). Rasulullāh (sallallaahu alayhi wasallam) visited the cemetery on various days and occasions, not stipulating any particular day although it is of greater merit to visit the Qabrastaan on the great nights of Baraat (15th Night of Shabaa), Qadr and on the day of Friday. There is no stipulation that the dua or Quraan be recited in group-form. Everyone should recite of the Quraan and make dua as he pleases although it is of greater benefit to recite the first and the last Rukus of Surah Baqarah at the graveside. In short, the method of visiting the cemetery described by you is not sanctioned by the Shariah. You should therefore, abstain from participation in this innovated practice.
- Q. Is it permissible on certain occasions to lay "chaddar" (sheet) over the graves of saintly persons?**
- A.** This is an un-Islamic practice which have no origin and no sanction whatsoever in Islam. It is a highly detestable custom which must be shunned. To place any "chaddar" over graves is an act which is Haraam.
- Q. Is it allowed to undertake a Minnat (Vow) on the names of saints, etc.?**
- A.** It is Haraam to make "Minnat" (Vow to fulfill a certain Ibaadat or good act if a certain wish or dua is granted) to saints and anyone else besides Allah Ta'ala. The "Minnat" is a Vow which can only be made unto Allah Ta'ala. To make "Minnat" in the names of saints, etc. is an act of Shirk.
- Q. Can one perform any Nafil or Tahajjud Namaaz if one has any Qadhaa Namaaz to be performed?**
- A.** It is permissible to perform Tahajjud and Nafil Salaat even if one has Qadhaa Salaat to be performed. Even if one has Qadhaa Salaat, Tahajjud as well as the other Sunnat Salaat should not be unnecessarily omitted. However, instead of Nafil Salaat, one should rather concentrate on discharging the Qadhaa Salaat. This does not mean that Nafil cannot be performed.

- Q. Could Tahajjud and Nafil Salaat be performed by one who is not regular at his daily Salaat?**
- A.** Yes, it is permissible to perform Tahajjud and Nafil Salaat even if one is not regular at the daily Fardh Salaat. But, it must be borne in mind that to neglect the Fardh Salaat is a crime and a sin of great magnitude.
- Q. Say, for example, Abdul has R15 000 and wants to build a house. He does not wish to obtain a building society loan. Does he have to pay Zakaat on this money which is specifically for erecting a house?**
- A.** Regardless of the purpose for which the money will be used, Abdul will have to pay Zakaat on it.
- Q. Abdul has acquired interest on the R15 000 which was in a savings account. He gives this interest money to a non-Muslim who has some financial problems in his business. The non-Muslim's business thrives. He repays the loan and gives Abdul a share of his profits. Abdul gives away the interest money to the poor and keep the share of profit given to him by the non-Muslim. Is this correct?**
- A.** It is correct to give away the interest money to the poor. If "sharing the profit" was not arranged between them at the time when Abdul gave the 'loan' and no pressure — direct or indirect — is placed on the non-Muslim to "share" the profit, then it will be permissible for Abdul to accept the "share of the profit" from the non-Muslim. In reality, this is not sharing the profits. It is a gift which the non-Muslim gives to Abdul. However, if Abdul stipulated any condition or made any arrangement of receiving something in return for the 'loan' which he made out of the interest money then this "share of the profits" will be Ribaa and as such Haraam.
- Q. In the Zuhr and Asr Namaaz do we have to recite behind the Imaam or remain silent?**
- A.** According to the Hanafi Mazhab it is not permissible to recite (Qiraat) when the Imaam is leading the Salaat. This applies to every Salaat. And, according to the Shaafi Mazhab it is compulsory for the Muqtadees to recite Surah Faatihah. This applies not only to Asr and Zuhr, but to all the other Salaat as well.
- Q. What is the position of a sinner who dies during the month of Ramadhan? Will he enter Jannat even if he did not fast?**
- A.** The knowledge of who will enter Jannat is with only Allah Ta'ala. No person can say for a surety that a certain sinner will enter Jahannam and a certain pious person will enter Jannat. Islam teaches us the rule that the good will enter Jannat and the evil Jahannam. Death in Ramadhan is a sign of being forgiven and accepted by Allah Ta'ala, but this does not necessarily mean that a person who has died in Ramadhan will definitely be accepted immediately for Jannat, although we should cherish good thoughts about even sinners who die during Ramadhan. And, who besides the Ambiyaa, are not sinners?
- Q. Is it permissible for a woman in her Haiz periods to slaughter a fowl or any other Halaal animal?**
- A.** It is permissible.
- Q. In the Jamaat Khana where I am performing my Namaaz some people bring along little children who create a nuisance. The children destroy our concentration by running around and passing in front of the Musallees. We have spoken several times to those concerned but to no avail. Does the Salaat remain valid if the children pass by in front of us? I am deciding to stay away from the Jamaat Khana because of the disruption to my Namaaz caused by the commotions of these children, and perform my Namaaz at home. Please advise.**
- A.** It is improper for people to bring little children to the Mosques. In the Books of Islamic Law it is recorded that it is Makrooh to bring small children to the Musjid. However, it will be a greater wrong to abstain from performing your Salaat in Jamaat at the Jamaat Khana. Try to speak again with the parents concerned and should they remain adamant, bear the nuisance with patience. Do not deprive yourself of the great Sawaab of Jamaat Salaat. Furthermore, it is Sunnatul Muck-kadah (which is akin to Waajib) to perform the Fardh Salaat in Jamaat. Your Salaat is not invalidated by the movement of anyone in front of you although it is a grave sin to pass in front of the Musalli.
- Q. Recently Dr Rushduddin of the United States said that it is permissible for women to come to mosques, yet the Ulama claim that it is not permissible.**
- A.** Dr Rushddudin is no authority on the Shariah. He is not qualified to pass a judgement or to venture an opinion on matters decided by the Sahaba and the Fuqahaa. The Law of Islam decrees that it is not permissible for women to go to Mosques. Rasulullāh (sallallaahu alayhi wasallam) emphasised the great importance and the great merit of women's Salaat in their homes. Rushddudin and the Mym can encourage women to the Mosque, but you should remember that Rasulullāh (sallallaahu alayhi wasallam) and his noble Companions and the entire Ummah of Islam has throughout the centuries vehemently discouraged women from attending Mosques.

THE PILL AND STERILITY

THE overwhelming majority of sterility cases in young girls is caused by the PILL. This is the opinion of Dr Derek Cracknall, Chairman of the Cambridgeshire family planning practioners' committee. Dr Cracknall said:

"Some of the girls are becoming sterile. It is a consequence of taking the Pill before regular periods have

started.

I have been a doctor for many years and I know that many girls who have been on the Pill are not able to conceive."

Dr Cracknall quoted an article which appeared in the medical journal: Doctor, which said that 93 per cent of sterility cases in young girls were caused by the Pill.

RASULULLAH (sallallaahu alayhi wasallam) said:
"THE DUA OF THREE PERSONS IS NEVER REJECTED. THE FASTING PERSON, A PIOUS AND JUST RULER, AND THE OPPRESSED ONE ..."

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THE COMPULSION OF GROWING THE BEARD

by
Shaikhul Hadith, Hadhrat
Maulana Muhammad
Zakarriya, Mazaaharal
Uloom, Saharanpur, India.

(continued from last issue)

HISTORICAL facts should be studied; and in view of what the enemies of Islam have done, their exclusive uniforms and their attire and fashions should be shunned and disliked. It does not matter whether these modes are those of Curzon, Gladstone, French or America, or whether they are related to dress, body, language, culture or customs. In every locality and every country of the world it is regarded as natural and human to like and adopt everything that a friend likes, and to regard everything of an enemy with contempt and as foreign. Especially those things that exclusively belong to the enemies. Therefore our earnest effort must be to become loyal and honest followers of Muhammad (sallallahu alayhi wasallam) and not slaves of Curzon, Harding, France or America etc.

As for interviews and government services, and the taunts of office workers or clerks, it is only due to our weakness that we feel offended. The Sikhs have interviews and are placed at various grades of government jobs, some small and others of high ranks, but they hold fast onto their uniform. No person looks down at them in humiliation. In spite of them being a minority, they hold most jobs and government posts with pride and dignity.

Quoted from "The Philosophy of the Beard".

Many youth had confessed to me during the unrest of 1947, that they used to shave their beards, but now they are growing beards because they feared that if killed dur-

ing the general genocide; they should not be mistaken as Hindus and be cremated. This fear exists at all times as the time and place of death is unknown.

3. Maulana Saeed Ahmad Palanpuri, a professor at Darul Uloom — Deoband writes in his booklet 'The Beard, and the Sunnat of the Ambiya': 'There is consensus among the Ummat regarding the prohibition of shaving the beard, not a single person has sanctioned this'.

Thereafter he quotes some relevant expositions of the Ulama. Of these he refers to the author of 'Man'hal', in his commentary on Abu Dawood where he states:

"This is why the shaving of the beard is Haraam (prohibited) according to all the Imaams: Imaam Abu Hanifah, Imaam Shafe'ee, Imaam Maalik, Imaam Ahmad (may Allahs mercy be upon them) and others.

Further he quotes Maulana Ashraf Ali Thanwi (may Allah bestow mercy on him) thus:

That where the author of 'Durre Mukhtaar' states 'None have ever permitted it, he has agreed that there is consensus on the prohibition of the shaving of the beard'. Then he also quotes various other statements of renown Fuqahaa (Jurists).

4. The late Maulana Aashiq Ilaahi (may Allah enlighten his resting place) in his booklet 'The appreciative values of the Beard' has quoted extracts of prohibition from all the four Mazaahib.

He quotes from the Shafe'ee school's book, 'Al Ibaab': 'Imaam ibn Ar-Rifaah says that Imaam Shafe'ee (may Allahs mercy be upon him) in his book 'Kitabul Um' has categorically stated that — the shaving of the beard is

Haraam —'.

Thereafter the Mazhab of the Maaliki school is quoted from 'Kitabul Ib'daa'. This quote has also been mentioned in the booklet 'Al Lihya fil Islam': 'Without doubt the four Mazaahib are agreed that the beard should be lengthened, and that shaving it is Haraam (prohibited)'.

The Mazhab of the Maalikis is that; to shave the beard is Haraam, and to trim it in such a manner that it changes ones natural and normal facial features is also Haraam.

In the Hambali Mazhabs books 'Shar'hul Muntahaa' and 'Shar'h Manzoomatul Aadaab' it is stated: 'The most accepted view is that it is Haraam (prohibited) to shave the beard. Some Ulama like the author of 'In-saaf' have categorically stated that it is Haraam. There is no report from anyone to the contrary'.

Many others have reported the consensus of the Ulama regarding the obligation of keeping the beard. Shaikh Abdur Rahman Al Qaasim (may Allah bestow His mercy upon him) in his booklet on this subject states, 'Shaikhul Islam Ibn Taymiyah (may Allahs mercy be upon him) has categorically stated that the shaving of the beard is Haraam. Allaama Qurtubi (may Allah's mercy be upon him) states, 'The shaving of the beard, to pull out all the hair of the beard and to trim — short — the beard are all not permissible.'

Imaam Muhammad ibn Hazm Zaahiri (may Allah's mercy be upon him) has quoted the consensus of the Ulama, that to cut the moustache and to lengthen the beard is Fardh (compulsory), and substantiates this with the Hadith related

by Ibn Umar, that Rasulallah has said: 'Oppose the Mush'rikeen (those who set partners with Allah), cut the moustache and lengthen the beards', and also the Hadith related by Zaid ibn Arqam that Rasulallah has said: 'He who does not cut the moustache is not of us'. Tirmizi.

Further Ibn Taymiyah (may Allah bestow mercy upon him) lists all those Ahaadith which command us to oppose the Jews and Christians in our appearance, then comments; the Shariat requires us to oppose them, and to outwardly ape them creates love and friendship for them, just as spiritual love effects the outward trend and behaviour. These are matters that have been witnessed and experienced.

Ibn Umar relates that: 'He who imitates the Kuffaar (non-believers) and dies in that state, he will be raised with them — on the day of Qiyaamah —'. It is mentioned in the book 'Tamheed' which is a commentary on 'Mu'atta', 'That to shave the beard is Haraam, and among males the only ones who resort to this are the Hermaphrodites'.

Sayyidina Umar and Ibn Abi Laylah, who was a Qaadhi (Judge) of Madina Munawwarah have rejected the testimony of the person who pulls out all the hair of the beard. This book refers to many Ahaadith that prohibit the shaving of the beard.

The incident of the emissary of Kis'ra has already been mentioned briefly. Maulana Meeruti (may Allah's mercy be upon him) writes in detail, when Abdullah ibn Huzafah presented Rasulallah's letter to Khusr Parwez, the king

of Iran (Kis'ra), he tore it up in anger and said: 'An ordinary low subject of my Empire writes to me, and has his own name written before mine'. He then ordered Baazaan, who was his governor of main, and under whose governance they considered all the Arab lands to be, to have this person — Rasulallah (sallallahu alayhi wasallam) arrested and brought to his court. Complying, Baazaan dispatched a group of army officers under the leadership of Khar Khusr. To study and investigate the conditions of Muhammad (sallallahu alayhi wasallam) an additional officer by the name of Baanuyah accompanied them. When these two officers appeared in the presence of Rasulallah (sallallahu alayhi wasallam), they began to tremble and shiver due to the overbearing spiritual character of Nabi (sallallahu alayhi wasallam). These people were fire-worshipping Parsees, and their beards were shaven, they had overgrown moustaches, and they used to call Kis'ra 'Lord'.

Rasulallah (sallallahu alayhi wasallam) was displeased on seeing their faces, and the first question he asked them was, 'Who has told you to make your appearance like this?'. They replied: 'Our Lord, Kis'ra did!'. Rasulallah (sallallahu alayhi wasallam) said: 'My Lord has commanded me to lengthen the beard, and cut the moustache'.

The point that has to be understood is that Rasulallah (sallallahu alayhi wasallam) was upset and displeased by this appearance of these non-Muslim representatives.

The late Maulana Yousuf Kandahlawi (may Allah enlighten his resting place) has related this incident from a number of sources in his book 'Hayaat us Sahabaa'. Muslims should seriously think that after death the very first stage will be to face Rasulallah (sallallahu alayhi wasallam). How displeased and disappointed will he be to see that face which is not

according to his teaching or his Sunnah, when every Muslim hopes for his intercession in the Hereafter.

Thereafter Maulana Meeruti (may Allah bestow mercy upon him) relates the story of Mirza Qateel. Learning of his sufic talks an Irani was impressed and became an admirer. To meet him he eagerly undertook a special journey. When he reached the Mirza, he found him shaving his beard. He was astounded and said: 'Aaghaa! (Sir), you are shaving your beard!'. The Mirza replied: 'Yes, I am shaving my own hair, I am not shaving anyones heart', thus referring to the sufi concept that you could do what you please with your self, but you should not hurt the hearts of the creation of Allah. The Irani without hesitation exclaimed: 'O! You definitely are shaving the heart of Rasulallah (sallallahu alayhi wasallam)'. 'What do you mean that you are not hurting the heart of any person, when you are piercing the heart of Rasulallah (sallallahu alayhi wasallam)'.

On hearing this the Mirza went into a trance, and dropped unconscious. When he regained his senses he recited the following verse:

'May Allah reward you, You have opened my eyes; And have made a personal union, with the king of all souls'.

Thus if there is no intention of pleasing Allahs beloved Rasul (sallallahu alayhi wasallam), by doing what he taught; for Allahs sake do not hurt his heart, Rasulallah (sallallahu alayhi wasallam) is Allahs most beloved, and to displease him is to displease Allah. Rasulallah (sallallahu alayhi wasallam) has said: 'Whoever displeases me has displeased Allah'. Rasulallah (sallallahu alayhi wasallam) is hurt by non-Muslims shaving their beards and having overgrown moustaches, how much more disturbed and displeased will he be with those who claim to be his followers, and yet commit this sinful act.

(To be continued).

SOVIET BLOC CRUSADE AGAINST ISLAM

TO woo Muslim countries, Soviet bloc countries constantly deny that they are anti-Islam or that the Muslims are persecuted by them.

Within their own border, however, they never fail to emphasise the irreconcilability between Islam and Communism. Communists openly say that Islam is both reactionary and harmful and that there is no place for it under Socialism. The latest attack comes from Bulgarian theoretician, A. Peichinov writing under the title "The Anti-Social and Anti-Scientific Essence of Islam", in Bulgarian Communist Party newspaper Otechestven Glas of July 5, 1977, he observes:

Islam has a profoundly anti-scientific nature. Its followers make use of this peculiarity and wage a bitter struggle against real science. They are especially dead set against materialism and its thesis for the organisation of the world and the origin of life, which unmasks the

absurdity and the unscientific character of Islam. These adherents claim that Islam was a divine revelation which teaches people good relations, that it educates them and shows them the true path in life. Not only are these views untenable and unscientific, but they are harmful for the adherents themselves because they point towards obedience and patience before oppressors and exploiters, set up by Allah, as Islam teaches.

The building of Socialism requires the liquidation of capitalist private property and the establishment of public ownership over means of production. Islam defends private property and is in a deep conflict with Socialism on its basic problem, hence there is no place for it under Socialism.

Soviet theoreticians do not hesitate even to raise the bogey of Pan-Islamism to draw a wedge between Muslim countries and other

countries of the Third World. The most venomous article in this connection has been written by Soviet theoretician R.A. Ulyanovsky, Deputy Head of the International Department of the CPSU Central Committee. Writing in *Modern and Contemporary History*, No. 3, 1977, he observes:

At the present time, reactionary bourgeois-landowner nationalism has activated its efforts to use religion and religious organisations in the struggle against supporters of social progress and against the alliance of anti-imperialist nationalism with the Socialist world.

In the last five to seven years, the Pan-Islamic movement has lived up noticeably, inspired mainly by Saudi Arabia and some other states. The leaders of this movement, as in the past, are trying to develop their efforts to rally reactionary Islamic circles on an anti-Communism platform, so as to counter-balance the progressive development of a number of countries with Muslim populations, in the near and Middle East, and North Africa.

Pan-Islamism is not a religion but a definite class policy. Pan-Islamism is not the unification of "oriental peoples" in the struggle against imperialism, as Pan-Islamists make out, but is an ideological and political trend aimed at consolidating reactionary, theocratic Muslim circles against the anti-feudalist movement, against secular authority, and against social progress and democracy.

(Courtesy Radiance)

SPECIAL MISSION FOR RUSSIA?

THE RAABITA AALAM-E-ISLAAMI HAS BEEN ADVISED TO DESPATCH A HIGH-RANKING FACT-FINDING DEPUTATION

TO RUSSIA TO HOLD ON-THE-SPOT INVESTIGATIONS REGARDING THE DIFFICULTIES AND THE PROBLEMS FACING

THE RUSSIAN MUSLIMS*

This suggestion comes from the distinguished Saudi Arabian daily: AR-RIYAADH. In this regard it is not possible to rely on only reports emanating from the press, said Ar-Riyaadh. The paper adds that permission be sought from the Russian government for the fact-finding mission and in the event of Russia refusing to co-operate the question of Russian Muslims should be raised to the international level.

A substantial part of the Russian population consists of Muslims, but no reliable information about the Muslim population of Russia is forthcoming.

SINCERE CHARITY AND DUA REWARDED

ONCE during a famine Hadhrat Habeeb Ajmi (R.A.) purchased a quantity of grain on credit and distributed it among the Fuqaraa (poor). After distributing the grain he arranged the empty grain pockets into a cushion and laid down to sleep. At the same time he made dua unto Allah Ta'ala to provide him with the means to pay the debt incurred in purchasing the grain.

After a while the creditors

came along demanding payment. Habeeb Ajmi (R.A.) produced the pockets which had contained the grain and discovered that these were filled with dirhams (silver coins). When counted, the dirhams amounted to the exact amount of the debt. He, thus handed over the dirhams to the creditors.

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TRADITIONAL RELIGIONS IN THE KOREAN PENINSULA

ACCORDING to the history of Korea, the people of Korea believed in natural indigenous religions like animism, shamanism and so on before the advent of the foreign religions. When new foreign religions such as Buddhism and, in a much later time, Christianity were introduced in the peninsula, a part of them became mixed up with the local religions still remaining the same even today. The shamanist religion called *Mudang* (witch) is one of the mixed religions.

The first foreign religion introduced in Korea was Confucianism which flourished in neighbouring China under the aegis of Confucius (551-478 B.C.) himself. Confucianism entered Korea during the first century A.D. It spread all over the country and specially during the period of Lee Dynasty (1392-1910), Confucianism exerted a great influence as the state religion of the country. Thus Confucianism became the base of the Korean culture and its influence is still very strong.

During the fourth century A.D., Buddhism which was preached by Gautama Buddha in India also entered Korea and during the Go-Ryeo Dynastic rules (918-1392 A.D.), it spread far and wide in the Korean peninsula. Its cultural influence also is very strong even today.

Roman Catholic Christianity was first introduced in 1593 by the Portuguese missionaries and during the eighteenth century many Koreans became Christian. But it was banned by the contemporary dynastic rulers and many Christians were persecuted. In 1884, when the policy of isolationism was ended, Protestantism also found its way into Korea and has since been flourishing unabated.

In Korea today, apart from the above-mentioned main religions, there are several other local religions with large numbers of adherents. One of them known as Chon-do-kyo is quite popular among the Korean people.

The following table shows the present position of religions in the Republic of Korea:

Buddhists	7 980 000 (22.8%)
Protestants	3 460 000 (11.4%)
Catholics	790 000 (2.2%)
Muslims	3 300 (0.01%)
Other religionists	8 700 000 (25%)
and Non-believers	14 000 000 (38.5%)

The total population of ROK is 34 933 300 (from Korea Muslim Federation Report 1974).

(Courtesy: Islamic Culture Forum of Japan)

APPEAL

Japan is well-known in the world as an economic giant. This is a fact that Japan is one of the most industrialized and economically affluent country. But affluence of Japan does not necessarily mean that the Japanese Muslims are also affluent. Moreover, their number also is only in a few thousands. Most of them are common salary-earners living from hand to mouth. The most glaring example is Islamic Culture Society whose membership is constituted of mainly intellectuals who are usually economically hard-up everywhere.

Among its various activities, Islamic Culture Society has been making efforts to publish its journal Islamic Culture Forum to cater to your inquiry about Islam in Japan. Five issues of the Forum have been published by the Society undergoing enormous hardships. The sixth issue has long been in the dark room of the press. It has not been able to see the daylight because we could not pay the press dues. Similarly, various other manuscripts also cannot be published for want of funds although they are ready for publication.

In the circumstances, we fervently appeal to you to come to the rescue of Islamic Culture Forum from dying. Unless immediate help comes forth, Islamic Culture Forum will inevitably meet an untimely and lamentable death after only two and a-half years of life in spite of the fact that its thousands of readers in about 90 countries of the world desire its long life.

Praying to Allah, the Merciful and the Compassionate, to give us strength to follow His path and to save Islamic Culture Forum from dying. AMEEN!

December 1976.
Abu Bakr Morimoto
President, Islamic Culture Society & Chief Editor, Islamic Culture Forum

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APART from that general review, let us compare some of the particulars of Prophet Jesus, son of Mary with those of Mirza Ghulam Ahmad Qadiani to see what justification he had in claiming to be the 'promised Messiah':—

1. Genealogy: Prophet Jesus (p.u.h.) has always been mentioned in these traditions (some of which begin with the oath in the name of Allah) as 'Jesus, son of Mary'. According to Mirza Qadiani himself, "the oath proves that the news is to be taken at its apparent meaning and there is no interpretation or exception". (Vide Hamamat-ul-Bushra, p. 14).

It means that these traditions are to be taken at their face-value. When they say, 'Jesus, son of Mary' they do mean 'Jesus, son of Mary'; they cannot refer to Ghulam Ahmad son of Ghulam Murtaza and Chiragh Bibi.

2. Minaret of Damascus: Prophet Jesus (p.u.h.) will come down at the eastern minaret of the Damascus mosque, Mirza Qadiani was born in Qadian, and never set his foot in Damascus.

3. Following the Imam of the Muslims: Prophet Jesus (p.u.h.) will not call people to follow him and will not establish any new Ummah. Mirza Ghulam Ahmad Qadiani called the people to believe in him and established a separate Ummah of his followers.

4. Killing of Dajjal: Prophet Jesus (p.u.h.) will kill the Dajjal, at the gate of Ludd (Lod), which is situated in present day's Israel. Mirza Ghulam Ahmad Qadiani said that Dajjal means the British nation. And then, instead of destroying the British, he


Continued on page 11
utter a word against Haq."
(Maududi Mazhab, page 29)

Arrogance, pride and deceit have no further limit. Maududi feels himself assured to be on the Haq, but he wishes the Ummah to deny this assurance for the Sahabah — for those valiant sons of Islam, whose greatness and whose authority the Quran attests, Rasulullah (sallallaahu alayhi wasallam) attests, the Fuqahaa attest and the Ummah of Islam attests and will attest until the Day of Qiyamah. Maududi claims to be pure of "passion", but he accuses the Sahaba — the direct and beloved disciples of Rasulullah (sallallaahu alayhi wasallam) to be victim of "passion".

It is totally unacceptable and unreasonable to claim that any person fourteen centuries after Rasulullah (sallallaahu alayhi wasallam) is better poised to understand and interpret the Quraan than the Sahaba whose education and training were the personal responsibility and duty of Rasulullah (sallallaahu alayhi wasallam). There is no deviation greater and more foul than the deviation of a man who despises those whom Rasulullah (sallallaahu alayhi wasallam) loved so dearly. It is ignorance piled upon ignorance — darkness upon darkness — to even think that Sayyidina Uthmaan (R.A.) was unqualified for the position of Khilaafat when Rasulullah (sallallaahu alayhi wasallam) attested to his qualifications. It is the height of arrogance and clear proof of being afflicted by "the touch of shaitaan" for Maududi to claim for himself ranks above the Sahaaba in the understanding of the Deen.

Maududi has not only castigated the Sahaabah. He has brought even the Ambiyaa, the Messengers of Allah, under his dagger of criticism. Insha'allah, in successive articles the despicable preachings and vile views of Maududi shall be brought to light. Muslims must beware of the pernicious teachings of the false preacher, Maududi.

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A COMPARISON

are the symptoms of *Malikhulia*:—

"In some patients this abnormality reaches a stage where he thinks himself to be knowing the future events and unseen things, and many times prophesies of future happenings,..... and some patients think that they are angels". (Sharhul-Asbab wal Alamat by Burhanuddin Nafis).

"Most of the fancies of the patient concern that field of work in which he was engaged during his health. For example..... if the patient is a learned man he claims to be a prophet and claims to show miracles, talks of divinity and preaches accordingly. (Iksir-e-A'zam, Vol. 1; p.188; by Hakim Muhammad Azad Khan).

Dr Shah Nawaz (one of the followers of Mirza Ghulam Ahmad Qadiani) wrote in Review of Religions (August, 1926):—

"If it is proved about a claimant of revelation that he was suffering from Hysteria or *Malikhulia* (Melancholia) or Epilepsy, then no other blow is needed to refute his claim; because it is such a blow which knocks out the building of his truth from its foundation". (The reference is taken from Muhammadiyya Pocket Book).

Anyhow, apart from the fact that a person suffering from *Mirraq* or melancholia cannot be a prophet, let us see what other "likeness to Jesus, son of Mary" this comparison shows:—

Prophet Jesus (p.u.h.) cured the sick persons. And that was his miracle. Here Mirza Ghulam Ahmad Qadiani claims to be Jesus, son of Mary by showing that he is suffering from *Mirraq* and Diabetes!

And according to Qadiani interpretation, coming down of Prophet Jesus (p.u.h.) means the birth of a 'likeness to Messiah'. Well, Mirza Ghulam Ahmad was not wearing two yellow robes (or, for that matter, any robe) at the time of his birth.

All these comparisons, explanations and admissions show that Mirza Ghulam Ahmad Qadiani's particulars do not fit the particulars of (p.u.h.) which have been

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